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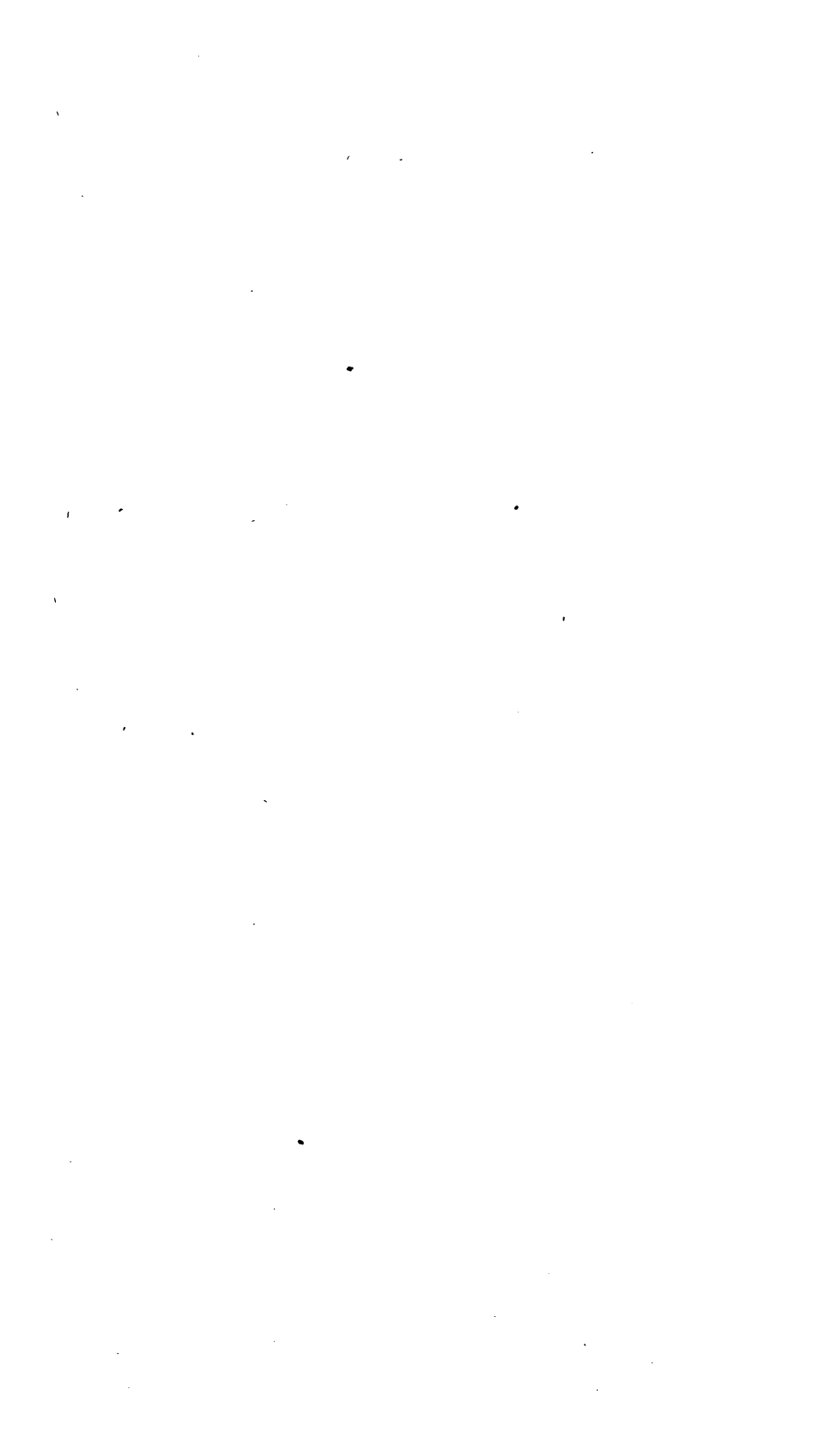
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THE

AMERICAN BAPTIST MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

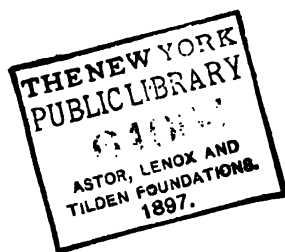
BAPTIST GENERAL CONVENTION.

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P R E F A C E .

It gives us great pleasure to inform our readers, that we have reason to hope a new era is now to commence in the history of the American Baptist Magazine. In pursuance of an arrangement, which has been matured by the Board of missions, the work will contain an average of *forty* pages, monthly, throughout the year. The size of the type, too, is diminished, and the length and breadth of the page enlarged; thus giving more ample room for whatever occurs, of permanent interest, in the religious world.

This work was originally established by the Rev. Dr. Baldwin, in the year 1803. At the commencement of 1817, when our foreign missions began to assume an interesting aspect, the title was modified; and the magazine became the property of the Baptist General Convention, and their medium of communication to the world. Although the multiplication of weekly religious journals has militated, in some degree, against it, yet we are happy to say, strong feelings still exist in its favor. Indeed its character, as the official organ of the Board, the prime treasure-house and chief fountain of all intelligence from our missions, renders it worthy of continued and increased patronage.

Our missionary operations are every year growing more extensive and interesting. God has been pleased to arouse among us a missionary feeling, which calls for nutriment—a missionary appetite, which must have food, adapted to its cravings. In some of the states, particularly, we rejoice to know the disposition that is felt to honor God, and, in the words of the prophet, to ‘give him no rest, till he establish, and till he make Jerusalem a praise in the earth.’ Such a spirit the Board are desirous of fostering and extending. Such an appetite, they esteem it both a duty and a pleasure to satisfy. Such missionary feeling they wish to kindle up in every city, village and hamlet of America, and indirectly in every corner of the earth, to which their influence can extend. This is the design they have in view in augmenting the size of this, their official pamphlet; and in expending upon it all the labor, which such a publication demands. Conscious that it is among the prominent means of promoting zeal for missions in our own denomination, and of advancing what we believe to be the cause of God, they cheerfully commit it to the churches and pastors throughout our land.

NAME AND CONSTITUTION OF THE BOARD.

In the charter of the Convention, it is styled "The General Convention of the Baptist Denomination in the United States, for Foreign Missions and other important objects relating to the Redeemer's kingdom." It holds its session once in three years, at places designated at each triennial meeting. It is composed of delegates from missionary societies, associations and other religious bodies, and of individuals of the Baptist denomination, which annually contribute to the funds under the direction of the Board, a sum amounting to at least one hundred dollars; for every additional hundred dollars, one additional representative and vote is allowed.

The executive business is performed by a Board, consisting of a President, eight Vice-Presidents, a Corresponding and Recording Secretaries, a Treasurer and Assistant Treasurer, and forty managers. Besides the *triennial* meeting, the board of managers also hold an *annual* meeting for mutual advice and co-operation in advancing the objects of the Convention; and a monthly meeting at the missionary rooms in Boston, for the transaction of business, whose calls cannot, in justice to the cause of Christ and the interests of mankind, be delayed. Eleven constitute a quorum for the transaction of business at the annual meetings, and five at those of intermediate occurrence.

PUBLICATIONS OF THE BOARD.

The AMERICAN BAPTIST MAGAZINE is the official organ of the Board. It is entirely under their direction, and promulges to the world whatever of interest is transmitted to this country from all its missionary stations.

The 'MEMOIR of MRS. JUDSON, including a History of the American Baptist Mission in the Burman Empire,' is also the property of the Board, and the profits of its sale are devoted to missions. Many thousands of copies have already been circulated, which have not only aided the pecuniary concerns of the convention, but have also kindled a spirit, which, in its influence, will be of incalculable benefit to the cause of missions.

OPERATIONS OF THE BOARD.

BURMAH.

The will of Providence was, perhaps, never more distinctly intelligible, than in the circumstances which led to the establishment of the American Baptist Mission in the Burman Empire. Mr. Judson received no encouragement in respect to the station from his friends at Serampore. The ground had already been tried. But such were the obstructions, resulting from a barbarous nation of idolaters, a despotic government, where change of religion in a native would be visited with death, and a language of difficult acquisition, that all former attempts had failed. The missionaries, few in number, who had been deputed by the Serampore brethren to go thither, had left in discouragement, and gone to other fields. Not a native had listened to the word of eternal life. Of the good seed of the kingdom, none had been sown. But amid hazard and discouragement, Mr. Judson resolved, in the name of God, there to set up the Christian banners.

RANGOON.

Mr. Judson arrived at Rangoon in July 1813. On his arrival, he found a mission-house, formerly occupied by Mr. Felix Carey, which now became his home. Mr. C. soon left the station for an office under government; and thus the mission was abandoned into the hands of the American Baptist Board.

In Oct. 1816, Mr. and Mrs. Hough joined the mission family at Rangoon, having left the United States the preceding December.

In March 1817, four years after the commencement of the mission, the first inquirer presented himself to Mr. Judson. His appearance and manners exci-

ted high hopes ; and at the close of his first visit, the mission family felt, that there was reason to thank God and take courage.

In Sept. 1818, Messrs. Colman and Wheelock, who had sailed from Boston in November, 1817, were added to the mission family at Rangoon. Mr. Judson had already completed the translation of the gospel by Matthew, and a *zayat* was built for religious worship, where he sat from day to day, to converse with all who came, on the things of the kingdom. The *zayat* was erected on a road, lined on both sides with pagodas ; and hence called *Pagoda-Road*.

On the 27th of June 1819, the first baptism occurred in the Burman Empire. Mounng Nau, the subject of it, gave a most satisfactory and interesting account of his mental exercises, and was admitted, with an unspeakably joyful welcome, to baptism and the church.

This first baptism seemed like the first fruits of a revival. The number of inquirers began to multiply, and at some meetings, especially of the females, the Holy Spirit was evidently present. On the 7th of November following, two more converts were baptized. Individuals of rank and eminence were becoming zealous inquirers, and the holiest anticipations of the missionaries seemed on the point of being realized. But such was their success, that the fame of their operations could not be kept from the ears of the emperor. Fearing the worst temporal consequences, praying for divine guidance, and pursuing what seemed to be the only course expedient, Messrs. Judson and Colman left Rangoon for Ava, the capital of the country, to seek the imperial favor and toleration, and safety for the baptized Burmans. Their petition, however, was disregarded. Their hopes were blighted, and they returned to tell the sad tidings to their converts. They had previously arranged that Mr. Colman should go to Chittagong, a place under British protection, so that, in case of the worst, all the missionaries might find there an asylum from persecution. They expected, when they disclosed their ill success to the disciples, they would be filled with apprehensions, and perhaps be ready to renounce their christian profession. But, on the contrary, they remained steadfast in the faith, and seemed willing that the will of the Lord should be done. "Only stay with us," they exclaimed, "till there are ten converts ; then one can teach the rest ; and the emperor himself will not be able to destroy the new religion."

Mr. Colman shortly went to Chittagong. Mr. Wheelock, whose health soon failed, died on his passage to Bengal, whither he was going for medical aid. Mr. Hough was at Serampore, superintending the printing of a Burman tract. Mrs. Judson's health had become so impaired, that a voyage to Calcutta became indispensable. And so feeble was she, before the time for her departure arrived, that Mr. Judson felt it necessary that he should accompany her. Thus the station must be left awhile without a missionary—the dependant sheep, led by no earthly shepherd. But through the tender mercy of God, before the ship could get away, seven more Burmans gave satisfactory evidence of a change of heart, and applied for baptism. They were accepted by the church and added to the little band of believers ; so that the proposed TEN was now filled.

While at Calcutta, Mrs. Judson's health gradually recovered, and she returned to Rangoon with her husband, in January 1821. Soon after their return, another convert was baptized, Mounng Ing, who is now a native pastor. During the absence of the missionaries, he had been endeavouring to spread among his friends the knowledge of a crucified Saviour.

In Nov. 1821, Dr. Price, with his family arrived to join the mission. Just as he landed, Mrs. Judson, in consequence of returning illness, was forced to leave all the endearments of that land of her affections, and return to America. She spent the winter at Baltimore, where she prepared for the press a history of the Burman Mission, and so far recovered her health, that she was able to return to Rangoon the following summer. After being instrumental in thus enlisting many affections in the Burman mission, both at home and in England, she sailed again for India. She was accompanied in her return by Mr. and Mrs. Wade, who were appointed to join the station at Rangoon. They sailed

from Boston in June, and arrived at Calcutta, Oct. 19th; soon after which they sailed for their final destination.

As the history of the station at Ava forms a kind of episode in the history of that at Rangoon, this seems to be the fittest place for its introduction. Soon after the arrival of Dr. Price, intelligence of his medical skill was conveyed to the capital. He was immediately summoned to wait on the emperor. Hoping that a favorable opportunity might now open for the introduction of the gospel into the heart of the realm, Mr. Judson resolved to accompany the Doctor. Government-boats were furnished at the public expense, and they were received with respect and kindness. Upon their arrival, Dr. Price was authorized to build himself a house, where he might live on terms of familiarity with the public officers, and in the enjoyment of perfect toleration. Until the country was thrown into a state of commotion, he was able indirectly to advance the objects of his mission. His medical skill rendered him an object of favor and respect; and it was fondly hoped, that, in this golden city, the grand point of attraction to the Burman Empire, the church of Christ was about to be established on a basis, which could not be shaken.

But events were destined soon to occur, which nipped the hopes of Christians in the bud. The war between the British and Burmese governments rendered the missionaries objects of suspicion and ill will. Because their language was the same, and their pecuniary affairs were transacted through British agents, they were imagined to be spies for England. As the armies of the East India Company advanced from town to town, Messrs. Judson and Price were seized and imprisoned, and treated with the utmost severity. For a year and seven months, they were held in confinement; often driven by savage persecutors from prison to prison; immured in the death-prison, and saved only by the interposition of a friendly governor, and the constant intercessions of Mrs. Judson, from a violent death. Impelled by fear of the British arms, the Burmans at last delivered them. Missionary efforts throughout the country were suspended for a long and gloomy period; and if the God of missions were not the wise and glorious governor of the universe, accomplishing his own purposes in the most mysterious ways, this might have seemed the death-blow of our efforts in that region. After the war, Dr. Price remained at Ava. Here he had under his instruction the sons of some of the highest officers of government. His journals narrate several interesting conversations with the young princes. He lectured them on various branches of natural philosophy; and intermingled and deduced arguments and reasons for the religion of the Bible. But in the midst of his usefulness, God saw fit to take him from the service of earth to the purer and holier services of heaven. He died, near Ava, in February 1828. The station has never been resumed.

At the commencement of the war, Messrs. Wade and Hough, the only missionaries at Rangoon, were ordered to execution; and their lives were saved only by the cowardice of their Burman oppressors. When they were liberated by the advance of the British army, they sailed immediately for Calcutta, to await the course of events. During this interval in their work, Mr. Wade superintended the printing of a Burman dictionary, prepared chiefly by Mr. Judson; and thus accomplished an invaluable service for future missionaries.

After an absence of two years and three months, the missionaries returned to Rangoon. Some of the disciples were dead; and of some, no news could be obtained. A few were anxiously waiting to know the plans of their spiritual leaders, designing wherever they should go, to go with them. None, it is believed, had apostatized from the steadfastness of their faith.

In consequence of the arrangements of the British government, it was thought proper, for a while to leave the station at Rangoon, and establish one at AMHERST, in its stead, to which a large proportion of the population had removed. It was supposed this town would become the capital of the Compa-

ny's possessions gained by the war. Schools were here established, which began to give much encouragement—especially the school for girls, under the care of Mrs. Wade. But the British garrison was eventually removed to Maulmein, and the town of Amherst suffered to decay. The population gradually retired, and finally, the missionaries also—regretting the change most of all, because it removed them from the place, where rest the ashes of Mrs. Judson, and from which, in October 1826, her spirit ascended to the Redeemer.

Moung Thah-a, a native convert, commenced preaching at Rangoon, after the war, and several persons were converted. The missionaries at Maulmein were so well satisfied with his character and qualifications, that they ordained him, in January 1829, pastor of the Rangoon native church. His success has been very pleasing. During the year 1831, seven new converts were baptized, and the state of religion became more interesting. On the arrival of Mr. J. T. Jones, in Feb. 1831, the station was again taken under the charge of our missionaries, and the native preachers labored under their direction. Mr. Jones or Mr. Judson, for a considerable time, supplied the station, and gave away daily a large amount of tracts, which have carried an influence over the whole length and breadth of the country. Mr. Kincaid is now the permanent resident.

The present number of the church is thirty-one.

MAULMEIN.

When the town of Amherst was abandoned, the British soldiers and a large number of natives removed to this place. Mr. and Mrs. Boardman, who sailed from America in July 1825, established themselves here in the summer of 1827, and remained, for a while, alone. Several persons listened with attention, and a flourishing school was commenced for boys. The school for girls at Amherst had excited so much interest, that eleven of them—more than half—removed thence to Maulmein. Among the members of this school was Mee-Shway-ee, whose memoir has been published in this country, and deserves a place among the most precious of our monuments of juvenile piety.

As Maulmein is the station of the British soldiery, it has become also the most prominent point of the operations of the mission. It is marked in missionary history, as a heathen town, which has been blessed with a revival of religion. The female school has been particularly distinguished; and a number of the scholars have been baptized. The whole number of baptisms, from January 1828 to March 1830, was sixty-two. During the year 1831, one hundred and thirty-six persons were baptized at this station.

The revival at Maulmein was largely shared by the British soldiers. They presented so interesting a field of labour, that Mr. Kincaid, on his arrival in November 1830, assumed the task of preaching to them, and, afterwards, became the pastor of the church in the army. It was thought expedient to make this band of believers a separate church from the native converts. Before the detachment left the place, the church numbered 113 members; 89 of whom were added during the year 1831.

Maulmein is the seat of the printing establishment, where Messrs. Bennet and Cutter assiduously labor to prepare tracts and portions of Scripture for distribution. Four presses are now at work, and a third printer, Mr. Hancock, has probably arrived.

TAVOY—KARENS.

By recommendation of the Board, and the advice of the brethren at Maulmein, Mr. and Mrs. Boardman commenced a station at Tavoy, in April 1828. He was accompanied by two native Christians, of whom one was a Karen, approved by the church, but not baptized, till his arrival at Tavoy.

He had no sooner arrived, than information was brought him of the Karens, a race of people, who reside at some distance from Tavoy. He was assured

that they would embrace the Christian religion, and invited to visit them. Their language differs from the Burman. In some of their characteristics, they resemble the North American Indians.

The Karens have now become the chief attraction at Tavoy. When Mr. Boardman visited them, he found them an exceedingly honest and devout people. They had among them a sorcerer or priest, who had in his possession a book, to which they all paid religious worship. It was left among them some years previously by an individual, who enjoined upon them several superstitious observances, and this, among the rest. It had been, for twelve years, the chief object of their curiosity to find out the contents of this book. On hearing of the arrival of Mr. B. at Tavoy, they supposed he must be the teacher, a belief in whose coming had been the chief article of their creed, and who, they expected, could explain the book. Too impatient to wait till the rains were over, and Mr. B. could go to them, they sent a deputation to him, a distance of three days' journey, with the sorcerer and his book, at their head. After unwrapping it in Mr. B.'s presence with great veneration, they presented it to him. It was an English prayer book. He immediately told them it was a good book—that they must worship not the book itself, but the God, of whom it spoke. Through the Karen Christian, who accompanied him from Maulmein, he was able to converse much with them on religious things. They listened with great interest, and urged him to visit them.

This incident has led to the development of the most encouraging, important and laborious branch of the Burman mission. Several visits have been made among the Karens, which have been invariably marked by a happy issue, and an astonishing spirit of inquiry has been awakened among them. A church was soon formed at Tavoy, consisting of ten members, of whom seven were Karens, and one, the head man of a village.

When the station was assuming an air of the highest interest, the intense labors of Mr. and Mrs. B. had so impaired their health, that they were obliged to leave, for a while, and retire to Maulmein. But the Karen converts, in the mean while, were not inactive. "Their manner," says Mrs. Boardman, "has been such as to remind us forcibly of what we read respecting the Apostles and primitive Christians. The chief, Moug So, and Moug Kyah, have taken such parts of the Scriptures as we could give them, and gone from house to house, and village to village, expounding the word, exhorting the people, and uniting with their exertions, frequent and fervent prayers." Such a course of means, steadily pursued, served to water the seed sown, and cause it to vegetate and spring up, and bear the harvest which Mr. B. on his return, was allowed to gather in.

It was not till December 1830, after an absence of seven months, that he resumed his labors, and then under the pressure of great weakness. He took with him Ko-Ing, an ordained preacher, and Ko-Thah-byoo. No sooner had he reached Tavoy, than his faithful Karens gathered about him from the country, bringing with them many who gave evidence of true conversion to God, and wished for baptism. Successive days were spent in a scrupulous examination of the candidates, and in the course of six weeks the best satisfaction was obtained of *twenty three*, who were admitted to the rite. While Mr. B. was filled with joy in beholding such trophies of redeeming love, intelligence was brought, that a far greater number in remote villages which he had formerly visited, had obtained like precious faith, and were desirous to give the same proof of their attachment to Christ, but were unable to come to town. On receiving this information, together with an urgent request that he would without delay come to them, he consented, though he was at the time so exhausted by sickness as to be unable to ride or walk. A *zayat* was prepared for him at a distance of three days' journey, and every thing was made ready for him to commence the undertaking. It was at this juncture, so interesting and important, that Mr. Mason arrived. Nothing could be more in time, if we consider all the circumstances which followed.—Nothing could be more refreshing to Mr. Boardman than the countenance of a brother, sinking as he was un-

der accumulated weakness, and with so great a work just before him—a brother with whom he might entrust those sheep in the wilderness, for whom he had cherished so great solicitude, and from whom it was plain he must soon be taken.

Mr. Mason, on first seeing the emaciated form of Mr. Boardman, hesitated respecting his contemplated journey; but when he perceived the ardor of his soul, and how much his heart was set on accomplishing the work proposed, he forebore all objections, and resolved to accompany him. On the 31st of January, 1831, they started, Mrs. B. in company, and Mr. B. borne on a cot.

After three days they reached the place, without any very sensible exhaustion. "During our stay, however," says Mr. Mason, "he so evidently lost strength, that Mrs. B. on one occasion advised him to return; to which he replied with more than common animation, 'The cause of God is of more importance than my health, and if I return now, our whole object will be defeated—I want to see the work of the Lord go on.' Wednesday morning, it was apparent," says Mr. Mason, "that death was near. He consented, provided the examination and baptism of the candidates could that day be completed, to return. Accordingly a little before sunset, he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence *thirty four* individuals, who gave satisfactory evidence to all, that they had passed from death unto life.

In a day or two after, he died, while on the boat that was to bear him to Tavoy. He fell, like a good missionary, at his post; breathing out, in the fulness of a sanctified and satisfied heart, "Lord, now lettest thou thy servant depart in peace; for my eyes have seen thy salvation."

Mr. Mason returned to Tavoy, and took charge of the station. About forty individuals have since been added to the church—most of them, Karens, and residing in nine or ten different villages. The whole number baptized at Tavoy, during the year 1831, was ninety-six. In an excursion among the Karen settlements, lying more contiguous to Maulmein, during the first six weeks of the year 1832, Mr. Judson baptized 25 more of them.

The spirit of inquiry among the Karens around Tavoy seems not at all diminished. On the contrary, deputations and appeals are often sent from a long distance in the interior, entreating the missionaries to send one of their number to make known to them the way of life.

SCHOOLS.

Feeling the importance of implanting the principles of religion in the minds of children, schools have been among the favorite objects of the Board from the beginning. But the number of laborers in Burmah is so few, and their cares so pressing, that other occupations more strictly connected with *preaching the gospel*, have attracted their attention. Schools however, have not been neglected, nor have they been useless. Their establishment was a favorite object with Mrs. Judson; and, except at Rangoon, no station has been formed, where there was not a school in connexion.

At Ava, Dr. Price instructed the young princes. At Amherst, before the station was relinquished, a female school had already begun to diffuse light and holiness. And it was in Mrs. Wade's female school at Maulmein, that the first openings were visible of that revival, which resulted in the addition of many redeemed sinners to the church of God.

The schools for children at Maulmein, taught chiefly by the missionaries' wives, are increasingly interesting as means of doing good. The Karen school established above Maulmein, on the river, is taught by Mounng-Doot; and as he and his wife are both pious, they may be expected to exert the best influence, not only on the children, but on the parents.

The schools at Tavoy are more interesting and successful. In a letter from Mrs. Boardman, dated in Jan. 1832, she says: "On our removal to Maulmein in 1830, our day schools in Tavoy were entirely broken up; and it was not till last April, that I found myself sufficiently at leisure to attempt anything

in that way again. I then opened a school with five scholars, under the care of a respectable and intelligent Tavoy female. We met with much encouragement, so that other schools have been since established and our number of day scholars is now about 80; which, with the boarding-schools, two village-schools and about fifty persons who learn during the rainy season, in the Karen jungle, make upwards of 170 under our instruction. The scholars in the jungle, of course, cannot come to us often; but a great many have been in to be examined in their lessons, and we are surprised and delighted at the progress they have made.

The children of the day schools in town, and some of the teachers, attend worship on Lord's day. About forty can repeat Mrs. Judson's catechism, and some have added to that the account of the "creation," the "prodigal son," the "rich man and Lazarus," and part of the "sermon on the mount." The little girls, about 40 in number, have many of them made good progress in needle work. But what gives me far greater pleasure, is the interest with which they listen to religious instruction, and the affectionate, docile disposition they manifest. They are very much ridiculed for studying the Christian books; but they bear it very patiently. One little boy, 11 years old, in the boarding school, has committed to memory 800 verses of Scripture, besides a short compendium of astronomy, geography and chronology.

One of the female schools, containing eleven scholars, is extremely interesting. Five of the scholars are members of the church; two have asked for baptism, and one of the remaining four is a very hopeful inquirer. They attend worship in Burman every morning and evening, and the female prayer meeting Wednesday fore-noon." The same letter says, "I have no doubt that village schools could be established with ease throughout the province, if some person acquainted with the language and manners and character of the Tavoyans, could devote all his time to the object. We have had two applications from villages a few miles distant, and have established one school with 12 scholars. Upwards of 10 children in another village are waiting, ready to enter as soon as the school-house is finished. We have now 7 schools in operation, besides the two on our premises, and those in the Karen jungle. The Karens throughout the province, believers and unbelievers, are exceedingly anxious to have their children taught to read."

VILLAGE PREACHING.

This has been pursued with very encouraging success. The evidence, which it gives, of the spirit of inquiry throughout the country, and the zeal of the people to hear of the religion of Christ is most gratifying to the minds of the missionaries. The first excursion of this kind was made by Mr. Boardman around Tavoy. Similar ones have since been made by Mr. Mason, and by Dr. Judson around Maulmein, and between Rangoon and Prome. They go with two or three converts to aid them in the work, and provide themselves with large quantities of tracts. At every village, where the people will listen, they stop and preach; give tracts to those, who will receive them—in some instances at every house—and, if circumstances seem to require it, they prolong their stay, or leave one of the native converts for a while, to instruct them more fully. In some cases, the whole village has come to hear, and many have been brought to the knowledge of the truth. The following, from Mr. Mason's journal, is a specimen of the encouragement of these tours. 'Before sunrise, this morning I received a visit from the Chief of a neighboring village, who introduced himself with a present, and said he came to request books for his village, and to show me the way there.

While putting up tracts, he was careful to observe, "There are many houses in my village." He went round with me to every house, and exhorted the people to examine the books, and consider the doctrines therein taught."

Besides the tracts thus distributed, many from distant regions receive them at the missionary stations, and carry them to every part of the country. Some

interesting cases of conversion have occurred, of persons whose attention was first excited by tracts, found far in the interior. The following case, which came to the knowledge of Mr. Judson, deserves notice. "A man and wife near the head of the Pa-tah river, though not baptized, and *never seen by any foreign missionary*, both died in the faith; the man enjoining it on his surviving friends to have the "View of the Christian Religion," laid on his breast and buried with him."

PRINTING.

On the arrival of Mr. Hough at Calcutta, who was a printer as well as minister, the Serampore brethren presented our mission with a press and types. This department of labor, however, began to assume a more vigorous and encouraging character, on the accession to the mission of Mr. Bennett, in 1830. He has been incessantly occupied in printing tracts and portions of the Scriptures till the present time. Messrs. Cutter and Hancock have since been added to this department, and four presses are now at work. The translation of the New Testament is completed, and probably the *whole* New Testament is now in circulation. Twenty other works have also been prepared by the brethren—all but one of which—the Burman Grammar—are designed for circulation in the country. Since the arrival of Mr. Bennett, it is estimated that he has published, at least, 200,000 tracts. It is ascertained that Burman tracts can be published there at the rate of eight octavo pages for a cent. And when all the presses are in operation, it is supposed, tracts can be printed in Burmah, as cheap as in America.

MISSIONARIES.

The following table contains the names of all the missionaries sent to the Burman Empire by the Baptist Board of Foreign Missions, with the date of their arrival there, &c.

<i>Missionaries.</i>	<i>Arrival.</i>	<i>Remarks.</i>
Adoniram Judson,	July 1813.	At Maulmein.
Mrs. Ann H. Judson,	" "	Died at Amherst, Oct. 24, 1826.
George H. Hough,	Oct. 1816.	Left the mission in 1827 or 8.
Mrs. Hough,	" "	" "
Edward W. Wheelock,	Sept. 1818.	Died in August, 1819.
Mrs. Wheelock,	" "	Died on her passage to America, 1831.
James Colman,	" "	Died July 4, 1822.
Mrs. Colman,	" "	Married Mr. Sutton, Eng. missionary.
Jonathan D. Price,	Dec. 1821.	Died at Ava, Feb. 1828.
Mrs. Price,	" "	Died at Rangoon, May 1822.
Jonathan Wade,	Dec. 1823.	At Maulmein.
Mrs. D. B. L. Wade,	" "	" "
Geo. D. Boardman,	April 1827.	Died near Tavoy, Feb. 1831.
Mrs. S. H. Boardman,	" "	At Tavoy.
Cephas Bennett,	Jan. 1830.	At Maulmein, preacher and printer.
Mrs. S. Bennett,	" "	" "
Eugenio Kincaid,	Nov. 1830.	At Rangoon.
Mrs. Kincaid,	" "	Died at Maulmein, Dec. 19, 1831.
Francis Mason,	" "	At Tavoy.
Mrs. Helen M. Mason,	" "	" "
John Taylor Jones,	Feb. 1831.	At Maulmein.
Mrs. Eliza G. Jones,	" "	" "
Oliver T. Cutter,	1832.	Printer at Maulmein.
Mrs. Nancy B. Cutter,	" "	" "
Thomas Simons,	" "	" "
Royal B. Hancock,	" "	Printer and stereotyper.
Mrs. Abigail S. Hancock,	" "	" "
Miss Sarah Cummings,	" "	" "

Thus the whole number of missionaries now in Burmah is 17. Messrs. Webb and Brown, with their wives and Miss C. Harrington, who sailed from this country in Dec. 1832, will increase the number to 22.

There are also in the service of the mission two native preachers, and several native assistants, who serve as school-teachers, tract-distributors, &c.

The amount of success, which God has given to the mission has been steadily increasing. The following table exhibits the number baptized in Burmah from the beginning—

<i>Year.</i>	<i>Place.</i>	<i>Natives.</i>	<i>Foreign.</i>	<i>Total.</i>
1819	Rangoon,	3		3
1820		7		7
1821		3		3
1822		5		5
1823		None.		—
1824	Enmah, Amherst, Maulmein and Tavoy,	War.		—
1825		"		—
1826		3		3
1827		1		1
1828		29	4	33
1829	Rangoon, Maulmein, and Tavoy,	39	12	51
1830		42	8	50
1831		148	89	237
		280	113	393

Of the whole number, eleven have been excluded, and eleven have died in the faith.

AFRICAN MISSION.

LIBERIA.

This mission properly commenced with the uncommon zeal and liberality in the cause of missions, which manifested itself in the Baptist church in Richmond, Va. Two colored men, members of that church, Messrs. Carey and Teague, offered their services to the Board. They gave evidence of talent and piety, and had long been in the habit of preaching and exhorting to very general acceptance. These men were exceedingly desirous of bearing the gospel to Africa; and missionary auxiliaries were formed with the express design of promoting this end. Messrs. Carey and Teague sailed from this country with their families, in January 1821, and landed in Africa the succeeding March.

Some time after their arrival, the Colonization society procured Cape Mesurado, for the seat of their colony. From the commencement of the settlement, the colonists enjoyed Mr. Carey's labors and prayers. And in January 1823, he had received nine persons into the mission church. Among the converts was a young man from Grand Cape Mount, a place eighty miles distant from Cape Mesurado. After his conversion, great seriousness was manifested at that place. He went from house to house, eager to make known to all the way of life and salvation. Such was the state of things, that the way seemed open, at least for a missionary school. The head-man of the village promised to build a school-house and defray all the expense of Mr. Carey's journey. The school-house, however was not completed till the year 1828. Mr. Carey then went to it, and, through an interpreter preached, on the Sabbath, to a considerable congregation. The prince promised to protect and patronize the school, and to aid the cause of education to the extent of his power. A school had been previously established at Monrovia.

In the year 1825, the prospects of the mission were so encouraging, that the Board felt authorized to send out another missionary. Rev. Mr. Holton, a graduate of Waterville College, had offered his services to the American Colonization Society; and, without drawing him away from his engagements to

that body, the Baptist Board succeeded in engaging him as their agent. He was ordained at Beverly, in November 1825, and sailed the following January, in the vessel with Rev. Mr. Sessions, agent of the Colonization Society, and Mr. Force, printer. They were received at the colony with demonstrations of sincere joy. The printer immediately commenced preparations for publishing a newspaper. But the third number announced the death of Mr. Force; and Mr. Holton lived but a few months after his arrival. He was attacked by the country fever, and soon sunk into the grave.

In the year 1827, letters from Mr. Carey gave information that four Sabbath schools and three day-schools were established in the colony, and in a flourishing condition. But in the midst of his usefulness, an unhappy accident suddenly removed him from his field of labor. He died, universally respected, and we doubt not, has gone to receive the missionary's reward. Mr. Teague, who sailed with him, had removed, in the early troubles of the colony, to Sierra Leone.

As soon as tidings of the death of Mr. Carey arrived, exertion was made by the Board to find a successor, to fill so interesting a station. Mr. Benjamin R. Skinner, of the Hamilton Theological Institution, offered himself for the service, and was accepted. In order to avoid the unhealthy season, he deferred his embarkation till October 1830, when he sailed with his family from Norfolk, and arrived at Monrovia, December 5th.

On their arrival, they found the station supplied by Mr. Teague, the early associate of Mr. Carey, who had now returned. He was assisted by Mr. Waring, a minister and member of the church. The church, in 1829, contained a hundred members, and two licensed preachers.

Very soon after his arrival, Mr. Skinner was attacked with the country fever, and one after another of his family took it, until all were sick at the same time. Early in January, his two children died, and their mother did not long survive. Mr. Skinner remained feeble; and the loss of his beloved family rendered his recovery the more doubtful. In the hope, however, of preserving his life, and regaining his health, he resolved to visit America. For several days, he seemed to recover strength. But on the morning of the 5th of March, he parted from earth, and was re-united to his family in heaven.

The following extract, from the triennial report of the Board in 1832, shows the present state of this mission.

"Though we are unable to report the appointment of any missionaries to this important field since the lamented death of Mr. and Mrs. Skinner, it is our happiness to say, that the good work of God has nevertheless prospered, and a healthy religious influence pervaded the colony. A letter from Mr. C. N. Waring, one of the pastors of the Baptist church in Monrovia, furnishes the following particulars: "Since Captain S. was with us, there have been nearly one hundred added to our church. The work began in June, 1830, in Monrovia, and lasted till the early part of 1831. It then extended to Caldwell and Carey Town, a settlement of recaptured Africans. Among the latter it has continued ever since, so that they make up the largest number that has been added to the church; and they seem fully to adorn the christian character. They have built themselves a small house of worship, at which they meet regularly on Lord's day, and twice in the week for prayer. We have appointed one of the most intelligent among them, to take the oversight of them, and to exhort them, when none of the preachers are there from Monrovia. Monrovia may be said to be a christian community; there is scarcely a family in it, that some one or the whole do not possess religion. We are about to build us a new meeting-house, which has been delayed on account of the want of funds; but we have renewed our exertions, and the corner-stone is to be laid on the fourth of next month. It is to be forty by thirty-four feet, and built of stone."

The Board have not, in consideration of what was doing without them, slackened their efforts, but have carried on a correspondence with individuals in various parts of our country, where a prospect offered of obtaining suitable mis-

sionaries. They regret to state that they have not yet succeeded in engaging any one; though all have not been heard from who were addressed.

INDIAN MISSIONS.

There is less of absorbing interest and romantic narrative in the history of these missions, than in the history of the Burman stations. Yet the Board have by no means overlooked their obligations to the tribes, who were once lords of the soil.

The first missionaries to the Indians, commissioned by the American Baptist Board, were Rev. Messrs. Peck and Welsh. They were designated to their work, in Philadelphia, in May 1817, and spent the summer in forming missionary associations, and awakening attention to the condition of the Indians. In the autumn, they arrived at St. Louis, which they made the head-quarters of their operations. Here they established schools, preached to the destitute settlers, and formed acquaintance with the neighboring tribes of Indians. When matters here were in good train, Mr. Peck was instructed by the Board to remove to the station occupied by Mr. McCoy, and assist him in his toils. But in consequence of family circumstances, he was excused from any further service of the Board, and has since labored successfully, in the Western States, on his own responsibility.

Mr. McCoy, who had preached, for some time, in the vicinity of the Indian country, felt much anxiety for their religious welfare, and offered his services, as a missionary of the Board. Similar offers were made by Rev. Messrs. Ronaldson and Young, who were likewise accepted.

CAREY STATION.

When Mr. McCoy received his appointment in 1817, he commenced his labors among the tribes in his neighborhood—the Miamies and Kickapoos. Here his success was very small. He baptized but one individual, and collected only nine or ten scholars in his Indian school. While here, he formed an extensive acquaintance with the Indians generally; and with a Miami chief he was quite intimate. This chief urged him to go to Fort Wayne, a central point, to which the Indians were in the habit of resorting. He listened to the request, and went with him.

In this place, Mr. McCoy had frequent intercourse with the Putawatomy, Ottawa and Shawnee Indians, and prospects were encouraging. As soon as his determination to stay was known, several of his scholars from the former station came to join his school, and in less than six weeks he had forty eight scholars. The gospel also was preached to a ready people, and within three months, six persons were baptized.

During the year 1822, a season of sickness and great distress afflicted the region. The Putawatomy Indians were very anxious to have the station removed into the heart of their tribe, and to retain Mr. McCoy for their teacher. On the abatement of their troubles, the mission family, after the spot had been investigated, removed to the station. It was named *Carey*, in honor of Rev. Dr. Carey, of Serampore.

This station was two hundred miles northwest from Fort Wayne. Mr. McCoy was assisted by Mr. Lykins, whom he baptized, and who became valuable as a teacher. Soon after the removal to Carey, Mr. William Polke and Miss Goodrich joined the station, and the mission began to proceed with vigor.

The Putawatomy Indians seemed disposed, from the beginning, to listen to the gospel. In less than two years, the boarding school contained nearly seventy scholars, and much progress had been made in agriculture and the mechanic arts. A religious attention of an encouraging character was soon visible, and a considerable number made a public profession on the same day.

Messrs. Simmerwell and Slater, with Miss Purchase, joined the Carey mission in the year 1826. Being thus reinforced, opportunity was presented to Mr. McCoy to travel among the Indians, and originate new stations. The Carey station was marked by no special circumstances of interest, during his excursions. In the years 1828—1830, the subject of the removal of the tribes was agitated, and the state of the mission was dark and unpromising. The following extract from the last report of the Board discloses the present prospects of Carey.

"The removal which it was hoped would be brought about at this station, did not take place; and Mr. and Mrs. Simmerwell are still there. Finding they were likely to remain for an indefinite time, they made arrangements to continue the school, and employed Luther Rice, a native Indian, and lately a resident at Hamilton, N. Y. to teach it. The number of boarding scholars averages probably ten; but any of the Indian children in the vicinity of the school are at liberty to attend. Whether the government will provide for the removal of the Putawatomes the present season, is uncertain; but we think there can be little doubt of their intention to do so. Whenever that event takes place, the station will be relinquished, of course; and it may be before that time."

THOMAS.

Several Ottawa Indians, who had become acquainted with the state of things at Carey, expressed great anxiety to have a missionary, and instruction in religion and the mechanic arts. No missionary could be sent; but a blacksmith, an Indian apprentice and two hired men, whose influence might be beneficial, went to reside among them. In the winter of 1822-3, Mr. McCoy set off to visit them. THOMAS is in the state of Michigan, more than a hundred miles distant from Carey. In Sept. 1825, Mr. McCoy made a second visit to Thomas. He was received with the greatest cordiality; and urged to establish a mission and schools. About a year later, he took up his residence there for several months. A church has been organized, which was admitted, in Oct. 1832, into the Michigan Baptist Association. The station is under the superintendence of Mr. Leonard Slater. The school is committed to Mr. Potts, and is kept alternately on the mission premises, and about a mile distant, in order that its influence may be diffused as widely as possible.

The last January, a day was set apart for special prayer, in behalf of the mission, by the mission family. At the close of the day, a hired man in the family was found to be the subject of deep religious impressions. After him several Indian children, members of the school, became anxious, and finally, one chief. A few converts were the fruits of this awakening.

VALLEY TOWNS.

In the year 1818, Rev. Mr. Posey travelled through a part of the Cherokee nation in North Carolina, and established a few schools. But, owing to various discouragements, they were discontinued at the close of the first quarter. After their failure, he travelled extensively among the Indians in Missouri. On his return, he erected a little establishment suitable for a mission-family on the Hiwassee river, in North Carolina. In 1821, his school contained forty children. At this time, a large company were sent by the Board to occupy the station, including among them Rev. Mr. Roberts and Mr. Evan Jones, now the superintendent of the mission. The school greatly increased, and in the year 1823, two or three of the natives became serious. Schools were established in two or three places, at some distance from the station, where the missionaries occasionally visited and preached. Upon these schools, the divine Spirit shed forth his influences, and several became followers of the Lamb.

This station is the most encouraging of all under the charge of the Board, among the Indians. From the close of the year 1829, there has been a continued season of religious revival. In the autumn of 1830, there was a large

number of inquirers; and during that year, 39 Cherokees united with the church. During the year 1831, events occurred of great interest. Many joined themselves to the Lord, at the seat of the station; and in a district twenty miles distant, a considerable number of sincere disciples have followed their Lord in the ordinance of baptism. Mr. Jones thus describes the close of a meeting, holden among them.

"Every breast seemed to be full, and every heart overwhelmed with various emotions. Some bowed down under the guilt of past sins, some hoping in the atoning blood of Jesus, while many bosoms swelled with gratitude to see their parents, wives, husbands, children, yielding to the gentle sway of the blessed Saviour. The penitents were of all ages, from eight or nine to upwards of eighty years of age."

The converts exhibit characteristics of decided piety. Two of them, John Wickliffe and Dsulawe, have been approved as teachers, and spend much of their time in the service of the Board. Their labors, together with those of private brethren, have contributed materially to the extension of the revival.

On the first Sabbath in June, 1832, thirty six full Cherokees were baptized, One, a little boy, 9 or 10 years old, and another an aged man of 70. Mr. Jones says in a letter, "In all the settlements where the members reside, they meet on Sabbath days to sing and pray. They have also regular prayer meetings in the week. All the heads of families have morning and evening worship in their houses: and many who are not heads of families use their influence for that purpose."

Letters from Mr. Jones, till the close of October 1832, recount scenes of continued revival. The word of God among the Cherokees has free course and is glorified. The church numbers upwards of 160 members. The boarding school is in a flourishing condition. Mr. and Mrs. Butterfield and Miss Rayner were sent to this station, as a reinforcement in Oct. 1832.

SAULT DE ST. MARIE.

This station, in Michigan territory, is under the superintendence of Rev. Abel Bingham, who arrived, with his family, in October 1828. He immediately commenced a school with 50 scholars, and established preaching, on the Sabbath, to the neighboring whites, and, through an interpreter, to the Indians. In December, 1831, it became apparent, that the gospel was taking effect, and a more than ordinary interest was felt in the subject of religion. The number of hearers increased, and anxious inquirers often tarried for prayer and conversation, after the assemblies were dismissed. In a little time, the work spread into the garrison, and several of the soldiers became hopefully pious. Still more were asking, "what shall we do to be saved?"

A letter dated in May 1832, speaks of the revival, of which this was the commencement, as unspeakably interesting. "It has been a glorious time, and one never to be forgotten. God has displayed his power once and again in this place. At first, temperance with healing rays shone upon it and effected much. Then followed the influences of the Holy Spirit, and the stoutest hearts submitted to his power. The garrison, which two years ago, following the custom prevalent of spirit drinking, exhibited the characteristics of intemperance with its numerous train of vices, is now a sober and religious place, from which prayer and praise are constantly ascending from numerous hearts.

Our little church, which numbered but six last summer, now recognizes thirty four; eighteen, of whom are soldiers, mostly young men of promising talents, and very zealous and devoted."

More recent letters speak of additional baptisms. Messrs. Meeker and Merrill, with their wives, joined the station in October 1832. This station has the advantage of affording its missionaries frequent opportunities for giving religious instruction to natives from the inferior. It so occurred the last winter, that a Tequemenon chief and his daughter were detained at the place for several weeks, during which time it was hoped that she became savingly acquainted with the truth.

The temperance measures of Mr. Bingham have been very successful. Nearly all the inhabitants of the place are united in them, and partake in the general benefit.

ARKANSAS CHEROKEES.

The mission at Hickory Log was formerly under the superintendence of Rev. Duncan O'Brient. He divided his labors between the schools here and at Tins-a-watee, about 60 miles distant from the Valley Towns. The church at the latter place numbered about 30; the school at Hickory Log contained also from 20 to 30 scholars. And both have been marked by an encouraging attention to religion.

In July 1831, about 80 families of the Cherokees at Hickory Log were contemplating a removal to Arkansas, or west of it, provided their beloved missionary, the Rev. Duncan O'Brient, might be allowed to accompany them. To this, of course, there was no objection, if the removal of Mr. O'Brient could be brought about, without charge to the funds.

That this could be done, it was thought there was little or no doubt; and consequently measures were taken to bring the school, in its existing location to a close, early in November, and prepare for a removal.

The account of the station from its origin, as then submitted by Mr. O'Brient, the superintendent, and the Rev. Littleton Meeks, who had for years examined it quarterly, will furnish satisfactory evidence of the beneficial results of missionary labor.

"This school," say the brethren, "commenced its operation, April 30th, 1821, at the Tins-a-watee Town, in the Cherokee nation, under the patronage of the American Baptist Board for Foreign Missions. Since its establishment, about two hundred children have attended to receive instruction, the greater part of whom have been enabled to read the word of life, and to write a fair hand, and some have been made acquainted with arithmetic. Some of the scholars embraced religion while at the school, and a regular Baptist church was organized, which embraces thirty-four members. Besides this, there has been a general improvement among the natives, in morals, agriculture and housewifery. This church, which is under the pastoral care of brother O'Brient, now stands dismissed from the association, to remove to Arkansas." A public meeting was held on this interesting occasion, and a sermon delivered by Rev. Mr. Meeks, to a deeply affected audience; at the close Rev. Mr. O'Brient, family and flock, came forward, and were commended to God in fervent prayer.

ARKANSAS CREEKS.

In October 1823, Rev. Lee Compere founded a mission at Withington, among the Creeks, on the borders of Georgia and Alabama. He established a school, and one of his scholars, John Davis, became hopefully pious. It was his custom to go out, with this young man as an interpreter, and read the Bible and converse in every house where the people would listen. The Creeks, however, furnished an uninviting field, and Mr. Compere's labors were useful, chiefly, in the conversion of several of their slaves. These slaves were bitterly persecuted by their masters; and so much opposition to the mission was manifested by the Creeks, that the station was relinquished by the Board, and Mr. Compere left their service.

John Davis, the convert above noticed commended himself to the affection and confidence of his pastor, who encouraged him to address the people of his tribe, on the great subject of religion. Believing that he could be most useful where he now is, he removed thither, and has continued to give evidence, that he is actuated by the genuine spirit of the gospel. He preaches at four different places at stated times—visits and converses with the Indians at their homes, and three days in a week teaches a school for the benefit of children.

A Baptist church was constituted among these Indians Nov. 9th 1832, called the Muscogee Baptist church. It consisted of Rev. Mr. Lewis and wife, mis-

sionaries, John Davis, and three black men, who had been baptized east of the Mississippi. Nov. 16, two Creeks were baptized and admitted to the church. These were the first baptisms, that have occurred in the Indian territory. The religious assemblies are represented as attentive, and prospects encouraging.

SHAWNEE MISSION.

Mr. Johnston Lykins, who was long associated with Mr. McCoy, at the Carey Station, has accepted an appointment by the Board to labor among the Shawnees, within the limits of Missouri, where he arrived with his family on the 7th of July. At the date of our last intelligence from him, he had not been there a sufficient time to ascertain accurately the prospects of the situation. He had communicated to the chiefs and the principal people individually, the object of his coming; but the desolating prevalence of the small pox, prevented a public meeting of the Indians. "Till the malady subsides," he says "my labors must be confined to private visiting; but in this way I hope to do something towards the promotion of that cause, which we so ardently desire to see successful."

TONAWANDA, N. Y.

The schools in New York, among the Seneca and other Indians, which are under the patronage of the Board, are transferred to the special care of a Board organized for that purpose, within the state.

"The native church and school are in a pleasant and prosperous state. The teachers are happy in their employment. The scholars make excellent proficiency in their different branches; the present number is thirty, and there is a good prospect of considerable increase.

"The church has lately had an accession of ten, three of whom are intelligent young men, and influential in the tribe. The members appear to grow in grace and in the knowledge of Jesus Christ; they enjoy good harmony, and have formed a temperance society on the plan of entire abstinence.

"Measures are in progress to obtain good mechanics, who will feel an interest in the welfare of the station, and who will be able not only to supply the station with articles in their respective branches, but also to assist the boys in acquiring such trades as will afford them profitable and useful employment.

FRANCE.

Very glowing representations of the condition of France having been made to the Board, they came to the decision that they might advantageously attempt something for the cause of religion, in that country. Accordingly Rev. Prof. Chase, of the Newton Theological Institution, and Mr. Rostan, a native of France, sailed for Havre, in October 1832. Mr. Chase will probably return in the spring, after having made what inquiries he can well do, through the winter. Mr. Rostan will remain, prosecuting the investigation, and sending back to the Board the results. In case of encouragement, other missionaries will probably be sent out.

RECAPITULATION AND COMPARATIVE VIEW.

The American Baptist Mission in Burmah commenced in the year 1813. In the 19 years which have elapsed, there have been 33 missionaries and their wives to that country, under patronage of the Board. Of these, 5 have lately embarked; 11 have been removed by death, or otherwise, from the field of their labors; and 17 are now on the ground. Nine—more than a quarter of the whole number—sailed in the course of the year 1832. The first baptism in Burmah occurred in 1819, when 3 natives were admitted to the church. Since that time, about 400 have chosen the service of God, and joined the churches at Rangoon, Tavoy and Maulmein. Four presses and three printers have been sent out. About 200,000 tracts have been printed, and circulated throughout the whole

empire. The New Testament is translated and printed, and an epitome of the Old. A large number of children have enjoyed the advantages of Christian schools. Villages have been visited, and many in them have believed in Jesus. The Karens and the Toungh-thoos have heard the word of life, and multitudes of the former have become the disciples of Christ.

At the Indian stations, at the time of the last annual meeting, 13 missionaries and teachers were laboring for Christ, under patronage of the Board. During the year 1832, 15 others have been commissioned to join the various stations, thus making the number employed 28. At all the stations, more or less have become religious. Perhaps, at a moderate estimate, 260 have joined the mission churches; and many more have enjoyed the means of grace, through the medium of schools and preaching.

Besides these stations, Prof. Chase, with Mr. Rostan, and his family, embarked, the last October, for France. Thus the number of laborers in the employ of the Board, including native assistants, is between 50 and 60. From 600 to 700 have become members of the church of Christ. The New Testament has been translated and printed in the language of several millions, in Asia; and may be circulated to any extent desired.

The amount of receipts in the year ending May 1827 was \$14 932,03; and of expenditures, \$15 408, 32. In the year ending May 1832, the receipts were about \$22600; and of expenditures, \$28571, 88—showing an increase of \$7668 in the receipts, and of \$13163, 56 in the outlays, in the space of five years.

FUTURE EFFORTS.

The increasing amount of missionary exertion will increase the amount of expense. The addition, during the last year, of 26 laborers to the different fields, has drawn largely on the treasury; and their future support will, of course, require an augmentation of liberality on the part of the churches. An appeal for that augmentation, we trust, will not be in vain. For we rejoice to believe that the Christian community are ready to bestow of their abundance, to promote the cause of the Redeemer.

While we look with pleasure on the evidence that we have not labored in vain, manifested in the preceding pages, let us remember how much remains to be done. Supposing a generation of men to continue 30 years, since our mission commenced in Burmah, two thirds of her 8 millions (the lowest estimate,) have gone to the awards of eternity. And how few of them have heard the name of Jesus! A few—a precious few—have joined the hosts of the redeemed. But where are the remainder?

When all the missionaries sent out by the Board have arrived at Burmah, there will be 22, to 8 millions. Or, omitting the printers and females, eight ministers—one to a million of souls. This estimate of the population is, probably, much too low; but taking it for the true one, who would not cry out, "who is sufficient for these things?"

DUTY OF THE BAPTIST DENOMINATION.

In view of these facts, two things are required of us. 1. *A spirit of self-denial.* This must exhibit itself in a willingness to contribute, to the extent of our means, for the sustentation of the cause. Let us not give the trifles, which we shall not feel; but let us offer to the Lord an oblation worthy of our gratitude as Christians, and worthy of our professions, as pitying the souls of men.

There are some, too, among our churches, who must offer *themselves* to God. A band of 4000 missionaries would be far more worthy of our 4000 churches, than the little company, who now bear the heat and burden of the day. Let ministers seek out in their churches, and encourage suitable missionaries. Let not parents and friends kill their ardent feelings, and quench their missionary spirit. Send them, if they will go. Resign them to the work, to which their heavenly Father has called them, and in which you feel so high an interest. And

let the young men break away from the endearments of home and native soil ; resist the obstructions in their way ; and enter on the apostolic work of saving souls.

2. The church must *cultivate a spirit of prayer*. This, and the spirit of missions have a reciprocal influence. Pray much for the heathen, and a missionary spirit wakes up, of course. We cannot look for the conversion of the world, till there is more of fervent piety, more of deep, absorbing devotion, more love of communion with heaven, among us. We must return to primitive piety, and then we shall have primitive success. Prayer must become the very atmosphere, breathed by the church ; and holiness must be stamped upon the lines of every countenance.—“Arise, O Lord, into thy rest, thou, and the ark of thy strength.”

S. F. S.

POETRY.

MISSIONARY HYMN.

By S. F. Smith.

Yes, my native land, I love thee,
All thy scenes I love them well ;
Friends, connexions, happy country !
Can I bid you all farewell?
Can I leave you—
Far in heathen lands to dwell?

Home! thy joys are passing lovely;
Joys no stranger-heart can tell!
Happy home! 'tis sure I love thee!
Can I—can I say—*Farewell*?
Can I leave thee—
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
Holy days and Sabbath-bell,
Richest, brightest, sweetest treasure!
Can I say a last farewell?
Can I leave you—
Far in heathen lands to dwell?

Yes, I hasten from you gladly,
From the scenes I loved so well!
Far away, ye billows, bear me;
Lovely native land, farewell!
Pleased I leave thee—
Far in heathen lands to dwell.

In the deserts let me labor,
On the mountains let me tell
How he died—the blessed Saviour—
To redeem a world from hell!
Let me hasten,
Far in heathen lands to dwell.

Bear me on, thou restless ocean;
Let the winds my canvass swell—
Heaves my heart with warm emotion,
While I go far hence to dwell.
Glad I bid thee,
Native land!—FAREWELL—FAREWELL!

NEW-YEAR MEDITATION.

Thus on the silent seasons float;
Thus mortal years roll by;
Thus hastes the day—'tis not remote—
When we must faint and die.

The blooming flowers of summer soon pass
With all their charms away;
The fragrance of the vernal grass
Ends with the vernal ray.

Yet deep within the sheltering root
The flower's fair life resides,
Maturing strength for future fruit,
While winter's might abides.

So life's bright scenes with us may end,
So outward graces fade,
So with the dust our glories blend,
Our light be changed to shade.

Yet in the grave these forms of earth
Shall purge their native mould,
And spring again—by heavenly birth—
And fairer powers unfold.

The tomb will free us from the chains
That now our spirits bind;
'Tis there the conquering soul regains
The majesty of mind.

Then tremble not though years depart,
And health and hope decay;
Fear not the pains that touch the heart,
And rend this life away.

Dread not the silent flow of time,
For heaven, thy home, prepare;
There ages roll with course sublime,
And all the saints are there.

S. F. S.

BIOGRAPHY.

MEMOIR OF REV. GEORGE LEONARD, A. M.

LATE PASTOR OF THE FIRST BAPTIST CHURCH IN PORTLAND, ME.

The notice of this devoted young man has been too long omitted. The registered memorials of the pious dead have always been a means of inspiring others with their spirit. It becomes us, as defenders of the faith once delivered to the saints, to gather up the mandates that have fallen from our prophets, as they ascended to heaven. We ought to preserve to other generations the brightness of their piety, and to transmit the words which they spake unto us, while they were yet present with us. We have been reminded of our duty on this point by a volume of sermons, lately handed us, which was printed, and distributed among a few of Mr. Leonard's friends, the last summer. The volume commences with a funeral sermon by Rev. R. Babcock, of Salem, Mass. from which the memoir is compiled.

GEORGE LEONARD was born in Raynham, Bristol county, Mass. August 17th, 1802. His father, Mr. Eliakim Leonard, died in the faith and hope of the gospel, when George was not more than five years old. At the early age of three or four years, his studious disposition, the specimens which he gave of natural scholarship, and the uniform propriety of his conduct, at that early period, greatly endeared him to his instructor. After some time, George went to reside with an uncle in Taunton. Here he was employed in laboring on a farm, and in a brick yard. The work proved superior to his constitution, and produced a state of debility, which obliged him to return to the house of his mother. This affliction was sanctified to the awakening of serious reflections; which, by the agency of the Holy Spirit, led on to his thorough conviction of sin and conversion to God. He used to speak of this sickness as one of the greatest blessings which he ever received from above. During his suspension of manual labour, his time was more or less devoted to study: and he had nearly completed the Latin Grammar, without the direction of an instructor, before he commenced a regular course of preparation for college. This preparation he entered upon, in the autumn of 1819. He made rapid progress in the languages, and by Sept. 1820, was prepared to enter Brown University.

The early religious experience of devoted and successful ministers is always inquired for, with a high degree of interest. Few of them, however, seem desirous of exciting wonder, by relating a succession of frames and feelings, which are, in themselves, no sufficient evidence of commencing holiness. Dr. Payson was never known to tell such a history. Esteeming a life of supreme devotedness the best evidence of a regenerate heart, to such a life they appeal for their claims to be numbered among the followers of the Lamb. A letter from Rev. S. Hall, the early instructor of Mr. Leonard, gives the fullest information on this subject, which can be obtained. "I was probably the first person to whom he told the pleasing story of his change of heart. This I obtained from him with much difficulty, on account of his characteristic reserve. Some little time after he had acknowledged that he had a hope, I took him with me some distance from home, where I was to preach the next day, with a view to examine his case more thoroughly. After retiring that evening, he related the commencement and progress of the good work of the Spirit on his

heart. He mentioned also a particular season of devotion and blessedness to his soul, which he enjoyed in retirement on a certain day, when I attended the funeral of one of his cousins. I think it probable that this was the fullest history of his Christian experience which he ever gave to any one. I was more than satisfied. I thought I could discover the powerful movement of the Spirit of God upon his soul. It was matter of astonishment how such a thorough work had been kept hid for so long a time."

"In the spring of 1820," continues Mr. Hall, "I suggested to him the propriety of professing religion publicly. I found that his convictions of duty had fully prepared him for it; and I therefore embraced the first opportunity of introducing him to the First Baptist church in Middleborough, of which I was then pastor,—by whom he was cordially received. As it respects his early character, it was during his whole boyhood, as it was ever after, strongly marked with steadiness, sobriety, decision, modesty and reserve. He was uniformly moral and exemplary. He early secured the respect and esteem of the whole neighborhood. I know not that he had a single enemy, or that any spake evil of him. Religion was to him an all-pervading principle, governing his feelings, thoughts, words and conduct. He appeared to know very deeply, the depravity of his heart, and the all-sufficiency of the Saviour's atonement. Often have we spent hours in conversing on the great things of our heavenly Father's kingdom. His excellency was not exterior glitter, which produces its deepest effects at first sight. Acquaintance was necessary to discover his worth. His letters to me, after he commenced his college life, and for some time after he completed it, were frequent, and always breathed a spirit of piety and devotedness to God. In relation to his character as a scholar, I have often said he was the best I ever had under my care. It is not usual, I believe, for scholars to excel both as linguists and mathematicians. But he went thoroughly through every thing he undertook, and made himself, with ease, master of every branch. He was, in fine, a most valued friend and acquaintance of mine. I admired the uniform and exemplary course of his life, from his boyhood to the last of my personal intercourse with him. Our religious intercourse was intimate, long continued, and to me peculiarly interesting. Often have we bowed together at my family altar, worshipping that Saviour in whose divine presence he is now, I trust, enjoying the most exquisite bliss."

With such a character, at the age of 18, he became a member of the University at Providence. Though his extreme diffidence for a time prevented his forming acquaintance extensively, even with the religious students, yet his fellow students perfectly recollect the growing esteem and universal satisfaction with which he was regarded, before his first year in college was completed. In reference to his general character and deportment during the whole period of his connexion with the institution, Dr. Messer, then its President, thus remarks—"During his college course, Mr. Leonard was my pupil. Teachable, submissive, reserved, punctual and conscientious, he possessed those respectable talents, which, associated with diligent, persevering habits—his second nature—seldom fail to become useful. His education was therefore learned; and his religion, I mean his personal religion, was that exhibited in the glorious gospel of the blessed God."

In Sept. 1824, he completed his collegiate course; and in the exercises of commencement day, he so fulfilled the honorable appointment which the Faculty had assigned him, as to excite the most favorable anticipations of his friends, and of the assembled guardians of the Institution.

Having been previously approved by the church of which he was a member, as a candidate for the Christian ministry, he spent a few weeks immediately after receiving his first degree, with the second Baptist church in Taunton, which was then destitute, to their unanimous and increasing satisfaction. Of the exercises of his mind, in reference to the great business of his life, the Christian ministry, no minute and authentic record has been found. It seems that very early after he cherished the hope that his heart was renewed, and

before his public profession of religion, "he had conceived the idea of entering the ministry." The conflict between his shrinking self-distrust, and a sense of his duty to the Redeemer and the souls of his fellow-men, was long and severe. But a conscious integrity and singleness of motive in the undertaking, sustained him through all the rugged paths of self-denial and vigorous effort, to procure his education with his own scanty means; and it was not till these were entirely exhausted, during the last year of his college course, that he could be prevailed with to avail himself of the proffered aid of Christian benevolence.

A short time after graduating, he was solicited to accept the office of a subordinate instructor in the Columbian College, at Washington. This he accepted with the distinct understanding that a considerable part of his time was to be devoted to theological studies. After spending one year in this manner, greatly to his own advantage, and entirely to the satisfaction of the Faculty, with whom he was associated, on the opening of the Newton Theological Institution he repaired thither, and was one of the first students matriculated in it. Of his connexion with both of these seminaries, the senior Professor at Newton has kindly communicated the following testimony, as just in sentiment, as it is felicitous and graphic in expression.

"My acquaintance with Mr. Leonard commenced at the Columbian College, near the close of the year 1824, soon after my return from Europe. The recollection of him, 'like the memory of joys that are past,' is 'pleasant and mournful to the soul.' He was deeply conscientious. He was modest, and sympathetic; guileless, and upright. He had the energy of Christian principle, and a sobriety that gave weight to his words, and rebuked frivolity and extravagance. As a teacher, he was able, laborious, and highly respected. As a theological student, he exhibited such diligence and attainments as gave great promise of lasting usefulness. The structure and habits of his mind were not adapted to make a premature display, but to present, in due season, the fairest and most valuable fruits. He was not the man to rush into public life with the dazzling and transient splendor of a rocket, but to rise with a steady and constantly increasing lustre, and still to rise, shedding a benign influence upon the earth."

In the spring of 1826, he first visited Salem, Mass., and preached four or five Sabbaths in succession. He was soon apprized of the desire of the second church and society, which had been recently organized, to secure his services as their pastor. His characteristic prudence and reserve led him rather to discountenance than encourage this flattering application; and to the first invitation unanimously tendered him, he returned a respectful but decided refusal. The renewal of this invitation, urged as it was by their united and earnest entreaty, and the co-operating influence of those whom he esteemed his most judicious friends, induced him to re-consider this decision; and after another visit of more than two months, he signified his acceptance of the call of the church and society, and in August of the same year was ordained as their pastor.

He retained his connexion with the church in Salem, more than two years and a half. And the testimony of the apostle Paul might much of it be applied as descriptive of his discharge of the duties of the ministry. 'For yourselves, brethren, know his entrance in unto you, that it was not in vain: As he was allowed of God to be put in trust with the gospel, even so he spake, not as pleasing men but God which trieth the heart. For neither at any time used he flattering words, as ye know: nor a cloak of covetousness, God is witness. Nor of men sought he glory. But he was gentle among you, even as a nurse cherisheth her children: So, being affectionately desirous of you, he was willing to have imparted unto you, not the gospel of God only, but also his own soul, because ye were near unto him. Ye are witnesses, and God also, how holily and justly and unblameably he behaved himself among you: And ye know how he exhorted and comforted and charged every one of you, as a father doth his chil-

dren, that ye should walk worthy of God, who hath called you unto his kingdom and glory.'

Several things deserve to be taken into consideration, in forming an estimate of the result of his labors—his own consciousness of the want of so entire a preparation for the work as he desired—his entire want of experience, and consequent self distrust—his unaffected, but sometimes embarrassing diffidence—and his connexion with a society newly formed, and proceeding somewhat upon an experiment: and liable, therefore, to form too sanguine expectations of immediate and distinguished success. When all this is viewed in connexion with a repeated failure of his health, of the same alarming character with that which has finally removed him, it will appear, that his success was really greater than could have been reasonably anticipated. The church was more than doubled the first year of his connexion with it, and continued to receive considerable accessions afterward.

In conducting the very delicate and often distracting question of a dissolution of his connexion with the society, his regard for the integrity and prosperity of the interest with which he had been identified, were worthy of all praise. In this respect, his example is, perhaps, an excellent model; and happy will it be for all our churches, when they have ministers like minded with him. He very prudently kept his purpose to himself; and, having prayerfully considered the whole subject, he tendered his resignation as their pastor to the Society, when most of them were unapprized of his determination. When all the circumstances of his dismission are taken into the account, it is no small praise to say, that he left the church and society without making, and probably without leaving, a single enemy to himself, either personally or officially. This took place early in the year 1829.

The measures which he took to regain his health were at length crowned with success. He now applied himself with fewer interruptions, and most devoted assiduity, to his studies, determining, that if he ever settled again, he would be able to teach the whole word of God. The vigorous application of his mind to the investigation of the scriptures, aided as he now was by the past experience, raised him more rapidly in the estimation of the various congregations which he temporarily supplied, than at any former period.

He received pressing invitations to settle in different places, several of which he made the subject of deliberation and prayer. It was of choice, therefore, that he remained without a particular charge—though not without employment, for scarce a single Sabbath—until the summer of 1830. He then visited, by request, the Baptist church in Portland, Me. Although he went thither, not as a candidate, but only for a temporary supply, every exercise in which he engaged riveted the affections of the people to him more strongly; and augmented the evidence of the apparent will of God, that he should become their pastor. Before the close of his first visit, an unanimous invitation to the pastorate was presented to him.

A second visit to Portland tended to confirm the intimations of the Head of the church, in respect to his duty. And after a temporary correspondence, Mr. Leonard gave an affirmative reply. He commenced his new duties, near the beginning of October, 1830. The assembly, on the Sabbath began to increase. Conference meetings were well attended. Whether in the pulpit, in the conference room, or in church meetings there was a perfect satisfaction. And, as he became known, he rose rapidly in the public esteem.

During the winter after his settlement, he was unwearied in his endeavors to promote the welfare of his society; and he earnestly desired to see a revival of religion among them. In April 1831, the delightful influences of the Spirit began to be shed forth. Prayer meetings had become frequent; Christians were in a holy, waiting frame, looking for a work of grace; sinners were coming to the fold of Jesus, and a few had submitted to the sacred rite, which enrolled them among the professed followers of the Lamb.

On Lord's day, April 24th, Mr. Leonard preached with great solemnity and

earnestness from the text—Romans ii. 5—11. “But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds:—to them who, by patient continuance in well doing, seek for glory, honor and immortality, eternal life;—but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor and peace to every man that worketh good, to the Jew first and also to the Gentile; for there is no respect of persons with God.” His soul seemed filled with an unearthly ardor, and his address partook of the energy of one returned from the world of spirits. One of his hearers remarked—“such was the force of his arguments, and such his earnest desire for the salvation of sinners, that it would have caused a Felix to tremble.”

A member of the society says, “In the early part of the evening, he came into our conference meeting, soon after it had commenced. He took up the subject on which he had been discoursing through the day, and occupied the greater portion of the evening in the most powerful and pointed, yet affectionate appeals to Christians and to the impenitent. It seemed as though eternity was before us. It could truly be said “how sweet and awful is the place, with Christ within the doors.” He sat down; and after one of the brethren had prayed, he arose and addressed the impenitent more impressively and more solemnly, if possible, than he had done before; and after speaking to them a few minutes upon death, judgment and eternity, in the most affectionate, earnest and solemn manner, he urged and warned them to *prepare, prepare to meet their God*. These words, uttered with a peculiar emphasis, were the last public address that ever fell from his lips.”

It appears that some of his last sermons were blest to the awakening of several; especially the last he delivered. His concluding remark—prepare to meet thy God—was sent home with power to the consciences of some.

Severely has that church, in common with the whole interests of Zion, suffered for the fervor which, on that last Sabbath and Sabbath evening, carried their pastor beyond his strength, and by the excessive effort hurried him to the grave. How sudden and painful was the change! Throughout that day, the dear people of his charge had been fed with choice intellectual and spiritual treasures, which he liberally dispensed to them. They meet again in the evening, and are delighted to see their esteemed pastor come in. They hear from him with renewed interest, and separate, saying to themselves or to each other, “we never saw him so much engaged—never heard exhortations so powerful and impressive.” He also retires from the meeting; but it is, immediately on entering his dwelling, to suffer and bleed and strangle—to faint and almost die before temporary relief can be afforded. The next morning spreads the mournful tidings. With anxious countenances and aching hearts, they hasten to the door, where he was wont to welcome them. But it is closed; his medical adviser is wise and peremptory—“The case is critical, he must not see company.” Week after week passes away. They hope he is some better. They consent that he should leave them to regain his health—and—the mournful truth must be told—most of them, after that evening, never saw him, till he was wrapped in the shroud.

His mind, during the whole period of his decline, seemed usually tranquil. He thought much of others—of the church, and of his friends—and, until the last week of his illness, comparatively little of himself.

In accordance with his plan, as soon as he had sufficient strength, to journey west as far as Raynham, he left Portland June 20th; and, travelling by the easiest conveyance, reached Salem a few days after. While there, he saw but few of his friends, and made every effort and sacrifice to regain, as he said “sufficient strength to visit his poor mother, without too much shocking her feelings by his altered aspect!” How strong, even on the borders of the grave, was his filial tenderness!

Week after week passed away—and every hopeful expedient was tried, without materially promoting his convalescence. A journey to Worcester was then determined on. This was considered, by him and by his friends, the last resort; and, on its failure to improve him, he most cheerfully acquiesced in the will of his heavenly Father. He was there surrounded by Christian friends, who delighted to render him every service which affection and sympathy could dictate. For all this he was grateful—but his eye, his thoughts, his heart, were now fixed above. When his sufferings were perceived to be most severe, and called forth the deep commiseration of those around him, he was wont to say, with the joy of heaven animating his countenance—

“These sufferings are not worth a thought,
When, Lord, compared with thine.”

He spoke but little of this world, or of the scenes through which his bereaved companion and fatherless child would be left to pass, remarking that he wished to preserve his mind calm, and free from agitating considerations. “Let that child, if spared to you, receive a *Christian education*—that is all I desire—and to him in whom I have believed, I can cheerfully commit both mother and child in hope.”

The words of the apostle, “*I know whom I have believed, and that he is able to keep what I have committed to him against that day,*” were often on his lips—and among the last he ever uttered.

Only a few moments before his death, Mr. Leonard was asked if he suffered at all from the buffetings of Satan—“Oh no, not at all,” was his answer; “I consider myself the happiest in the room.” His wife, perceiving a heavenly smile upon his countenance, said, “You appear to be happy.” “I am,” said he, with emphasis, “I am, I have as much comfort as my feeble frame can bear. A full blaze of glory I could not endure.” Allusion was made to his last exhortation to his people, which he concluded by repeating, with a thrilling solemnity, the words—“*Prepare to meet your God—Prepare to meet your God.*” “Yes,” he said, “and when you return to Portland, do you repeat them again. Say to them all—“*Prepare to meet your God!*” When asked, if he still found pleasure in the doctrines he had preached, and the Saviour whom he had recommended, he replied, “I do; and if I am cast off to the world of despair, I will there preach Jesus.” As the lamp of life was just expiring, he commenced repeating the last stanza of a well known hymn:

“Since all that I suffer shall work for my good,
The bitter is sweet, the medicine is food.”

He attempted to utter the two remaining lines; but his voice faltered, and they were repeated by another:

“Though painful at present, ’twill cease before long,
And then, oh how pleasant the conqueror’s song!”

Being asked if these words expressed his feelings, he smiled assent, and, in an instant, was gone—gone to join the song, and to receive the crown of the conqueror.

The predominant characteristic of Mr. Leonard was *susceptibility*. “He was easily grieved—too easily for his own peace—but he was not easily provoked.” This trait gave a tinge to all his mental exercises, and to all his conduct. It displayed itself in a tenderness of conscience, that shrunk from contamination—in a pure, ardent and almost unearthly affection to those he loved—in zeal for the good of his people, which told how dear were the ties, that bound them to his heart—in a submission to the will of God, akin to that of Jesus, when, in his greatest pain, he breathed out, in holy aspiration, “Father, not as I will, but as thou wilt.”

The humility he exhibited was very striking. Caressed as he was by his friends, and the people of his charge, a degree of self-complacency might, perhaps, have been expected; but it was not to be found. He had an uncommon

zeal and uncommon success in the study of sacred criticism. But no man came more like a little child, and poured forth the emotions of a bursting heart to his congregations, than he. While residing at Salem, he filled the office of secretary of the Salem Bible Translation and Foreign Mission Society. Yet he gloried not over his brethren. His zeal was kindled on the altar of heaven; his love was like the love of the incarnate Saviour; his joy was to lead men to Christ; and his hope, a crown of righteousness and a mansion of rest, when the toils of this world should be finished. His life was "Christ living in him."

If we were to attempt to describe his sermons, we should say they exhibit rather a regard to his hearers, than to himself. They contain no unusual words, which might puzzle the illiterate. There are no flowers of rhetoric and brilliant imagery, designed to elicit praise and draw attention. There are no fine-spun arguments, and deep minings after curious thoughts. But there is evident, in every page, an earnest desire to benefit souls. Plainly and clearly he sets before men the truth; and then pleads with them to obey it. He shows that he is absorbed in the work, and that he forgets the world, applause, his own existence even, in the intensity of his desire to persuade men. If his pencil were not dipped in the rainbow, yet his hand was guided by the Holy Spirit. If his wish was not to secure earthly applause, he has won the affections of his people, and gained many a gem for his immortal crown. What remains for those who survive, but to imitate his loveliness, and thus fit themselves to share his reward."

S. F. S.

RELIGIOUS FEELING AND RELIGIOUS PRINCIPLE.

There is a *necessity* for intellectual religious culture, in reference to the *present system of benevolent effort*. Our reasons for believing that this system cannot be long sustained, without a thorough knowledge, and a deep conviction of the truth, in the minds of Christians, are founded on the established principles of human nature. Nothing is more certain than that excited feelings alone are inadequate to the prosecution of any great or extended plan of operations, requiring patient and self-denying effort, amidst the vicissitudes of hope and disappointment. An enterprise may be pushed forward rapidly for a time by excitement; but without the vigorous, unyielding determination which proceeds from principle and knowledge, it will at length, drag heavily, or be entirely suspended. We cannot at all depend on so variable and circumstantial a cause, as a movement of popular feeling, for any *prolonged* exertions, nor, consequently, for any grand results, in relation to measures that look far into futurity. The impetus in favor of any great and good undertaking, requires to be supplied from comprehensive views, and a thorough conviction of duty. If it fails of such a supply, the undertaking itself loses its hold eventually on the affections. The latter, in their strongest and purest exercise, are furnished by knowledge and by a sense of obligation. Feeling which is derived from other sources, which is a mere constitutional quality, and aroused by an appeal to present and selfish interests, is a fitful and transient thing, though it may accomplish somewhat while it lasts. Who can rationally expect from Christians a favorable conclusion of these labors, without an invincible sense of duty on their part;—such as a sound knowledge of the scriptures and a ripeness of spiritual understanding can alone inspire,—a sense of duty kept perpetually alive by the steady contemplation of divine truth, under the sanctifying influences of the Holy Spirit.

Feeling we want; but it must be based on a religion of an intellectual and disciplined nature. It must be a pure, enlightened, steady, earnest, and quenchless spirit. What enterprizes of great moment and durable character, have ever been achieved without such a spirit! Had not the apostles and primitive

Christians been deeply imbued with heavenly knowledge, with an experimental acquaintance with Christianity in its simplest elements, would they have entered upon toils the most thankless and severe, and persevered in spreading the gospel among mankind, at the hazard of every object dearest to them in this world? What gave efficiency to the labors of the Reformers, and sustained those noble men in their privations and sufferings, but a conviction that they had God and the truth on their side,—a conviction which patient thought, and humble, yet independent investigation of the sacred oracles, were the means of producing. It was equally an attachment to truth—truth which they had drawn from the purest and deepest fountains, that animated our Puritan fathers to plant the gospel on this soil, in the hope of enjoying it quietly themselves, and of perpetuating it through every coming generation. The missionary zeal now so happily prevalent, is only a revival of this spirit—of the impulse which commenced at the reformation. It is, in part, a fulfilment of the promise given in the principles which were then established—a promise whose accomplishment has been so long delayed by a variety of causes, that the nations should all enjoy the blessed light from heaven, in Heaven's own unadulterated record.

Spectator.

LETTER ON THE SPIRIT OF THE MISSIONARY ENTERPRIZE.

[In the year 1831, a small work was published in Boston, from the English edition, entitled "*Letters on Missions, by William Swan, Missionary in Siberia.*" These letters were sent to the Directors of the London Missionary Society, in manuscript, and printed under their superintendence. We would not have such a work fall from the press unnoticed. We would not, that an appeal from a missionary, so distinguished by calm reasoning, holy zeal and deep devotedness, should be suffered to go into forgetfulness, without working its proper effect.—Mr. Swan has been, for fourteen years, a missionary in Siberia, at Silinginsk, on the borders of China. Himself and two associates have translated the entire Bible into the Mongolian language, and the New Testament is printed. Thus is the Chinese Empire invaded by Christianity from the north, and by Dr. Morrison and his associates from the south. The reigning family of China is of the Mongolian or Tartar race; and the establishment of Christianity among the Mongolians of Russia affords the reasonable prospect of its extension to all of the same people, the greater part of whom are inhabitants of China.—The following letter, like the whole book, deserves a careful perusal. When such appeals are made to us from the centre of heathenism, by men who have devoted their lives to God, let us be excited not only to *read*, but to *act*.]

HAVING given you my thoughts upon a variety of subjects connected with the missionary work, it may not be improper to say something on the *spirit* in which the whole ought to be conducted: It ought not to be a self-sufficient, worldly-wise, or enthusiastically daring spirit—but a spirit of humble, yet resolute faith—meek devotion—enlightened zeal, animated and directed by love to God and man.

This may seem so obvious as not to require distinct notice; but it may not be wholly unnecessary to state it. To pass it in silence, when so many other topics may have been insisted on, might be construed into inattention to a point of the most essential importance.

The whole undertaking is unspeakably solemn. It is a matter of life and death. It involves the salvation or destruction of all who are engaged in it, whether as preachers or hearers—dispensers or receivers of the word of God. They that preach must deliver their own souls; and the sincere, faithful laborer will: but the careless unsanctified instrument, after having preached the gospel to others, shall himself be cast away. The hearer of the word, who mixes faith with the hearing, who believes with the heart unto righteousness, and

makes confession with the mouth, shall obtain salvation. As to him, the preacher is the savor of life unto life; whereas, the wicked who turns not from his evil way shall perish, but his blood shall be upon his own head.

But this responsibility, and the consequent guilt of unfaithfulness in doing the work of the Lord, ought to be viewed as attaching not merely to the immediate laborers in the field; but also, in a degree, to all at home, who are required to set their hands to the cause, and may be assisting in it, even in the humblest degree. The sin of doing the work of the Lord deceitfully is not peculiar to the laborers in one department only. Lukewarmness may be the sin of the weekly or annual contributor, as well as of the missionary. I do not say that the guilt is equal; but the least degree of it will be found heavy enough one day. It were awful in a missionary to be pampering himself, and living at his ease, and neglecting the souls of men perishing around him—his fellow men, whose extreme wretchedness was making the most touching appeals to his humanity, to say nothing of his Christian benevolence and imperious obligations! But does it argue no guilt to live at ease in Great Britain [America,] and not concern one's self about who is perishing, who is calling for help, who is tossed with the tempests of an alarmed conscience and not comforted? It were an instance of depravity almost as great as could be found in the heathen world itself, if a man sent on purpose to distribute the bread of life to the perishing, should go to them, but neglect to fulfil his commission!—Keep his stores locked up, and suffer them to perish for want before his eyes! But is there no depravity in the case of those who know that there are millions upon millions thus perishing, and scarcely move a finger to help them?—who never once denied themselves one sensual indulgence—never made one sacrifice—never put forth one hearty, self-denied exertion to communicate of their abundance?

When men unite in a commercial enterprize, or for the purpose of prosecuting discoveries in natural history, or any other favorite branch of human knowledge, there is seldom room to complain of want of devotion to the object. The common interest all the parties feel in it, is a sufficient guarantee for each member of the society acting his part. They imbibe the same sentiments and feelings—they breathe one spirit, and their success, in general, corresponds to their willing, unwearied exertions. This is as it should be—we neither decry such pursuits, nor envy the reward of such exertions; but we may learn a lesson from the spirit of devotedness to their object, which the men of this world, we may say, *uniformly* display.

But oh, how little (I had almost said how childish) are the most dignified and praiseworthy exertions of human intellect and human passions for the attainment of some earthly, transitory good, when brought into comparison with the godlike, beneficent design of changing the face of the moral world, by the extirpation of ignorance and idolatry, root and branch, and filling the earth with the knowledge of the Lord! If the generous philanthropy of this design should fire every breast with zeal in the prosecution of it, the unspeakable misery of the objects of our compassion, the danger of failure from mistake or inactivity, or from engaging in it in an improper spirit, should give double emphasis to the obligation we are under to seek grace from God to be faithful and diligent in obeying his own command.

If these things be so, what manner of persons ought we to be in serious devotedness to this cause! When a plague is raging in a country, there is little thought of diversion; there is no heart for merriment; and, in devising and employing means that the plague be stayed, there is deep solemnity in every countenance. The image of death everywhere presents itself. Hearts are lifted up in secret to the almighty Disposer of life and death. There are earnest cries for the display of his mercy, for direction as to the use of means, and strength and courage to fulfil the melancholy but necessary duty of those, who go between the living and the dead. Such a calamity as the plague, makes people forget their little differences and private interests. And they who are mercifully delivered from it, will feel it to be the most proper expression of their gratitude to God, to do all they can, and that *immediately*, to help the un-

happy persons, who are still exposed to the pestilence. An hour's delay would be felt to be criminal—the total neglect of the sufferers, while a remedy was at hand, the most preposterous and inhuman cruelty.

Such, I conceive, is somewhat like the spirit of solemnity, diligence, dependence upon God, gratitude for his mercy, and humility before him, which should characterize all who are concerned in the *great work*, to which these Letters refer. While it is not shaded with the gloom and despondency that hang over the scene of a pestilence, concerning which we have no intimation whether it may be stayed, or whether all means will be alike ineffectual, we have but the greater reason to labor in hope. We have the gracious assurance, that “our labor shall not be in vain in the Lord,” if we set ourselves in good earnest to the work of saving souls. Right impressions of the duty will lead to deep seriousness in the performance of it. A work, to which the proper introduction is “fasting and prayer,” ought to be prosecuted in a corresponding spirit of self-denial and devotion.

The consideration of the partial success of missions in general, and an intense feeling of the need of divine influence, have of late years excited many to the duty of more frequent, special, earnest prayer for the Spirit of light and life to be poured out on all flesh. The church, “the garden walled around,” needs these influences—and they are needed on the barren wastes of heathenism. That many have thus been stirred up to pray, is a good sign, so far as it goes. But I have always thought that, unaccompanied with other signs of improvement, there is room to question how far such impressions of the need of divine aid practically affect those who profess to be under them. With regard to such a blessing, if we really ask it, we have it; and if we have it, we have also its necessary concomitants. What I mean is, that if there be so deep and universal a feeling of the importance of obtaining a more abundant measure of that Spirit of God, the residue of which is with him, the blessing is already in a good degree obtained. But, as these influences are not to supersede, but to animate, our labors, the enjoyment of them implies more zealous exertion—more unreserved consecration—more simplicity of aim—more heavenliness of temper in all we say and do. Hence, to prove that this spirit of supplication, which has been in some degree manifested, has come from God, and is not mere animal excitement, produced by the call addressed to us to engage in it, seconded by our own conviction of the propriety of the exercise, there must be a corresponding spirit of zeal and activity in working. If we pray, and only pray, idly expecting an answer, and attempting nothing till we think we have received it, there is something wrong. The prayer that is sincere is followed by the immediate effort of faith, to realize the blessing prayed for. If prayer be not so followed up, the meaning of it “being interpreted,” it is just that God, by exerting his own divine power, in converting the heathen nations, would spare us the trouble of making any farther exertion—or, at least, so remove difficulties and dangers, that the performance of the duty would be to us, all that was gratifying and soothing; and be in all respects more the joy of harvest, than the weeping labor of them that till and sow.

I do not by any means say, that the influences of the Spirit can be dispensed with, or that prayer for them is out of place, in the present state of our progress in the work of evangelizing the heathen nations. This is impossible. Indeed, I think there is no hope of much good being done, either at home or abroad, till we see more of that heavenly influence pervading all ranks of contributors to this work, and all laborers in every department of it. But I say, that we must not rest in merely praying for this blessing. Praying must be followed with doing, and labor must be sanctified by prayer. Let us “believe we have the petitions we desire of him,” and act accordingly. Till we do so, we ask amiss, if not as to the subject of our prayers, at least as to the spirit of them.

True Christians have a most exalted idea of the glory of their unseen Saviour. But as his glory, while he was upon earth, was obscured by the veil of humanity he chose to wear, so his glory is still in a great degree hidden from the world, because the number of his professed followers is comparatively small,

and the light of many of them is hid under a bushel. They form but a small portion of the inhabitants of the world, and multitudes of the number of those that call him Lord, bring no glory to his name; for their character disgraces the religion they profess. We believe indeed that the heathen are given to our Saviour "for his inheritance, and the uttermost parts of the earth for his possession;" but we see not yet "all things put under him." I sometimes endeavor to realize the feelings of a Christian of a future and happier age of the church, when the far greater part of the world shall have been subdued to Christ, and be full of "people, made willing in the day of His power." How will the heart of every Christian of that happier age expand, when he looks around to the east and west, and south and north, and contemplates the crowding millions of every clime and of every language, ranked among the humble and joyful followers of Jesus!—their idols thrown away—their cruel rites abolished—their wars all over—their cup of prosperity as full as it can be on earth, and CHRIST, the theme of every tongue, and the supreme object of love and devotion of every heart.

NORTHERN BAPTIST EDUCATION SOCIETY.

The regular quarterly meeting of the Northern Baptist Education Society was held at the Society's room, on the 11th ult. Ten young gentlemen were received at this meeting, upon the funds of the Society. Application for patronage was also made on behalf of four others, who were not received in consequence of informality in their testimonials. The amount appropriated at this meeting was \$1627,06—the largest quarterly appropriation that the Board ever made. The returns from the young men under patronage were, in general, highly satisfactory.

Since the last annual meeting, *six* young men under the patronage of the society, have completed their education, and have entered various fields of usefulness. During the same period, three have been dismissed, under a prospect of supporting themselves by their own industry; and one, in consequence of ill health. *Two* young men in Brown University, at the request of the Rhode Island Branch, have been dismissed to the patronage of the Young Men's Education Society in Providence. And *eight* have been discontinued, for want of suitable promise.

The number discontinued is vastly larger than we could wish it were. But the Board, in this matter, have acted under a solemn conviction of duty. They deem it not enough, that a young man possess an unexceptionable moral character; or even that he gives evidence of piety; he must also, they think, in order to entitle him to patronage, promise a considerable degree of usefulness as a minister of the gospel. Should the question here occur to any,—why then, were such men received?—we reply, that the Board oftentimes have very scanty means of knowing a young man's degree of promise, as a minister of the gospel when he first makes his appearance before them, or when he comes recommended from a distant examining committee. They require, in all cases, that a young man shall bring with him a testimonial from the church of which he is a member, expressing their conviction that he has promising talents for the ministry, and that it is his duty to devote his life to that sacred calling. Upon such a recommendation, the Board rely in the reception of an individual under patronage, more than upon any thing else; although they always feel at liberty to dissent from the opinion of a church, when, on the examination of a candidate, they see good reasons for so doing.

In instances, where young men have been unaccustomed to study, and are unacquainted with the world, though, in the warmth of a young christian, they may possess the glimmerings of a hope that they may one day preach the

gospel, there is, nevertheless, a liability that they may be honestly deceived, in relation to this great question. There is, also, a liability that the church may misjudge concerning them. Owing to these considerations, the Board think it desirable, that every young man prosecute his studies to some considerable extent, before he makes application for assistance; because such a course will prove alike satisfactory to himself and to his patrons.

The Board cannot but regard the present condition of the Society, as being highly prosperous; while, at the same time, they have the fullest conviction that their operations might be greatly enlarged, did they but possess the means. The subjoined schedule will show the number received, since the formation of the Society, and their comparative increase. The Board have, also, been highly gratified at seeing the increase of religious young men in a course of study, who are able without assistance, to acquire an education. So far as their observations have gone, they find the increase of such to be about in the same ratio, with the increase of beneficiaries. The number of young men, who entered the principal Baptist Institutions in New England the last autumn, was at least double the number that entered the same Institutions three years since.

<i>Years.</i>	<i>No. Received.</i>	<i>Years.</i>	<i>No. Received.</i>	<i>Years.</i>	<i>No. Received.</i>
1815	4	1821	4	1827	19
1816	4	1822	9	1828	21
1817	11	1823	15	1829	15
1818	2	1824	6	1830	24
1819	6	1825	6	1831	51
1820	3	1826	10	1832	33

The statistics of the branch societies, which now exist in each of the New England states, are not included, either in the foregoing, or the following table.

Below, we give the whole amount that has been received into the treasury, for current use, during the same period. The account commences Sept. 15, 1815, and runs from Sept. to Sept. inclusive, until Sept. 1829, at which time it runs from Sept. to June, when the anniversary of the Society, on its new organization, was changed from Sept. to May.

<i>Years.</i>	<i>Am't Received.</i>	<i>Years.</i>	<i>Am't Received.</i>	<i>Years.</i>	<i>Am't Received.</i>
1816	\$592,14	1822	\$2049,51	1828	\$2081,03
1817	604,74	1823	1550,51	1829	3749,00
1818	830,25	1824	1457,74	1830	2568,27
1819	1404,94	1825	2216,98	1831	4802,09
1820	1522,07	1826	1931,60	1832	5340,37
1821	875,23	1827	2245,87		

The amount which has been received into the treasury of the parent society since May, 1832, is \$4684,65.* The amount, which will probably be expended by the parent society and its branches during the present year, will be equal to about \$8000.

*An account of all moneys received into the treasury of the Society, will be published in the annual report.

VICTORY OF THE GOSPEL.

By Montgomery.

Hark!—the song of jubilee,
Loud—as mighty thunders roar;
Or the fulness of the sea,
When it breaks upon the shore—

See Jehovah's banners furled!
Sheathed his sword:—he speaks—'tis done!
Now the kingdoms of this world
Are the kingdoms of his Son.

He shall reign from pole to pole
With supreme, unbounded sway;
He shall reign, when, like a scroll,
Yonder heavens have passed away!

Hallelujah!—for the Lord
God Omnipotent shall reign:
Hallelujah!—let the word
Echo round the earth and main.

REVIEW.

LECTURES ON THE EVIDENCES OF CHRISTIANITY, BY C. P. McILVAINE, D. D., NEW YORK. 1832.

We are indebted for this volume to the University of the City of New York. It is among the earliest, if not the very prime offering of that institution; and, as a worthy specimen of first fruits, it will be hailed with gratitude, as an earnest of useful additions, from the same source, to the literature and science of our country.

To some of our readers it is probably known, that a violent and persevering effort was made by the enemies of religion, and, perhaps, a few of its misjudging friends, to exile christianity, in any and every form, from the University. But, thanks to a kind providence, and the wisdom and unshrinking fidelity of the Vice President and other members of the Council—the suicidal attempt has been effectually baffled. The religion of Jesus is there to be recognized from the foundation to the top stone; but in such a way always, as to avoid sectarian preferences, and give no reasonable offence to any of the different denominations, which have contributed to its establishment.

It is upon these broad and catholic principles, that the Lectures of Dr. McIlvaine, now before us, are composed. Their delivery in Clinton Hall, the last winter, “under the appointment of the University,” to the “young men of intelligence and education,” was attended by a board of visitors, appointed for that purpose by the Council, who enjoyed the high satisfaction of witnessing the complete success of their plan; and accordingly reported their approval.

The Lectures are thirteen in number, as published,—though but ten of them were originally delivered—and embrace the following topics, Introductory Observations—Authenticity of the New Testament—its Integrity—Credibility—Proof of its Divine Authority from Miracles—from Prophecy—from its Propagation and from its fruits—Inspiration and divine Authority of the Scriptures, with Concluding observations.

We can readily credit the frank avowal of the estimable author, that the preparation of them cost him no little labor. To go over the whole ground and compress the force of evidence which christianity has elicited in her own defence, within limits as reasonable as these, is a task from which indolence would willingly retire. To exhibit these evidences thus condensed, in a manner sufficiently lucid and popular to secure their object, when presented orally to those, whose minds, though in some degree cultivated, have not been trained to profound and logical investigation, was an additional embarrassment, which will not be fully appreciated, but by those who have made a like experiment. We are not disposed, highly as these lectures have pleased us, to praise them at the expense of kindred treatises upon the same subject. It has been the theme of some of the ablest and most experienced christian advocates, who have exhibited and illustrated the evidences of divine revelation, in almost every variety of form, and with different degrees of success. The recent volumes of Dr. Wilson, now Bishop of Calcuta, upon the same subject, have been received in this country with marks of distinguished favor. It will be commendation enough to the recently consecrated Bishop of Ohio, to know that his lectures are read with interest and approbation; and that they do not suffer in comparison with the productions of the most distinguished ornaments of learning and religion.

Our earnest desire is, that the success of this effort, and the model which is here furnished, may stimulate many of our ministers to undertake the labor of preparing a brief series of discourses on the evidences of revelation. We fear there is too much disposition indolently to take for granted the acquiescence

of the hearers of the gospel in its divine origin. While the great mass of a congregation may be far from infidelity, there will frequently be found individuals of interesting character and extensive influence, whose minds are so unsettled, whether they confess it or not, on this momentous subject, that the ordinary preaching of the gospel has no effect upon them. A case in point recently fell under our own observation. The Pastor of a respectable congregation had his mind turned to the importance of this subject. He announced his purpose of delivering a course of Sabbath morning lectures on the evidences of Christianity—a combination of untoward events gave him an unusually small congregation, through nearly the whole series. He yielded too much to despondency—thought his labor lost, or even worse, conjecturing that the statement of infidel arguments, which he brought forward to oppose, might occasion the very evil he was attempting to remedy. Very few months, however, had passed away, before several young men in his congregation yielded their hearts to the influence of truth, and became new creatures in Christ Jesus. When their narrative was presented before the church, to the joyful surprise of their pastor, some of them referred to his sermons on the evidences of Christianity, as having laid the foundation, and commenced the work of their conviction. They ingenuously confessed—though of *them* he had never allowed such a suspicion—that for years, they had always indulged just enough doubt of the truth of the Bible, to render all its injunctions powerless. In the discourses which their author so faithfully condemned, they had seen the very objections on which they were accustomed to rely, fairly stated, and satisfactorily removed; and they could doubt no more. The effect produced on, at least, three of them, was almost precisely similar; and though unconscious of each other's feelings, they were nearly simultaneous in yielding their hearts to the requirements of the gospel. One of them is now preparing for the Christian ministry; and consequences of incalculable blessedness may long continue to result from that unpretending endeavor to remove the foot-hold of skepticism. It was found in the above case, and will unquestionably be found in similar ones, that *christians* as well as unbelievers, had been benefitted. In the language of Dr. McIlvaine's introductory lecture—

"The christian advocate must have a knowledge of the arguments, by which infidelity may be confounded; as well as an experience of the benefits, for which the gospel should be loved. To obtain this in proportion to his abilities, he is bound by the all-important consideration, that the religion of Jesus cannot be content, while one soul remains in the rejection of her light and life. She seeks not only to be maintained; but to bring all mankind to her blessings. The *benevolence* of a christian should stimulate him to be well armed for the controversy with unbelievers. Benevolence, while it should constrain the infidel most carefully to conceal his opinions, lest others be so unhappy as to feel their *ague* and catch their blight, should invigorate the believer with the liveliest zeal to bring over his fellow creatures to the adoption of a faith, so glorious in its hopes, and so ennobling in its influence."

But we have not room to present even a specimen of these lectures in our pages. The entire volume deserves to be perused by ministers, teachers of youth, and by our intelligent families generally. Especially would we commend it to the young men of our country. For them it has been expressly, though not exclusively prepared. The candid perusal of it, with the divine favor, can scarcely fail to guard them against the insidious attacks of infidelity; and will also, we trust, prompt them to study more diligently, and obey more implicitly and promptly the blest volume of heavenly origin.

LITERARY NOTICES.

CONVERSATIONS ON THE BURMAN MISSION. We have read this book with much pleasure. It is a good narrative of the history of the mission, and put up in a style to interest the young. A considerable number of words occur, which hardly belong to the conversational dialect of parents and children. But if the children are accustomed to such terms, they will find no difficulty in understanding them.

PHILIP EVERHARD; or a History of the Baptist Indian Missions in North America. The narration of facts is interesting, and generally, correct. The style might be improved. We hope the next edition will be wholly re-written. The fluctuations and changes occurring in these stations render it difficult to speak of *permanent* residences. Every year produces some alteration.

HISTORY OF THE AM. BAP. AFRICAN AND HAYTIEN MISSIONS. This book is written by the same author, and is characterized by the same style. Though the facts are interesting, yet we deem it improper to put badly written books into the hands of our children. The following sentence, from p. 23, is paralleled by a great many others—“*Follow the example of the kind and generous ladies in Richmond, Va., who no sooner heard of the wants of the scholars at Big Town, than they forwarded a large box of suitable clothing, which was a great encouragement to Mr. Rovey, the school-master, who had been an inhabitant of that country for several years*”—no less than five or six distinct subjects in a single sentence. The style ought to condemn the book.

SHORT TOUR AMONG THE KARENS; is a series of letters to two Sabbath scholars. Every thing about the Karens is attractive; and this history of a tour, by Mr. Bennett, our Burman printer, is well worth perusal. The motto of letter X. is bad, and two or three grammatical (perhaps typographical) errors mar the book. The abstract, at the close, is a useful addition. We recommend it.

SOPHIA ALDEN; or, the Evening Sabbath School. It is a very pleasing introduction to the means of doing good in destitute neighbourhoods. The heroine presents a pic-

ture, worthy of imitation. In respect to this book, as well as all tales, conversations and novel-like works, we think the question ought to be fully decided—how far real or apparent fiction is a desirable means of communicating religious truth.

All the above are publications of the **MASS. SABBATH SCHOOL UNION.**

IMPORTANCE OF THEOLOGICAL INSTITUTIONS; Professor Knowles' inaugural address, Nov. 14, 1882: Boston. This address contains Mr. Knowles' reasons for accepting his office, as professor of pastoral duties in the Newton Theological Institution; a review of the progress of theological education among American Baptists; the causes of the establishment of the Newton Institution, with a view of its course of study. We consider the second item both interesting and valuable. In Note A., relating to Harvard College, we presume Mr. Knowles has been inaccurately informed. He says it is a “*known fact* that indigent students are aided at Cambridge, with various sums, *not exceeding fifty dollars*, each. One Baptist student, as we have been informed, has, within a few years, received twenty dollars per annum.” It is a “*known fact*” by men who are intimate with the internal concerns of Harvard College from a four years' residence, that the amount of aid to necessitous students is *not* confined to “*sums not exceeding fifty dollars*.” We could name several young men who have received from the Pennoyer fund, *twice* that sum annually. Who the Baptist student referred to is, we know not. One thing, however, is certain—his claim to aid must have been defective, either from poor scholarship, or comparative ability to do without it. The amount of aid at Harvard College is proportioned to goodness of scholarship, without regard to religious opinions. The most meritorious are most abundantly assisted; and negligent, careless boys, however needy they may be, scarcely at all. We regret, as much as the professor can do, the perversion of funds at Cambridge. Still we feel bound to obey our Saviour's rule—“*tribute to whom tribute is due, honor to whom honor.*” *Sum cuique tribuito.*

OBITUARY.

ELDER STEPHEN OLMSTED. Another watchman on the walls of Zion has fallen. Elder Stephen Olmsted died at his residence Schodack, Rensselaer Co. N. Y., in the month of August last. He had spent his life in the service of the Redeemer, and died at the advanced age of seventy five years—the pastor of the Baptist church in Schodack, over which he had been ordained almost half a century before. He had, the year before, followed the wife of his youth to the narrow house, appointed for all the living. They were born in Chatham, (Conn.) where they were educated in all the strictness, and in all the forms of Presbyterianism; and where they were married, previously to their removal to N. Y. In Lebanon, N. Y. Mr. Olmsted experienced religion, and was baptized by Elder Aaron Drake. His wife soon followed his example: and this step of theirs, it seems, had the effect of eliciting inquiry in the minds of his mother, brother, and sisters, which eventuated in their all soon leaving their connexion with the Presbyterian church, and uniting with the, then, despised Baptists.

He soon commenced preaching, and was settled as pastor of the Baptist church in Schodack, which office he held till his death.

He was extensively known in New England, having travelled and preached occasionally in the different states, for the whole period of his ministry; and though an uneducated and unpolished man, and possessed of a number of peculiarities, his preaching was generally acceptable. In his own congregation he was the faithful pastor,—fearlessly and perseveringly insisting on that form of doctrine which he believed communicated from heaven, and vigilantly guarding the church committed to his care, from the first approaches of error. He was the constant friend and advocate of the various benevolent operations of the day; especially of the cause of missions, and of the Bible society. In favor of the latter, he voluntarily undertook an agency, and succeeded in reviving it, in Rensselaer County, when it seemed languishing, and even almost expiring. He was a kind and faithful friend; and even his enemies (for he was not without enemies,) learned that he knew how to forgive and pray for them.

The venerable pair have at length gone down to the grave, like a shock of corn fully ripe, in his season. They have left a numerous circle of friends and relations to mourn their loss; who nevertheless are comforted by the reflection, that “they rest from their labors and their works do follow them.—”

MR. ENSIGN LINCOLN. This good man finished his earthly course, on Sabbath evening, Dec. 2, 1832. He was a native of Hingham, Mass. At the age of 14, he removed to this city, where he was apprenticed to the business of a printer. Early in his apprenticeship, he gave satisfactory evidence of piety, under the ministry of Rev. Dr. Baldwin, though he did not make a public profession, till the age of 20. Soon after his removal to the Charles Street Baptist church, of which he was one of the original members, he accepted licensure, at their earnest request, and, although he was never ordained, nor even relinquished his secular business, he was among the most useful of our ministers. Many are the churches in this neighborhood, which might call him father; and many are the seeds of piety and holiness, sown by his hand, which will spring up to his eternal joy. An extended memoir, designed for a future number of the Magazine, precludes many interesting particulars from appearing in this notice.

His death was that of the Christian—calm, resigned and tranquil. His reward, we trust, is that of the Christian—a crown of glory, that shall not fade away.

“Thus star by star declines,
“Till all are passed away;
“As morning high and higher shines
“To pure and perfect day;
“Nor sink those stars in empty night,
“But hide themselves in heaven's own light.”

MISSIONARY REGISTER.

SUBSCRIPTIONS and Donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Buildings, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

Burma.

APPEAL FROM THE MISSIONARIES.

It is with no common emotions, that we present the following appeal to the churches, from the pen of Mr. Judson. It has touched our hearts. It *cannot*—it *must not* be in vain. O brethren, if we have ears, we *must* hear. If we have eyes, they *must* weep. If we have hearts, they *must* feel. If we have decision, we *must* resolve. Ye redeemed by the blood of Christ, listen—and *act*. Ye ministers, kindle up and cherish the missionary flame in the souls committed to your charge. Ye young men, tell us, tell your own consciences, tell that Saviour, whose service you have chosen, why this appeal should not find a response in your hearts and on your tongues. How can the perishing heathen believe in him of whom they have not heard? and how can they hear without a preacher? and how can they preach, except they *go*?

Maulmein, June 4th, 1832.

Respected Fathers and Brethren.

At our monthly concert this morning, it was unanimously agreed, that a joint letter should be addressed to you, on the importance of sending out more missionaries to this part of the heathen world. Being every one of us exceedingly pressed for want of time, we cannot stop to prepare an elaborate statement; but must come at once to the point in hand.

We are in distress. We see thousands perishing around us. We see mission-

stations opening on every side; the fields growing whiter every day; and no laborers to reap the harvest. If each one of us could divide himself into three parts, happy would he be, not only to take leave of his native land and beloved connexions at home, but of still nearer and more intimate connexions. We want instantly to send aid to the Tavoy station, where bro. Mason is laboring almost alone. We want instantly to send a missionary to Mergui, a pleasant, healthful town, south of Tavoy, where a small church has been raised up, and left in charge of a native pastor. Our hearts bleed, when we think of poor Mergui and the Karens in that vicinity, many of whom are ready to embrace the gospel and be saved. But how can we allow ourselves to think of that small place, when the whole kingdom of Siam lies in our rear, and the city of Bangkok, at once a port for ships and the seat of imperial government? We want instantly to dispatch one of our number to Bangkok. One? There ought, at this moment, to be three, at least, on their way to that important place. Another ought to be on his way to Yah-heing, a large town east of Maulmein, from which there is a fine river leading down to Bangkok: there are many Karens at Yah-heing. The christian religion is creeping that way, by means of our Karen disciples. North of Yah-heing and the Thoun-yeu river, the boundary of the British territory on that side, lies the kingdom or principality of Zen-mai. There have been several communications between the government of Maulmein and Lah-bong, the present capital of that country. Moun Shway-bwen, one of our disciples, formerly with bro. Boardman at Tavoy, is a nephew of the prince, or deputy prince of that coun-

try, and is anxious to return thither. But how can we send him, a very young man, without a missionary? If we had a spare missionary, what a fine opportunity for introducing the gospel into that central nation? It would open the way to other neighboring nations, not even mentioned in foreign geographies, and even to the borders of China and Tartary. Between Maulmein and Zen-mai are various tribes of Karens, Tounghthoos, Lah-wahs, &c. The former are literally crying out aloud for a written language, that they may read in their own tongue the wonderful works of God. From the banks of the Yoon-Za-len, on the north-west, the celebrated prophet of the Karens has repeatedly sent down messages and presents to us, begging that we would come and instruct his people in the christian religion. But how can we think of supplying that quarter, when the old kingdom of Arracan, now under British rule, and speaking the same language with the Burmese, is crying, in the whole length and breadth of her coast, for some one to come to her rescue. In that country, are one or two hundred converts, and one country-born missionary, from the Serampore connexion, who is laboring without any prospect of reinforcement from Bengal, and desirous, that one of us should join him. Kyouk-pyoo, lately established by the English, is esteemed a healthy place. The commandant is disposed to welcome a missionary, and afford him every facility. Our hearts bleed when we think of Kyouk-pyoo and the poor inquirers, that one of our number lately left there, ready to embrace the christian religion, if he would only promise to remain or send a successor. From Kyouk-pyoo, the way is open into the four provinces of Arracan, namely Rek-keing, Cheduba, Ram-ree and Sandoway,—and what a grand field for our tracts and the New Testament now in the press? Of all the places that now cry around us, we think that Kyouk-pyoo cries the loudest—No—we listen again, and the shrill cry of golden Ava rises above them all. O Ava! Ava! with thy metropolitan walls and gilded turrets, thou sittest a lady among these eastern nations; but our hearts bleed for thee. In thee is no christian church, no missionary of the cross.

We have lately heard of the death of poor prince Myen-Zeing. He died without any missionary or christian to guide his groping soul on the last dark journey. Where has that journey terminated? Is he in the bright world of paradise, or in the burning lake? He had attained some knowledge of the way of salvation. Perhaps, in his

last hours, he turned away his eye from the gold and silver idols around his couch, and looked to the crucified Saviour. But those who first taught him were far away, and he died and was buried like a heathen. It is true, that the one of our number, who formerly lived at Ava, would not be tolerated during the present reign; but another missionary would doubtless be well received; and, if prudent, be allowed to remain. Two missionaries ought, at this moment, to be studying the language in Ava.

O God of mercy, have mercy on Ava and Chageing and Amarapoora. Have mercy on Pah-gan and Prome (poor Prome,) on Toungh-oo, on the port of Bassein, and on all the towns between Ava and Rangoon. Have mercy on old Pegu, and the surrounding district. Have mercy on the four provinces of Arracan. Have mercy on the inhabitants of the banks of the Yoon-Za-len, the Sal-wen, the Thoung-Yen and the Gyeing. Have mercy on all the Karens, the Tounghthoos, the Lah-wahs and other tribes, whose names, though unknown in christian lands, are known to thee. Have mercy on Zen-mai, on Lah-bong, Myeing-yoon-gyee and Yay-heing. Have mercy on Bankok and the kingdom of Siam, and all the other principalities that lie on the north and east. Have mercy on poor little Mergui, and Pah-lan, and Yay, and Lah-meing, and Nah-zaroo, and Amherst, and the island of Bee-loo, with its villages of Taleings and Karens. Have mercy on our mission stations at Tavoy, Maulmein and Rangoon, and our sub-stations at Mergui, Chummerah and Newville. Pour out thine Holy Spirit upon us and our assistants, upon our infant churches and our schools. Aid us in the solemn and laborious work of translating and printing thine holy, inspired word, in the language of these heathen. Oh keep our faith from failing, our spirits from sinking, and our mortal frame from giving way prematurely, under the influence of the climate and the pressure of our labors. Have mercy on the Board of Missions, and grant that our beloved and respected fathers and brethren may be aroused to greater efforts, and go forth personally into all parts of the land, and put in requisition all the energies of thy people. Have mercy on the churches in the United States; hold back the curse of Meroz: continue and perpetuate the heavenly revivals of religion, which they have begun to enjoy; and may the time soon come, when no church shall dare to sit under Sabbath and sanctuary privileges, without having one of their number to represent them on heathen ground. Have mercy on the

theological seminaries, and hasten the time when one half of all who yearly enter the ministry shall be taken by thine Holy Spirit, and driven into the wilderness, feeling a sweet necessity laid upon them, and the precious love of Christ and souls constraining them. Hear, O Lord, all the prayers which are this day presented, in all the monthly concerts throughout the habitable globe; and hasten the millennial glory, for which we are all longing and praying and laboring. Adorn thy beloved one in her bridal vestments, that she may shine forth in immaculate beauty and celestial splendor. Come, O our bridegroom! Come, Lord Jesus, come quickly. Amen and amen.

C. Bennett,
Oliver T. Cutter,
Jno. Taylor Jones,
A. Judson,
J. Wade,

To the American Baptist, Board of Foreign Missions, Boston, Mass.

MR. JUDSON'S JOURNAL.

TOUR AMONG THE KARENS.

Feb. 29th, 1832. Left Maulmein for the Karen villages on the Salwen, accompanied by Ko Myat-kyan, who speaks Karen, three other Taleing disciples, and the two Karen assistants, Panlah and Chetthir. The other Karen assistant, Taunah, I expect to meet at Chummerah, according to the arrangement of Feb. 4th. At night, reached Tong-eing, and found that the few Karens near the place had concluded to reject the gospel.

March 1st. Touched at the village above Nengyan, and found that the inhabitants have come to the same conclusion, "till the next rainy season." Passed by all the Taleing towns, and touched at the village below Rajah's, where we found that the people still adhere to the new Karen prophet, Areemaday. Mounz Zuthee unfortunately encountered a very respectable Burman priest, with a train of novices, who not relishing his doctrine, fell upon him and gave him a sound beating. The poor man fled to me in great dismay, and I am sorry to say, some wrath, begging leave to assemble our forces and seize the aggressor, for the purpose of delivering him up to justice. I did assemble them; and, all kneeling down, I praised God, that he had counted one of our number worthy to suffer a little for his Son's sake; and prayed, that he would give us a spirit of forgiveness, and our persecutors every blessing temporal and spiritual; after which we left the

field of battle with cool and happy minds. Reached Rajah's late at night. He remains firm, though not followed by any of his people. His wife, however, and eldest daughter, after evening worship, declared themselves on the side of Christ.

FAMILY SCENE.

2d. Spent the forenoon in instructing and examining the wife and daughter. The former we approved; but rejected the latter, as not yet established in the christian faith. After the baptism, Rajah and his wife united in presenting their younger children, that I might lay my hands on them and bless them. The elder children, being capable of discerning good from evil, came of their own accord, and held up their folded hands in the act of homage to their parents' God, while we offered a prayer, that they might obtain grace to become true disciples and receive the holy ordinance of baptism. At noon, left this interesting family and proceeded up the river, stopping occasionally and preaching wherever we could catch a listening ear. Entered the Mai-san and landed at the village above Rai-ngai's, which Ko Myat-kyan has formerly visited. In the evening, had two very attentive hearers.

3d. The two attentive hearers were up nearly all night, drinking in the truth. One of them became urgent for baptism; and on hearing his present and past experience, from the time he first listened to the gospel, we concluded to receive him into the fellowship of the church. His wife is very favorably disposed; but not so far advanced in knowledge and faith. Returned to the Salwen, and made a long pull for Poo-door's village; but late in the evening, being still at a considerable distance, were obliged to coil ourselves up in our small boat, there being no houses in these parts, and the country swarming with tigers, at this season, so that none of us ventured to sleep on shore.

4th. Lord's day. Uncoiled ourselves with the first dawn of light, and soon after sunrise, took possession of a fine flat log, in the middle of Poo-door's village, a mile from the river; where we held forth on the duty of refraining from work on this, the Lord's day, and attending divine worship. Some listened to our words; and, in the forenoon, we succeeded in collecting a small assembly. After worship, the old man, mentioned formerly, whose son threatened to turn him out of doors, came forward, with his wife; and having both witnessed a good confession, we received them into our fellowship. Poo-door himself,

absent on a journey; but his wife, ready to become a christian.

5th. Spent the forenoon in examining and receiving another couple, and then went on to Chummerah. The disciples from Tee-pah's village have built a zayat, and two or three families, including Taunah's, have arrived and are settling themselves. At night, went out to the village, four miles distant (instead of two, as first reported,) and had a full assembly of disciples and inquirers at evening worship.

6th. The truth is evidently spreading in this village; one inquirer after another is coming over to the side of Christ. After morning worship, left some of my people to follow up the work, and returned to the zayat.

7th. In the forenoon above twenty disciples assembled at the zayat; and after worship we examined and received five persons more, all from Tee-pah's village. Left Zuthee in charge of the zayat, and took Taunah in his place. Visited Pan-choo's village, where some listened in silence.

8th. Went several miles inland to visit Nge-Koung's village; but the people being Boodhist Karens, would not even treat us hospitably; much less, listen to the word. In the afternoon, reached Yah-dan's village, and visited the little church, chiefly to receive the confession of two female members, who have been implicated in making some offering to the demon, who rules over diseases—the easily besetting sin of the Karens. Spent the rest of the day in preaching to the villagers and visitors from different parts. Several professed to believe. Had a profoundly attentive, though small assembly at evening worship, on the broad sand bank of the river, with a view to the accommodation of certain boat-people. We felt, that the Holy Spirit set home the truth in a peculiar manner. Some of the disciples were engaged in religious discussion and prayer, a great part of the night.

ADDITIONAL BAPTISMS.

9th. Several requested baptism. In the course of the day, we held a church meeting, composed of the disciples from Maulmein and others from the neighboring village, and received three persons into our communion, all men, formerly disciples of the new prophet Areemaday. In the afternoon, proceeded up the river, as far as Zat-zan's village, where two old women of some influence in these parts, listened with good attention. At night, several of the disciples went inland, a few miles, to Lai-dan, where the inhabitants

are chiefly Boodhist Karens; but finding Nah Kee-kah, the widow of Pan-mlai-mle, whose death is mentioned Jan. 12th, her parents and sister drank in the truth. I hope to visit them on my return.

10th. Went on to the mouth of the Yen-being, and as far as the great log, which prevents a boat from proceeding further. Providentially, met with Wah-hai, of whom I have heard a good report for some time. He was happy to see us, and we were happy to examine and baptize him. We then visited the village, whence they formerly sent a respectful message, desiring us to go about our business, and found some attentive listeners.

INTERESTING REENCOUNTER.

11th. Lord's day. Again took the main river, and soon fell in with a boat, containing several of the listeners of yesterday, among whom was one man, who declared his resolution to enter the new religion. We had scarcely parted with this boat, when we met another, full of men, coming down the stream; and, on hailing to know, whether they wished to hear the gospel of the Lord Jesus Christ, an elderly man, the chief of the party, replied, that he had already heard much of the gospel; and there was nothing he desired more, than to have a meeting with the teacher. Our boats were soon side by side; where, after a short engagement, the old man struck his colours, and begged us to take him into port, where he could make a proper surrender of himself to Christ. We accordingly went to the shore, and spent several hours very delightfully, under the shade of the overhanging trees, and the banner of the love of Jesus. The old man's experience was so clear, and his desire for baptism so strong, that though circumstances prevented our gaining so much testimony of his good conduct, since believing, as we usually require, we felt, that it would be wrong to refuse his request. A lad in his company, the person mentioned Jan. 30th, desired also to be baptized. But though he had been a preacher to the old man, his experience was not so decided and satisfactory; so that we rejected him for the present. The old man went on his way, rejoicing aloud, and declaring his resolution to make known the eternal God, and the dying love of Jesus, on all the banks of the Yoon-za-len, his native stream.

The dying words of an aged man of God, when he waved his withered, death-struck arm, and exclaimed, "*The best of all is, God is with us,*" I feel in my

very soul. Yes, the Great Invisible is in these Karen wilds. That Mighty Being, who heaped up these craggy rocks, and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal beings throughout these deserts,—He is present, by the influence of his Holy Spirit, and accompanies the sound of the gospel, with converting, sanctifying power. “*The best of all is, God is with us.*”

“In these deserts let me labor,
“On these mountains let me tell
“How he died—the blessed Saviour,
“To redeem a world from hell.”

UNWELCOME FACT.

12th. Alas! how soon is our joy turned into mourning. Nah Nyah-ban, of whom we all had such a high opinion, joined her husband, not many days after their baptism, in making an offering to the demon of diseases, on account of the sudden, alarming illness of their youngest child; and they have remained ever since in an impenitent, prayerless state! They now refuse to listen to our exhortation, and appear to be given over to hardness of heart and blindness of mind. I was, therefore, obliged, this morning, to pronounce the sentence of suspension, and leave them to the mercy and judgment of God. Their case is greatly to be deplored. They are quite alone in this quarter; have seen no disciples since we left them, and are surrounded with enemies,—some from Maulmein, who have told them all manner of lies, and used every method to procure and perpetuate their apostacy. When I consider the evidence of grace, which they formerly gave, together with all the palliating circumstances of the case, I have much remaining hope, that they will yet be brought to repentance. I commend them to the prayers of the faithful, and the notice of any missionary, who may travel this way. In consequence of the advantage which Satan has gained in this village, the six hopeful inquirers, whom we left here, have all fallen off; so that we are obliged to retire with the dispirited feelings of beaten troops.

Returned down the river,—re-entered the Yen-being,—had another interview with the listeners of yesterday,—met with a Taleing doctor from Kan-hlah, near Maulmein, who listened all the evening with evident delight.

13th. Spent the day and night at Zatzan's, See-hais and the village of Lai-dan, where we failed of finding Nah Kee-kah; but found her parents, who listened well.

In these parts, I leave a considerable number of hopeful inquirers. May the Lord bless the seed sown, and give us the pleasure of reaping a plentiful harvest at no very distant period.

14th. Touched at Yah-dan's, and went down the west side of Kan-long, as before, to Thah-pa-nike's; (15th.) proceeded to Ti-yah-bans, where we left a few hopeful inquirers, and then went on to Pa-dah's village. In the evening, had worship at the chief's house.

16th. The opposition here is violent—The man who was baptized on my last visit, has been obliged to remove to the outskirts of the village,—but he remains steadfast in the faith,—and to-day, another man came out and having witnessed a good confession, was received into the fellowship of the persecuted. At night, run down to Poo-door's village, about five miles,—found him at home, and spent the evening in persuading him to forsake all for Christ. His language is that of Agrippa, “Almost, &c.” I have great hopes and great fears for his immortal soul. Three of the disciples went several miles inland to a village, where there are some hopeful inquirers.

17th. Returned up the river to Chum-merah. In the evening, had a considerable assembly of disciples, preparatory to the administration of the Lord's supper.

18th. Lord's day. Administered the Lord's supper to 36 communicants, chiefly from villages on the Salwen.

JOURNEY BY LAND.

19th. Left Taunah and Moun Tsun-loon in charge of the zayat and boat, and set out with the rest of the disciples and two or three new followers, on a journey over land to the Dah-gyeing. In the evening, after marrying a couple at Tee-pah's village, had an interesting assembly, with whom we enjoyed religious discussion till near midnight. Two opposers came over, I trust, to Christ.

21st. In a neighbouring village, found a few who listened well. After spending the morning in instructing them, continued our journey eastwardly, and after 2 1-2 hours hard walking, reaching a small village near the Dah-gyeing, where the people received us hospitably; but, being Buddhists, listened with no good disposition.

22d. Reached the new place, selected Jan. 9th, which we call Newville, about 40 miles distant, I conjecture, from Chum-merah. Found two families only settled here; but others are about joining them. Some of the disciples went to the neigh-

boring villages to give information of my arrival.

23d. Most of the disciples visited me in the course of the day. In the evening, had a pretty full room; received and baptized one couple, who applied for baptism on my first visit, but were rejected.

24th. In the morning, had a small attentive assembly from one of the neighboring villages. Then went on to Tee-pah's village, which we reached in season for evening worship.

26th. Three lads from Tee-pah's—two of them baptized—joined our company, with a view to the adult school at Maulmein. Took the boat at Chummerah and went down the river. Spent the night at Rajah's village. Some begin to listen.

ARRIVAL AT MAULMEIN AND SUCCESS.

27th. Ran down the river, without touching at any place by the way. At night reached Maulmein, after an absence of nearly a month, during which I have baptized 19, making 80 Karen christians, in connection with the Maulmein station; of whom one is dead, and two are suspended from communion.

Am glad, yet sorry to find, that bro. Bennett arrived, a fortnight ago, from Calcutta, with a complete fount of types, and yesterday sent a boat to call me; which, however, passed us on the way. Must I, then, relinquish my intention of making another trip up the river, before the rains set in? Must I relinquish for many months, and perhaps forever, the pleasure of singing as I go—

"In these deserts, let me labour,

"On these mountains, let me tell?"

Truly, the tears fall as I write.

30th. Corrected the first proof sheet of the New Testament in Burman. Moung Tsan-loon has re-commenced his school, with about a dozen adults and children, mostly Karens.

April 1st. Bro. and sister Wade have touched here, on their way from Mergui to Rangoon. They have laid the foundation of a little church in Mergui, and left Pastor Ing in charge of that station, assisted, for the present, by Ko Manboke and wife, from this place.

6th. Dispatched Ko Myat-kyan in the mission boat, with instructions to proceed up the Salwen, touch at Chummerah, take in the three Karen assistants, who are waiting there, and then follow the course of the Yoon-za-len, to the residence of the new Karen prophet, Areemaday, distant about 10 days from Maulmein.

THE NEW PROPHET AREEMADAY.

May 16th. The party sent up the Yoon-za-len have just returned. They were well received by the prophet, an extraordinary young man of twenty, who, while he pretends to hold communication with the invisible world, professes also to be desirous of finding the true God, and becoming acquainted with the true religion. Our people remained with him three days; during which time, they were surrounded with a crowd of his followers, and were obliged to preach day and night. They also visited several places, on their return, where the gospel was never preached before. One young man accompanied them to this place, who requested to be baptized. We shall recommend him to enter the school, and wait until he becomes better acquainted with the new religion.

June 25th. Two of our neighbors have lately been baptized, and one Karen, Panmir by name, the chief of Tee-pah's village. He is now accompanying some of the Karen assistants on a tour round the island of Beeloo.

Moung Tsan-loon's school numbers about twenty; some occasionally leave, after learning to read, and new scholars take their place.

Since my last date, bro. Wade, having had a violent attack of disease, has been obliged to come hither in haste, for medical aid; and I have succeeded in persuading him to stay for the following reason;—Finding that I should be confined to this place, several months, for the purpose of superintending the printing of the New Testament, I was led to turn my attention again to the Old, one third only of which is yet done; and, on making a calculation, I found, that I could finish the whole in two years, if I confined myself exclusively, to the work; otherwise, it would hang on, four years or more. Considering the uncertainty of life, and the tenor of numerous letters lately received from home, I concluded, that it was my duty to adopt the former course; in order to which, however, it was necessary, that one of my brethren, acquainted with the language, should be stationed here, to take charge of the church and people of Maulmein, and the Karens in this region. On stating these things to bro. and sister Wade, they concluded to remain; though nothing was further from their minds, when they first came round. I have, therefore, retired to a room which I had previously prepared at the end of the native chapel, where I propose, if life be spared, to shut myself up for the next two years; and I beg the prayers of my friends;

that in my seclusion, I may enjoy the presence of the Saviour; and that special aid in translating the Inspired Word, which I fully believe will be vouchsafed in answer to humble, fervent prayer.

A. JUDSON.

REV. DR. BOLLES.

Cor. Sec. A. B. B. F. M.

EXTRACT OF A LETTER FROM MR. KINCAID.

Rangoon, June 28, 1832.

The prospect for usefulness in Burmah Proper is encouraging. Within this immediate district, there are many inquirers; and, for four weeks past, I have had many visitors from the interior of the country. By these individuals, I learn that, in many places, there is considerable excitement about the new religion; and that this excitement has been produced by reading the tracts and portions of the scripture, which have been carried away by persons visiting this city. One person, from Thong-oo, about 200 miles from this, has come for the purpose of knowing what he shall do to be saved. His eyes are open, and he is filled with admiration and love. He is one of the government men in that city, and a person of superior understanding. He says he knows many there, who are convinced that this is the true religion; also, that the Karens, in that quarter, are looking for a teacher. He begs of me to let Moung En return with him. I have promised to go, or send some one, when the rains are over.

Some time since, Moung En visited Pegu, and a number of villages in the district, preaching and distributing tracts. He related that many listened, and some disputed. He visited three Karen villages, and they listened attentively to the word. Pegu lies in the way to Thong-oo. The hundreds of towns and villages, that lie scattered in the way to that city ought to be visited, and thousands of tracts distributed, and the word of eternal life proclaimed, the ensuing season.

It would be madness for a foreigner to venture on such a tour, during the rains. I have written to Maulmeia for Ko Myat-yaw, who preaches with ease in Karen and Taleing, as well as Burman. I have only one with me, who dares to be bold, under the Burmese government; therefore I hope he will be sent. The fear of government operates powerfully on the minds of the people: they dread the vengeance of their rulers.

I have spent much of my time in reading Burman books, and the scriptures in Burman. For some weeks past, however, I have had to give much of my time to inquirers—and this, I feel to be a delightful task. Two schools—one, in my compound and one, just without the walls—are advancing well. I examine them once a day, and the children attend worship every evening. We have worship twice on the Lord's day, and 33 or 34 is the usual number that attend.

I hope bro. and sister Wade will come to Rangoon before long. There must be preaching, before we can expect the conversion of the heathen. The circulation of the scriptures awakens attention; and, in some few instances, souls may be saved without the use of any other means. But the history of the church in all past ages confirms me in the opinion, that we ought not to expect the demolition of the kingdom of darkness, and the building up of the Saviour's, only as we go forth in faith, preaching the word of eternal life. The government and the priesthood are all that lie in the way of the rapid conversion of this great empire. However, before the Lord of hosts, these mountains will become a plain; and I trust the day is not far distant.

I have just received letters from the brethren at Maulmein, and one, from bro. Mason at Tavoy. They were all well.

I would be remembered affectionately to my dear Christian friends in Boston, and request an interest in their prayers.

Yours, with much affection,

E. KINCAID.

REV. DR. BOLLES.

Indian Stations.

ARKANSAS CREEKS.

At this new station, a Baptist church was constituted in Oct. 1832, consisting of Mr. Lewis and his wife, missionaries, John Davis, a Creek Indian and missionary, and 3 black men. A letter, dated Oct. 29, brings the pleasing intelligence, that 38 individuals were baptized and added to the infant church, Oct. 21—eight Indians, and the rest, blacks.

SAULT DE ST. MARIE.

A letter just received states that an encouraging solemnity rests on the minds of the new troops, who have just come to the garrison. Three or four cases are said to be especially interesting.

Operations of other Societies.

AMERICAN BOARD OF COMMISSIONERS.

AHMEDNUGGUR.

In Feb. 1832, Mr. Read set out from this station on a tour of village preaching—designing to visit several villages, where no missionary had ever been. He was accompanied by Babjee, a native Brahmin convert. He met with many curious and splendid monuments of heathenism; but the people, here, as in every part of the heathen world, seem like “a people prepared for the Lord.” They wait only for Christians to send them the word of life. Their eagerness for tracts is extremely encouraging. Witness the following:

Feb. 26. Mundagan contains 2,000 or 3,000 inhabitants. It is owned by a native prince. Came here last evening. Had prayers in our quarters this morning, as usual. Several Hindoos, brahmins, and others were present. All was new and appeared strange to them. They rose in time of prayer, and gave profound attention. During the whole day, people of all classes came for books, and to hear what we might say of the new religion. Babjee and I talked alternately, and both quite expended our strength. A brahmin read nearly the whole of one of our tracts to the people. Though we here spoke of the truth with more plainness than we had before—and unhesitatingly told the people that they were trusting in a refuge of lies which would surely fail them at the last day, they heard us patiently, and no one gainsaid. Such was the demand for books, that our whole stock would not have answered it. No missionary had been here before, and no one seemed to know any thing about Christianity.

Feb. 28. Many of the common people heard us gladly. We had promised to distribute what books we could spare, at three o'clock. Long before the hour arrived, our place was thronged with urgent applicants. In a few moments we distributed nearly all our stock, reserving but a few for the villages we shall pass on our way home. Four times our whole stock would not have answered the demand. When we said, “we can give no more,” they still pressed their applications.

GREECE.

The following paragraphs are from the journal of Mr. King, at Athens. They present interesting intelligence from that oppressed and confused, but semi-christian country.

April 6, 1832. Read a handbill, stuck up on a shop, signed by the bishop of Talandi. The object of it was to call the attention of this people to the subject of keeping the Lord's day holy. The demogerontes have also issued an order to have all the shops closed on Sunday, and to prevent buying and selling on that day, as has hitherto been the case. The fair is to be on Monday, instead of Sunday. These acts of the bishop and the demogerontes have given me great joy.

16. A priest from one of the villages called to procure the New Testament, which I gave him both in modern and ancient Greek; so that he might read, if he chose, one in the church, and have the other, which is very plain, to read to the people at their houses. Conversed with him on the subject of ministerial duties. I was much pleased with his simplicity of manner, though he was exceedingly ignorant. On my wife's asking him how many commandments God gave to Moses, he answered, “five.” Hearing this, I gave him an Alphabetarian, which contains the ten commandments, and also several tracts. Before going away, he took down my name and that of my wife, in order to pray for us publicly in his church.

TUSCARORA INDIANS.

A recent revival has rendered this tribe a pleasant abode. In the year 1831, 41 of them united with the church. Mr. Elliot, their missionary says—

Ten or twelve confirmed drunkards have been reclaimed, some of whom pray with their families and lead their children to the Sabbath school. In nearly twenty families the altar of sacrifice is erected, and sweet incense, we trust, ascends to the God of heaven. Our Sabbath school numbers from forty to forty-five children. They were divided into classes of six or eight each, and instructed for the most part by native teachers; young men who have lately joined the church. A few recite small portions of holy writ from memory. Fifteen or more read larger portions alternately. Nearly all the time from nine until eleven o'clock on Sabbath morning is spent in this sacred employment. From the Sabbath school they go to the sanctuary; and there with others listen devoutly to the exhibition of truth.

Fifty-eight natives belong to the mission church; four of this number are under suspension, and some of them, I fear, will have to be excommunicated.

INAUGURATION AT NEWTON.

On Wednesday, Nov. 14, 1832, Rev. J. D. Knowles, late pastor of the second Baptist church in Boston, was inducted into his office, as professor of Pastoral Duties in the Newton Theological Institution. His inaugural address has been printed. It is a matter of pleasure to the friends of this institution to see its number of professors thus increased. We hope the ability of the instructors, and the numbers and piety of the students will ever be worthy of the Baptist denomination in New-England.

ORDINATIONS AND INSTALLATIONS.

MR. CALVIN MONROE, ord. evangelist, Nov. 14, Andover, Vt.

REV. BARON STOW, late of Portsmouth, N. H., inst. pastor of Second Baptist church in Boston, Nov. 15.

MR. CHARLES C. PARK, ord. evangelist at Manahocking, N. J., Dec. 9.

REV. ABIAL FISHER, inst. pastor of the Baptist church in Webster, Mass., Dec. 12.

REV. J. E. LAZELL, late of Brooklyn, N. Y., inst. pastor of the Baptist church in Harvard, Mass., Dec. 12.

MR. WILLIAM R. WILLIAMS, ord. pastor of the new church, colonized from the Oliver Street Baptist church, New York city, Dec. 17.

NEW BAPTIST CHURCHES.

In Andover, Mass., a Baptist church was organized, Oct. 3d, consisting of 30 members.

In Athens, N. Y., a Baptist church was constituted, Nov. 13, containing 34 members.

In Medway, Mass., a new church was constituted, Nov. 15; five have since been added, and prospects are encouraging.

In Groton, Mass., a new Baptist church was organized, Dec. 5th, consisting of 29 members.

In New York city, a new church was constituted, Dec. 17, being a colony from the Oliver Street Church. It numbers forty members.

A second Abyssinian Church has been constituted in New York city.

Account of Moneys, and other articles, received by the Treasurer of the Newton Theological Institution, from Sept. 1st to Dec. 12th, 1832.

From Dea. Nathan Alden, East Bridgewater,	\$4,
Mite Society in Rev. Dr. Sharp's church and society, 3 doz. Crash Rollers.	
Framingham Dorcas Society, 3 shirts and 10 collars.	
Warren Nixon, Treasurer of Framingham Baptist Education Society,	25,
Epaphroditus, 10,—I. W., Framingham, 1,	11,
Bap. Dorcas Ed. Soc. Scituate, 1 comforter, 1 bedquilt, }	Estimated at
2 pr. shirts, 2 pr. pillow cases, 3 pr socks, 4 collars, }	12,
Mr. James Kitcham, 3,—John Kitcham, 3,—Dover, N. Y., by J. B. Cook,	6,
Fem. Bap. Ed. Soc., Pittsfield, per Rev. Mr. Beach,—which with furniture	
to be forwarded, to be applied to furnish a room in the Institution,	15,
Dea. Brown, Manchester, Conn.	2,
Cambridge Fem. Ben. Soc., per Mrs. Wm. Brown, Treas.	50,
Joseph Burrigide, Cambridge,	10,
First Bap. Church, Colerain, 1 box clothing, valued at	25,
Cambridge, Dec. 12, 1832.	LEVI FARWELL, Treas.

Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States for Foreign Missions, from Nov. 24 to Dec. 31, 1832.

From H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. for the Bur. Miss.	200,
Elder Jos. W. Parker, for Bur. Miss. per Mr. Damrell,	50
Primary Society, Mountville, Maine,	12,67
Mrs. Lydia Gordon, 1,—Mrs. C. Bruce, 33—Friend to Missions, 1,	2,33
Baptist church in Belfast, collected at the monthly concert,	2,65
Avails of gold rings, from members of the Baptist church in Belfast,	1,33
per Rev. Mr. Seaver, of Belfast, Me.	18,98
Miss Swain, for Burman Bible,	2,
Infant class connected with the Bap. S. School, Hartford, Conn., a Thanks-	
giving present, for Burman children—per Mrs. O. A. Bolles,	73
Miss ———, of Mount Desert, Me. for Bur. Miss.—per Mr. C. Bowers,	5,
Missionary Society of Waterville Academy, for Bur. Miss.—per Mr. S. Hale,	20,

From Rev. Joel Manning, collected in the Male and Female Missionary society, in Andover, Vt., for Burman Mission—per Mr. Orison Adams,	15,50
Hyannis (Barnstable) B. F. Miss. Soc., for For. Miss.	40,72
Hyannis B. F. Miss. Soc., for Domestic Miss., B. Crocker, Treas.,	2,25
Hyannis B. M. F. Soc., for For. Miss., T. D. Scudder, Treas.,	21,72
per Mrs. Dewy,	64,69
Oliver Street For. Miss. Soc., N. Y. (\$50 of which is a donation for the Bur. Scriptures, from Peter G. Stuyvesant, Esq. of New York city,)—per Rev. S. H. Cone,	100,
Mrs. Catharine P. Hall, Cor. Sec. of the Female Tract Society, Galatin, Ten., "for circulation of Tracts in Burmah, or in any other way that Dr. Judson may prefer for that Mission"—per H. Hill, Esq.	20,
Rev. Abner Webb, missionary, for Burman Mission—having been contributed as follows :—Mr. Moses Fairchild, Stockbridge, Mass.	5,
Miss Charlotte Whitney, Stockbridge, (Burman Bible,)	1,
Prof. Albert Hopkins, Williams College, for Burman Tracts,	20,
Collection at Watertown, N. Y.	43,80
Watertown, for educating a Burman boy, named Jacob Knapp,	5,
Miss Sophronia Hinds, Watertown, 1,—two children, do.	25
Miss Ruth Colwell, a silver cup, (sold for)	1,25
Several ladies—articles of jewelry, (sold for)	4,50
Judge Green, Watertown,	4,30
Children of the 4th Presbyterian Sab. School, Albany, for Bur. Tracts,	4,75
Mr. Guernsey; Albany, N. Y.	2,
Miss Giles, Providence, R. I. 1,—Mr. A. Whipple, do.	2,
Miss Slocum and Mrs. Scott,	11,
An unknown friend, with the following note :	3,
"Rev. Mr. Webb,—Dear sir, will you accept this trifle, to aid you in the cause of the poor Burmans, from a friend whom you may never know as such, in time, but who humbly hopes, through the merits of a Saviour, to meet you, as a redeemed sinner, in eternity."	
Providence, R. I. Nov. 15, 1832. (Enclosed)	15,
Two colored girls—Hannah Hall and Robie Leppet, Prov. R. I.	3,26
Three sons of Mr. Pardon Miller, of Providence, R. I.—viz :	
Frederick ,50—Albert ,50—Charles ,25	1,25
A friend ,50—a friend ,75	1,25
Hon. J. H. Duncan, Haverhill, Mass. 5,—Mr. Pierce, 1,	6,
	134,36
Missionary and Education Society, connected with the Sturbridge Association, (having been contributed from various sources,) of which Edward Phillips, Esq. is Treasurer,	43,10
A ring put into the mission box, Sturbridge, sold for	,12
per R. Warner, Esq.	43,22
Baptist Convention of South Carolina, for Foreign Missions—from John B. Miller, Esq. Treas. Sumterville, S. C.	254,
Miss Martha V. Ball, for 1 quarter's payment towards educating a Burman child, named Lydia M. Malcom,	6,25
_____ to aid in the support of a Karen child, to be named Abby B. Perry, it being contained in a letter to the Treas. from an unknown friend, 50,	
HEMAN LINCOLN, Treasurer.	

SAILING OF MESSRS. BROWN AND WEBB.

On Saturday, Dec. 22, 1832, the missionaries left our shores for the scene of their future labors. By untoward circumstances connected with the loading of the ship, they were detained thus long in anxious anticipation. In the same vessel, Mr. Sampson sailed for Calcutta, to fill the place of Mr. Garrett, the printer at Bombay, who recently deceased.

TO CORRESPONDENTS.

A memoir of Mr. Ensign Lincoln may be expected in the Magazine for February.

A review of Dr. Murdock's translation of Mosheim's Church history is also deferred till the next Number.

It was at the repeated suggestion of friends, that the missionary hymn was inserted on page 22. It is Baptist property—so far as any literary work can be claimed by a portion of the christian world; and there seemed to be the more reason for its transferral to our standard Baptist periodical.

THE

AMERICAN BAPTIST MAGAZINE.

Vol. 13. February, 1833. No. 2.

HISTORY OF REVIVALS OF RELIGION IN BOSTON.

PRIMITIVE REVIVAL.

The original colonies of New England were religious colonies. The magistrates were men who ruled in the fear of God. The ministers were good shepherds, deeply devoted to the spiritual interests of their flocks. The citizens were holy men, living not for this world, but for that which is to come. After their arrival in this country, their children, as they came to maturity, were rapidly converted, and brought into the bosom of the church. For the first twenty or thirty years after the settlement, it may be said with truth, the colonists were blessed with a perpetual revival. The Spirit was so poured down upon them, that the wilderness became a fruitful field. The presence of Christ was sensibly felt in his churches; and there were added to them daily such as should be saved. We are told by one of the early historians—

“The Lord Jesus Christ was so plainly held out in the preaching of the gospel unto poor sinners, and the absolute necessity of the new birth—and God’s Holy Spirit in those days was pleased to accompany the word with such efficacy upon the hearts of many, that our hearts were taken off from Old England, and set upon heaven. The discourse, not only of the aged, but of the youth also, was not ‘How shall we go to England—but, how shall we go to heaven? Have I true grace in my heart? Have I Christ or no?’ Oh! how did men and women, young and old, pray for grace, beg for Christ in those days! and it was not in vain. Many were converted and others were established in believing.”

A suitable introduction to the history of revivals in Boston, will be an account of the founding of the first church. It was in the summer of 1630, that the rising colonies of New England were visited with uncommon mortality. On Sabbath, July 25th, after the evening service, a letter was read at Salem, from Governor Winthrop, representing that the hand of God was upon them; and setting apart the following Friday, to humble themselves before him and seek him in his ordinances. At the close of that memorable day, was laid the foundation of the churches of Charlestown and Boston. A few weeks afterwards, the settlement of Boston was begun; to which, in a short time, the major part of the church in Charlestown removed, and soon increased in numbers to one hundred and fifty.

The first meeting-house in Boston stood near the site of the present Exchange Coffee House, on the south side of State street. Its walls were of mud, and its roof was thatched. But although the exterior was so humble, here God was pleased to dwell. The King of saints here met his people, and souls were renovated, and fitted for heaven. The same is now the Chauncey Place church, under the charge of Rev. Mr. Frothingham.

The church in Boston continued to lengthen her cords, and strengthen her stakes. In eighteen years from the establishment of the first church, the assembly became so numerous, that another meeting-house became necessary. Accordingly, in 1648, was formed the North Church, so called, which afterwards enjoyed the labors of the two Mathers—father and son. In 1665 was added the First Baptist Church; and, in 1669, the Third Congregational—the Old South—the offspring partly of divided feeling, and partly of the necessities of the population. The two latter churches were formed at Charlestown, probably, because in another county, to evade the existing law against forming new churches without the sanction of the magistrates.

But numerous causes were already at work in Boston, as well as in the whole country, to chill the warmth and extinguish the glow of piety. The decline of religion began to be noticed in 1660; and increased more and more till 1670. At length, various calamities befel the colonies; blasting and mildew destroyed the hopes of the husbandman; vessels were wrecked; houses and stores destroyed by fire; a pestilence raged through the colony: and, in the political horizon, a dark and ominous cloud was gathering.

“These circumstances led the General Court, in May, 1679, to call upon the churches to send elders and other messengers to meet in a Synod, for the solemn discussion of these two questions, ‘*What are the provoking evils of New England?*’ and ‘*What is to be done, that so those evils may be reformed?*’ The proposal was received and acted upon by the churches with becoming solemnity. A general fast was first kept, that the gracious presence and Spirit of God might be obtained for the direction of the approaching Synod. At the appointed time, September 10, 1679, a very full representation from the churches convened at Boston. The assembly commenced its duties by observing a day of prayer with fasting before the Lord. Two sessions were held. Several days were spent in discoursing upon the two grand questions laid before them, with utmost liberty granted unto every person to express his thoughts thereupon. A committee was then appointed to draw up the mind of the assembly; which being done, it was read over once and again, and each paragraph distinctly weighed; and then, upon mature deliberation, the whole was unanimously voted, and presented unto the General Court; and by them, in an act passed October 15, 1679, commended unto the serious consideration of all the churches and people in the jurisdiction; the Court enjoining and requiring all persons, in their respective capacities, to a careful and diligent reformation of all those provoking evils mentioned therein, according to the true intent thereof, that so the anger and displeasure of God, many ways manifested, may be averted and his favor and blessing obtained.”

“In replying to the first question submitted to them, the Synod enumerated the sins which they conceived to be most prevalent and offensive to heaven. In answer to the second question, they recommended various measures of reformation; among which the most prominent were,—more careful attention to personal and family religion; a return to the ancient strictness in admitting persons to the Lord’s Supper; a faithful attention to church discipline; and the observance by the churches of seasons of special humiliation and prayer, accompanied with a public and solemn renewal of covenant. ‘Every church in the colony,’ it is said, ‘took some notice of this Synod, and of the measures it recommended for reviving the power and spirit of religion;’ and most of them kept days of fasting and prayer, and publicly renewed their covenant.”

REVIVAL OF 1680.

"These measures were attended with, temporary indeed, but visible, happy results; especially the renewal of covenant. 'Very remarkable,' it is testified 'was the blessing of God on the churches which did,' in this respect, conform to the advice of the Synod, 'not only by a great advancement of holiness in the people, but also by a great addition of converts to their holy fellowship. And many thousand spectators,' it is added, 'will testify, that they never saw the special presence of God our Saviour more notably discovered than in the solemnity of these opportunities.' The additions to the Old South Church in *six months*, were nearly as many as they had been in the two preceding years."

Thus we may date in 1680 the **FIRST REVIVAL OF RELIGION**, which had a beginning progress and close among the churches in Boston.

From this time till 1720, there was no marked religious attention. The town was in a state of outward prosperity. Population advanced and the number of churches gradually increased. "But though there were many bright examples of piety, in every seat and order, yet there was a general complaint among the pious and elderly persons, of a great decay of godliness in the lives and conversations of people, both in the town and land."

But God has means to awaken men from their stupidity. "On the night of the Sabbath, October 29, 1727, the whole country north of the Delaware river was visited with a violent shock of an earthquake. At Boston the evening was 'calm and serene.' About forty minutes past 10 o'clock, was heard, 'a loud hollow noise, like the roaring of a great chimney on fire, but inconceivably more fierce and terrible. In about half a minute, the earth began to heave and tremble. The shock increasing, rose to the height in about a minute more; when the moveables, doors, windows, walls, especially in the upper chambers, made a very fearful clattering, and the houses rocked and cracked, as if they were all dissolving and falling to pieces. The people asleep were awakened with the greatest astonishment: many others, affrighted, ran into the streets. But the shaking quickly abated; and, in another half minute, entirely ceased. On the next morning, a very full assembly met at the North Church, for the proper exercises on so extraordinary an occasion. At five in the evening, a crowded concourse assembled at the Old Church; and multitudes, unable to get in, immediately flowed to the South, and in a few minutes filled that also. At Lieut. Gov. Dummer's motion, who was then Commander in Chief, the Thursday of the same week was kept as a day of extraordinary fasting and prayer, in all the churches in Boston; not merely to intreat for sparing mercy, but also to implore the grace and Spirit of God to come down and help to a sincere repentance and turning to him. And, as the houses of public worship were greatly crowded, the people were very attentive. The ministers endeavored to set in with this extraordinary work of God in nature, and to preach his word in the most awakening manner, and lead the people to a true conversion and unfeigned faith in Christ, and guard them against deceiving themselves.' 'And,' says Mr. Prince, 'in all our congregations, many seemed to be awakened and reformed; and, professing repentance of their sins and faith in Christ, entered into solemn covenant with God, and came into full communion with our several churches. In the Old South within eight months after, were about *eighty* added to our communicants.' But, he adds, and it is painful to be compelled in fidelity to repeat, "though I doubt not but considerable numbers were at that time savingly converted, the goodness of many seemed as the morning cloud and the early dew, which quickly passes away."

REVIVAL OF 1725—1730.

It is stated that, at this time, every thing, with the First Baptist Church, "seemed to be prosperous. Almost every month, for some years, additions were made to the church, and a broad foundation was laid for its future enlargement." It is perhaps reasonable to regard the serious attention to religion, and the conversions which occurred in the years 1725—1730, as the **SECOND REVIVAL OF RELIGION IN BOSTON**.

REVIVAL OF 1740—1744.

"About the year 1735, there was a remarkable attention to religion in the western parts of this state, and in Connecticut. 'But, in the mean while,' says Mr. Prince, 'the general decay of piety seemed to increase among us in Boston. And for the congregation I preach to, though for several years some few offered themselves to our communion, yet but few came to me in concern about their souls before. And so I perceive it was in others. And I remember some of the ministers were wont to express themselves as greatly discouraged with the growing declension both in principle and practice, especially among the rising generation.' But now a brighter and glorious day was about to dawn. 'The ministers and other Christians here, having, from the year 1738, received accounts of the surprising power and success with which God was pleased to attend the preaching of the Rev. George Whitefield, invited him to come to Boston, where he arrived the first time in September, 1740. He continued in this place and the neighborhood about a month, preaching twice almost every day, to immense congregations, and with his usual power. During this visit, ministers and Christians were greatly stirred up to effort and prayer for the promotion of Christ's kingdom; and "great numbers," says Mr. Prince, "were so happily concerned about their souls, as we had never seen any thing like it before." A genuine and powerful revival of religion had commenced; which extended to all the congregations in the town, and continued, without any sensible abatement, nearly two years. Assemblies on the sabbath, and several public lectures, with a great number of private meetings during the week, were crowded with attentive, and often deeply affected, hearers. And "scarce a sermon seemed to be preached without some good impressions." In conformity with the custom at that period, sixty "bills of the awakened," asking prayers, are stated to have been presented, at the Old South, at one time. So extensive and powerful was the influence on the minds of the people, that above a thousand inquirers visited Mr. Webb, one of the pastors of the New North Church, in three months; and Mr. Cooper, minister in Brattle Square, "was wont to say, that more came to him, in one week, in deep concern about their souls, than in the whole twenty-four years of his preceding ministry. I can also say the same," adds Mr. Prince, "as to the numbers who repaired to me. The very face of the town," he continues, "seemed to be strangely altered. Some who had not been here since the fall before, have told me their great surprise at the change in the general look and carriage of the people, as soon as they landed." Tippling houses were deserted, vicious associations broken up; and the great mass of the community, for a time, mainly attentive to the concerns of their souls. Large additions were made to all the eight Congregational, and two Presbyterian churches then in the town, "the greater part of whom gave" their pastors "a more exact account of the work of the Spirit of God on their souls in effectual calling, than" they were "wont to hear before." Nor was the goodness of *these* converts like the morning cloud and the early dew. Of those who were received to the church in Brattle Street, Mr. Colman remarked, more than three years after the commencement of the revival, "the good fruits of their abiding profession unto this day, in a discreet, meek, virtuous, pious conversation, give me satisfaction and pleasure in them from day to day." And Mr. Prince testified, at a still later period, "Of *our* numerous additions, with one exception, the conversation, as far as I know, is as becomes the gospel. Nor do I hear of any in the other churches in town, that have fallen into censurable evil, except a few of the New North."

Early in the history of this revival, the desire to hear the word of life was so great among the people, that a weekly lecture was established on Tuesday evening. This was the first stated evening lecture in these parts of the world. The Tuesday evening lecture is still maintained at all the evangelical Congregational churches in the city. The first sermon, by Mr. Prince, was suggested by the existing state of things. It was founded on the text—"Who are these that fly as a cloud and as doves to their windows?" The sermon was forthwith

printed, under the title—"Souls flying to Christ, pleasant and admirable to behold." Nothing could be more delightful, and in a manner prophetic, than such a sermon, at such a time. It was preached in October, 1740: and for the next eighteen months, souls were *daily flying to Christ*. There was a glorious prelibation of the revivals of our own age: a joyful fulfilment, after long days of darkness, of the divine promise: "They that sow in tears, shall reap in joy."

Of the number of converts during this revival no report has been published. It appears that within six months, the whole number added to three of the Congregational churches was about two hundred and fifty. And as there were then ten churches in town, besides the First Baptist church, we may suppose the trophies of divine grace were very numerous.

But towards the close of the year 1742, the revival gradually declined. Mr. Prince says, in Nov. 1744, "the sovereign Spirit, in his awakening influence in the unconverted, and his enlivening efficacy in the hopefully renewed, has seemed these two last years, in a gradual and awful manner, to withdraw. For a twelve-month, I have rarely heard the cry of any new ones, 'What shall I do to be saved?' But few are now added to our churches, and the heavenly shower in Boston seems to be over." One of the direct results of this revival was the publication in Boston of a weekly magazine, called "the Christian History," edited by Mr. Prince. Its object was to give an account of revivals of religion in various parts of the world. A similar work was at the same time published in Glasgow, and another in London.

This revival was, probably, useful to the Baptist cause, in furnishing materials for building up the Second Baptist Church. Several brethren separated from the First Baptist Church, then under the pastoral care of Rev. Jeremiah Condy, on account of a disagreement concerning some of the doctrines. An address was presented in October, 1742, in which they set forth the points of doctrine to which they objected, and which they charged him with publicly preaching. "But as it failed of producing the desired effect, after waiting several months, they came to the resolution to form themselves into a separate church. This they did on the 27th of July, 1743. It appears that a number of others were prepared to join them, whenever they should embody a church on evangelical principles. Hence, these brethren had no sooner agreed to rear the standard of the cross, than a number more, to the amount of thirty, came forward and united with them. Happily, this infant band soon perceived one among them, whom the great Head of the church designed for the public ministry. The edifying gifts, and eminent graces of Mr. Ephraim Bound, pointed him out to them as a proper person to take the oversight of them in the Lord. Hence they proceeded to invite him to become their Pastor. Not long after, Mr. Bound, having signified his willingness to accept their invitation, they immediately proceeded to fix on the time and place of his ordination.

"For several years after the ordination, which took place September 7, 1743, the church enjoyed much peace and prosperity, so that no act of discipline is found on their records for nearly ten years. Frequent additions were made to this church, not only from Boston, but from most of the towns for a considerable distance round. Such was their prosperity, that in five years they increased to one hundred and twenty."

REVIVAL OF 1755.

Before the coming on of the Revolution, there was a **FOURTH REVIVAL IN BOSTON**, which has been preserved in the following record: "In the close of the year 1755, immediately after the great earthquake, an extensive revival of religion began in Boston; it continued through the year 1756, and prevailed through the body of the town."

After this, came the darkest days in the history of Boston. The half-way covenant was introduced. 'The coming in of Arminian principles, as is often the case, drove the friends and advocates of truth somewhat into the opposite extreme, and imparted to their views of doctrine something of an antinomian

cast, which, of course, blunted the point of their preaching and greatly diminished its power. But, more than all the rest, the writings and influence of one of the most talented ministers which Boston has ever produced; who was unfriendly to the revival from the first, published against it as early as 1743; and exerted himself, with great diligence and success, during a long life, to bring every thing of the kind into disrepute.*

"And to all this is to be added the influence of the political conflicts in which the country was almost continually engaged from 1744. First was the French war, which terminated in 1762. Only three years after, the stamp act was passed; and those agitations commenced, which led to the war of the revolution, and terminated with the acknowledgment of our independence in 1783. "During these times of high political excitement, interest and peril, all other concerns seemed to be merged in those of the nation. And perhaps no class of citizens were more deeply interested than the clergy. By their prayers, their sermons, their conversation, influence and example, they endeavored to the utmost to sustain the courage of the citizens, and secure the deliverance of their bleeding country. This course of procedure," while in the circumstances of the case perhaps "commendable and necessary," had a powerful influence to "withdraw the minds of the clergy, and, through them, of their people, from the great concerns of religion and the soul. The tone of religious sentiment and feeling was relaxed, and the cause of Christ neglected. A multitude of unprincipled foreigners were introduced into the country, as enemies or allies, to trample on its institutions, and corrupt the principles and habits of its citizens." Respect for the Sabbath and other religious observances was greatly diminished. "A large proportion of the young men were withdrawn from their customary pursuits to a military course of life, and familiarized to all the temptations of the field and the camp." Very many of the active portion of the community had "their minds," for a series of years, "drawn away from the great concern of life. Their moral sense became blunted; their respect for the law, the truth, and the institutions of God was diminished; while, under the pretence of superior knowledge, greater enlargement of mind, a freedom from prejudice, and a spirit of Catholicism, they were led to regard all religious systems as of about equal value, and to prefer that, of course, which would impose the fewest restraints." And then, when these troubles had passed away, "in the joy of victory, and in the full tide of commercial prosperity and increasing wealth, the world engaged their affections more and more; its riches, honors and pleasures attracted their pursuit; while the bounteous giver of all, his word, his truth, his institutions and laws, were forgotten and despised."

The Congregational churches long continued in a state of insensibility. Semi-Arianism was finally introduced; and, but for help which the Lord had provided from another quarter, the results of the American revolution, threatened to be as disastrous to New England, in point of religion, as were the results of the French revolution to France.

REVIVAL OF 1790—1.

But in 1790, the Rev. Dr. Baldwin was invited to the pastoral care of the Second Baptist Church. "I arrived in Boston," says Dr. B., "on the 3d. of July, 1790; and the day following being Lord's day, preached my first sermon. In the beginning of August, I perceived indications of a revival. These daily increased, until a very considerable number were heard with deep solemnity to inquire, 'What must we do to be saved?' This revival appears to have been a genuine work of the Spirit of God. A considerable number were hopefully brought to experience the truth of religion in their own souls, and were added to the two Baptist churches. To both churches more than one hundred were added."

* The Rev. Charles Chauncey, D. D. ordained pastor of the First Church, Oct. 25, 1727, and died Feb. 10, 1787, aged 82. He probably did more than any other individual to transform the religious character of Boston and the surrounding region.

In the year 1791, additions were made monthly to the Second Church. At one communion season, thirteen were added; at another, nineteen;—in the whole, about seventy. But this season of revival gradually passed away; and at the close of the century, there was, properly speaking, no religious attention.

REVIVAL OF 1803—5.

"Early in the spring of 1803," says Dr. B., "there appeared in the First and Second Baptist Societies a more than usual seriousness. While the solemn truths of the gospel were dispensed, the people frequently seemed to hear as for their lives: yet for some time nothing appeared to warrant a conclusion, that the work had actually begun. On the first Lord's day in March, two persons were baptized by the pastor of the Second Church. The season was solemn, but perhaps not unusually so. It may be proper here to observe, that besides our stated monthly lectures, we had a weekly meeting in the vestry belonging to the First society; where each church supplied preaching by turns. On the first Lord's day in April, three persons more were baptized by the pastor of the Second Baptist Church, and several young men called on him after meeting to converse on religious subjects. Some of them appeared to have obtained a good hope through grace; but others were impressed with a deep sense of their perishing need of salvation. The first Lord's day in May, he baptized four persons more. Several at this time appeared to have their attention considerably arrested; and in the course of the month, a number became so impressed as to converse freely with ministers and others from time to time upon their spiritual concerns. During the month of June, the attention evidently increased, and our assemblies became more numerous. The first Lord's day in July, six persons more were baptized. The prospect of a more general awakening seemed daily to increase. Our meetings, both on Lord's days and evenings, became more and more crowded and solemn. A very considerable number of young people, who were deeply impressed with a sense of their sinful condition, frequently visited their ministers and others with this inquiry: "Sirs, what must we do to be saved?" Lord's day evening, July, 31, Mr. Jones, from Lebanon, N. H. who had preached a few times in the vestry, and in private houses, preached at 6 o'clock, P. M. in the meeting-house of the Second Baptist Church. On the 7th of August, being the first Lord's day in the month, the ordinance of baptism was administered at both meetings, in presence of vast crowds of spectators. The Lord's day following, Mr. Burton, from Halifax, preached a third sermon at Dr. Stillman's meeting-house. And the next Lord's day evening, Mr. Williams preached at the Second Baptist meeting-house, a third sermon; and from that time to the present, a lecture has been kept up interchangeably at the Baptist meeting houses. We also had occasional lectures in the week time, as we could obtain assistance from our ministering brethren. On the evening of the 15th of September, after the people had chiefly withdrawn, the pastor tarried a few minutes to converse with a number of anxious persons, when perhaps forty or fifty immediately collected around him. He delivered a short address to them; they appeared to be all in tears. Several young men were also in the singing seats in the gallery, who were greatly affected. One was so overcome with a sense of his wretched condition, as scarcely to be able to sit upon the seat. This was the first beginning of what has been generally practised ever since, for the people to tarry sometime after the blessing is given.

"The first Lord's day in October the ordinance was again administered at both meetings. Dr. Stillman baptized eight, and Dr. Baldwin five. The season was remarkably solemn. Mr. Burton preached in the evening, at the Second Baptist meeting-house; the place was uncommonly thronged; great numbers standing in the aisles the whole time. During this month the work seemed greatly to increase. Scarcely a day passed without some person's calling, and frequently many in a day would call on their ministers for instruction. Often by the time one company were gone out, another would come in. After meet-

ing it was frequently the case that twenty or thirty would call on each of the ministers. These little companies would be made up promiscuously of the two societies; and sometimes numbers from the other societies in the town.

"On the last Lord's-day in October, the ordinance of baptism was again administered at both meetings, and again in November. The work appeared at this time to be at its height. It is believed that more persons were awakened in September, October, and November, than in any other three months.

"The attention through the winter continued much the same. The most severe snow-storms would not prevent our houses being filled on Lord's-day evenings. And usually when fair, notwithstanding the cold, they would be thronged; every aisle crowded full to the head of the pulpit stairs, and frequently hundreds went away who could not get within the doors.

"Through the fall of 1804, and during the winter, the attention continued with very little variation. Our Wednesday evening lectures were, however, thinner; but on Lord's-day evenings, they were nearly as crowded as ever. The most solemn attention reigned through these large assemblies. Nearly all seemed to hear as for eternity. If any came from other motives than to hear, the solemnity of the scene restrained them from interrupting others. And notwithstanding persons of all descriptions attended, many who in heart were unfriendly to the work, yet God was pleased mercifully to restrain their opposition, so that we were enabled to "serve him without fear."

As fruits of this work of grace, 135 were added to the First Baptist Church, and 212 to the Second. This revival was followed by important events. The two Baptist churches in Boston had now become numerous bodies, and the two meeting-houses crowded with worshippers, which suggested the expediency of erecting another place of worship, and organizing a new church. This desirable object was immediately effected. The Baptist meeting-house was erected in Charles-street, and in Aug., 1807, the Third Church was harmoniously organized, composed of members from the other churches.

"Although the two Baptist Societies were the principal sharers in this work, it was not confined to them. Persons from almost every society in the town, and numbers from the adjacent towns, frequently attended on the lectures; and we have good reason to believe that many reaped saving advantages. The Old South Church, under the pastoral care of the Rev. Dr. Eckley, received considerable additions. This good man's heart was much engaged in the work, and would, we believe, have rejoiced to have seen it more general among his people. He frequently attended and assisted in the public lectures, in both the Baptist meetings. It afforded much pleasure to the friends of vital godliness, to see this friendly connexion. We devoutly hope it may ever continue."

In the year 1809, the cause of evangelical religion was aided by the formation of another Congregational church. The meeting-house in Park street was dedicated in 1810; and the first pastor, Rev. Dr. Griffin, was installed the following year.

In consequence of the death of Dr. Eckley, in 1811, Mr. Huntington was left sole pastor of the Old South. He was a man of most exemplary devotedness to his work. Notwithstanding the magnitude of his society, he left no duty undone. He was a most unwearied and faithful preacher: so that we need not wonder that his biographer has said of the congregation to which he ministered: "There was, during the whole period of his ministry, a serious, growing and efficient attention to religion. There was, it may be said, with strict propriety of language, a continual revival." He remained with the church till his death, which happened in 1819.

In this period—between 1803 and 1819—the schism of the Congregational churches had taken place. From the time that Dr. Ware was appointed professor of Divinity at Cambridge, Unitarianism began to develop itself. The controversial articles in the newspapers, which were called forth by this measure, awakened the attention of the friends of piety to the insidious error, lurking in the midst of them. For a considerable period, it is well known, the liberal party, so called, seemed desirous of concealing their true sentiments;

or rather, they were willing to tell us they believed and preached, as they had always done. But as the light of truth was brought to a focus, and the misty veil of sophistry was gradually torn away, Unitarianism stood forth, in all its developments, as so clear an enemy to evangelical religion, that the union of its friends and foes in church-estate became not only impolitic, but impossible. Seven of the Congregational churches took the liberal side; and the Old South and Park Street, remained alone in defence of Orthodoxy.

But notwithstanding the genial influence of these churches, and of the three Baptist and two Methodist societies, with the Episcopalians, piety was at a very low ebb. The absorbing events of the war of 1812—1814, drew off the minds of multitudes from the subject of religion. Party politics, too, were the watchword of almost every company; and the whole mass of the community seemed to have thrown their very souls into the contests and debates about elections. Where these themes were less loudly and fully discussed—among the clergy—the controversialism of the day, the cold spirit of a calculating worldly policy, and a wish, without effort, for the blessedness of days gone by, prevented any thing like a revival of religion.

The missionary spirit, which began to be kindled in the year 1811 and 1812, was the first harbinger of better things to the churches. Co-extensive with the spirit of missions was the spirit of piety. Men who knew how to feel an anxiety for the souls of the heathen, learned to feel anxiety for the souls of those by their own fireside, and in their own congregations. While the most devoted champions of the church were fanning the just-lighted fires, and intelligence from foreign missionaries was exciting an interest and breaking the enchantment of stupidity in the bosoms of the people, God, by a series of providences, was preparing scenes, that would make those opening hearts thrill with joy. The noise of war was silenced; and in 1815 men were free to sit fearlessly, each under his vine and fig-tree. The dividing line between the evangelical and anti-evangelical churches had assumed a distinctness, which forbade all future mistake. The monthly concert was becoming a meeting of interest and anticipation, to those who were looking for the dawn of the latter day. Sabbath schools commenced. Prayer-meetings were beginning to be more frequent; and religious newspapers, as their earliest offering, were telling of revivals in other parts of the land. Events in the physical world, too, produced a solemnity on the minds of men. Particularly in May 1816, the simultaneous appearance of a comet, unusually large solar spots, and a peculiar and deep redness of the moon led a few uncultivated people, who knew little of the mysteries of nature, to sober reflection. There was plainly such a state of religious feeling, as the Boston churches had never before seen. All seemed to be in a kind of waiting posture, prepared for some unknown and wonderful change.

REVIVAL OF 1820—1823.

Such was the state of things at the opening of the year 1820—the commencement of an almost pentecostal period in the Boston churches. In the autumn of that year, a work of grace began, which has continued with intervals in *power* only, not in its *existence*, till this day. Nearly every week, from that time to this, has been rendered illustrious by the bringing in of sinners to the kingdom of Christ. For a portion of the time, several have been daily added to the sacramental host. In these scenes, all the evangelical churches have shared.

It would be interesting here, if sufficient materials were at hand to distribute the history into three parts—relating to the progress of revivals in the Baptist, Methodist and Congregational churches. But a deficiency of data would make such an account somewhat meagre.

From intercourse with individuals of the Methodist church, and a few hints scattered up and down in history, we have learned that a revival-spirit existed among them, as early as the year 1802. From that time, they have been steadily increasing in numbers and respectability. They have, at present, five congregations, including one for seamen, one for colored persons, and the church of Reformed Methodists.

It was in the month of September, 1820, that the Rev. Mr. Maffitt, of that denomination, first visited Boston. He had already been preaching with great success in other towns. He came to us with a spirit, which was seldom witnessed—apparently full of love to the souls of men. He attracted crowded assemblies, composed of individuals of all denominations. The largest houses were filled to overflowing, and many often went away half an hour before meeting began, because there was not even a crevice in which to stand. It was nothing uncommon for him to be obliged to enter the house through a window behind the pulpit—the choked aisles affording no space for his admission. His preaching was by some compared to that of Whitefield: and the emotion he excited in the city had certainly never been excited by any single individual, since Whitefield's time. The imprudences of the man made him many enemies; but we have reason to believe God raised him up, as the dawn-star of a day, which now approaches its meridian-splendor. Deducting all you will for stony-ground-hearers, whose religion was mere animal feeling, a multitude will remain to be, as we hope, stars in his immortal crown. Mr. M. was invited to preach in many of the Evangelical churches, in and around Boston: and through his instrumentality was awakened that meeting-going spirit which, within the last ten years, has doubtless been the means of conversion to multitudes.

Mr. M. remained in the city through the year 1821, laboring indefatigably in the cause of religion. Of the numbers who were added during this year to the Methodist churches, we can give no account; but they were, probably, very great. The revival extended from the Methodist to the Baptist churches. Individuals from the latter attended the former, and carried with them the holy influences;—as in the year 1803, the pastor and members of the Old South, by frequenting the Baptist churches, were made sharers in the same glorious work. The Second Church, perhaps, shared more largely in the blessings of the winter and spring of 1821, than any other. During the early part of the winter, frequent letters were read at lectures from places, where revivals had commenced. The seasons, which that church had seen twenty years before, seemed to come into fresh remembrance. The minds of the young, in particular, were tenderly affected, and all seemed prepared for the descent of the Holy Spirit. The Rev. Dr. Baldwin, who was then the minister of the church, seemed like Simeon at the altar. He recalled the scenes of the former revival with overflowing gratitude: and, as he walked around among the inquirers, or listened to the first rejoicings of young converts, he was ready to say—"Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." Many recollect on a Sabbath afternoon in May, 1822, when twenty-seven were admitted to his church, the manifest joy of his heart. He seemed like Jacob, when his sons told him that Joseph was yet alive—his heart fainted; and again the reviving reality led him to exclaim like him, "It is enough!"—The other two Baptist churches shared in the work.

In November of the same year, 1822, a revival commenced in Park Street Church apparently in consequence of the formation of a Bible class. The winter of 1822 and 1823 the Rev. Mr. Wilbur, author of the *Biblical Catechism*, spent in the city. He constantly attended the Bible Class at Park Street. The vestry was uniformly crowded. Pointed appeals were made to the conscience and the heart, and divine truth was accompanied with its own legitimate effects. The work, which had thus begun in Park Street, extended to the other churches and to Dr. Fay's in Charlestown. At a united inquiry meeting of four Congregational churches, 300 individuals attended; and during six or seven months, nearly 400 became the hopeful subjects of the work. One of the most precious meetings, with which those days were blessed, was the "Union Prayer Meeting," holden every Thursday evening. It was attended alternately at the Old South, and the first Baptist Church, and supported by Congregationalists, Baptists and Methodists. This revival continued through the year 1823; and in that year, 360 were added to three of the churches.

Some of the means of promoting this revival, in addition to the Union Prayer Meeting, were the following:

1. A Saturday evening conference, commenced in the autumn of 1822, at private houses, by members of Park Street Church. These gradually increased in interest, and in the numbers who attended, till they were imitated by the other churches, and removed from private rooms to the vestries.

2. A meeting for mutual confession, by the members of the churches. This was directly after the first encouraging circumstance had occurred, portending a revival—three gay, young ladies, daughters of a pious member of the church, were, within a short time, converted. Thus were the hearts of God's people prepared for future and greater blessings.

3. The preaching of Dr. Beecher, Dr. Payson and Dr. Taylor, at public lectures, on Sabbath and other evenings.

4. Bible classes.

5. Neighborhood meetings—in which there was opportunity for the members of the church to spend a half hour in prayer at various parts of the day. Rooms were opened by benevolent and serious individuals in their houses in several parts of the city for this purpose. Here the cares of life might be prevented, by an interval of communion with heaven, from overwhelming the soul; and here the anxious spirit often found sweet release.

6. District meetings; which were held at evening in various parts of the city.

7. Morning prayer-meetings at 5 o'clock through the summer, in Park Street Church; these were known to be uncommonly blessed.

8. Church-Fasts. But these were not the only means. The public mind was in such a state, that almost every thing appeared calculated to promote religious feeling. All faces seemed to wear an unusual solemnity, and every circumstance to be a call to sinners—"I have a message from God unto thee."

This revival so replenished the churches, that it became necessary to constitute a new one. Accordingly in 1825, the Hanover Church was formed with thirty four members; and in March, 1826, Dr. Beecher was installed pastor. The installation sermon was preached by Dr. Humphrey, from the text—"I have planted, Apollos watered, but God gave the increase." From that day, the faithful planting and watering of the ministers has been blest with the increase of God.

REVIVAL OF 1826—7.

During the summer of the year 1826, though the assemblies were attentive, and divine truth clearly exhibited, there were no such delightful evidences of a present Spirit, operating extensively on the hearts of men, as were desirable. In November, a meeting was held in Dr. Beecher's church, of representatives from the Congregational churches in and around Boston, to consult together and pray for a work of divine grace. The meeting was one of great interest, crowded by anxious hearers, and distinguished by an uncommon spirit of prayer. The churches in every direction were aroused to action. The Holy Ghost again descended, and the scenes of Pentecost seemed about to be renewed. Religion became the theme of conversation in almost every circle. "Holiness to the Lord" shone out in relief from every object. Infidelity seemed ready to hide itself in perpetual darkness, while the Sun of Righteousness rode majestically to his meridian. The influence kindled up in Boston, extended itself to Cambridge, to Charlestown and to all the surrounding region. We were almost ready to listen for the voice of the angel in heaven, as he should cry—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." From two hundred to three hundred generally attended the inquiry meetings of the churches, and there were added to them continually such as should be saved.

During the years 1826 and 1827, one hundred and thirty-three were admitted to the Methodist churches; more than two hundred to the Baptist churches; and so many to the Congregational, that it was thought proper to erect for them two more houses of worship, and to constitute two new churches.

In the associational year ending in September 1827, the Baptist church at

Cambridgeport received an addition of seventy eight members, the fruits of this revival; the two Baptist churches in Salem, one hundred and twenty-one; the Baptist church in Newton, eighty one; the Second Church in Boston, eighty two; and the Third, ninety two. The Federal street Baptist church in Boston was also constituted, with about sixty members. The net increase of members of churches in the Boston Association for the year was 1055.

After this, came a gradual, though by no means total decline, of the work of revival. The same means of grace, which had before been efficacious, were still used; and although there was neither earthquake, whirlwind, nor fire, yet there was the still, small voice of the Spirit, influencing the hearts of men. Probably, every week in the years 1829—1831 witnessed the subdual of some sinners to the government of Christ, and the change of the disobedient to the wisdom of the just. Evidence of this may be found in the fact that more than one hundred were added to the Baptist churches in the city, in the year 1829, and from seventy to eighty, in the year following; besides a number probably much larger to the other evangelical churches.

During the years 1831—2, seasons of protracted religious service were observed by several of the churches. And in Boston, as in most other places, they were followed by more frequent conversions, greater devotedness in Christians, and larger additions to the company of the redeemed. The Sabbath-assemblies have been rendered more full and solemn; and evening lectures, scenes of more lively interest. Men seem to have learned that religion is a personal matter, in which all have an absorbing concern. Often, on the communion Sabbaths of the two last years, have a band of from ten to thirty offered their public vows together, at the Saviour's table, in some of the Congregational churches. And in the year ending September, 1832, the Baptist churches were replenished by one hundred and sixty-two additions.

RECAPITULATION AND COMPARATIVE VIEW.

In 1625, with fasting, prayer, and humble reliance on God, the first church was formed in Boston. A little band of believers—bigoted they might be, but it was the fault of the age—met in their mud-walled, thatched hut, to worship God. Amid the storms of revolution and commotion, the persecution which they ignorantly inflicted and in turn endured, the perilous union of church and state, which once fettered them, and the insidious enemy of the evangelical doctrine, that had well nigh usurped supreme dominion in the temple of God—amid all this, the Congregational churches have been kept, and from it they have been delivered. And now, with seven happy churches, and not far from two thousand members, they form a brilliant phalanx in the advancing armies of the King of saints.

In 1665, the First Baptist church in this city was formed at Charlestown—consisting of five individuals, who were Baptists in England, and four more, baptized on the day of the organization. Previously to the year 1689, nine others were added, forming a feeble band of but eighteen saints. Through evil report and good report, persecution and prosperity, discouragement and joy, the little one has become a thousand. More than one thousand six hundred members were reported as connected with the five churches at the last Association; besides the numberless shoots, whose infancy was guarded, and whose advance has been sheltered and protected by their care.

The first Methodist society in America was formed in 1766; and, until the close of the revolution, their members were dependent on other churches for the administration of the ordinances of religion. Now their places of worship in Boston are as rich and convenient as any in the city; and their members, numerous as they are, mostly, we hope, true followers of the Lamb. They are gradually adding their influence, in promoting all the benevolent and useful enterprises of the age. And, what we rejoice most to believe, humbly endeavoring to build up the cause in which we have common interest, and to glorify that Saviour, whom we hope to behold together, where sectarian partialities shall be done away.

An individual who had been absent from our city for a few years—we mean an individual of discrimination and piety—would probably perceive, on his return, a marked change, in consequence of the revivals we have enjoyed. Religion has become a theme of more general interest and conversation; and its doctrines and duties are better understood and obeyed. Sabbath assemblies are more numerous and attentive. The preaching has assumed a more clear and pungent character, presenting to the consciences of men the unyielding grapple of the law, and urging them to a life of holiness and virtue, because any other course is voluntary and guilty. Church members are not, as formerly, chiefly among the infirm or the afflicted; but the great majority are of the young and active portion of the community. And ministers, throwing aside their repulsive dignity, come down among their people with intelligible language and winning manners, and entreat them in “Christ’s stead, to be reconciled unto God.” The flame of piety is more warm and brilliant; and religion, based on the convictions of the intellect, has a more thorough and manifest influence on the life. The spirit of prayer and exhortation is more widely diffused; and laymen, as well as ministers, have learned to use their talents, in promoting the cause of Christ. The subject of missions is daily attracting more attention, and enlisting more self-denying and well directed effort. Religious newspapers are more decidedly religious. They contain less secular miscellany, and more that is calculated to warm the heart, to enlighten the mind, and to arouse the soul.

It is undeniable that the present aspect of the times is exceedingly encouraging. For, notwithstanding the prevalence of infidelity, and the immense destitution and neglect of the means of grace, yet the King of saints rides forth in his majesty, from conquering to conquer. God is honored; the Redeemer’s kingdom advances; and the day manifestly draws nigh, when Jesus shall reign supreme.

[The above is compiled from PRINCE’S CHRISTIAN HISTORY, WISNER’S HISTORY OF THE OLD SOUTH CHURCH, MASSACHUSETTS BAPTIST MISSIONARY MAGAZINE, BOSTON RECORDER, HISTORICAL SERMONS OF DR. BALDWIN AND MR. WINCHELL, and MINUTES OF THE BOSTON BAPTIST ASSOCIATION.]

A SOLEMN APPEAL, IN THE NAME OF JESUS CHRIST, TO THE BAPTIST CHURCHES OF THE UNITED STATES.

The crisis is come. A voice from every hill and grove of idolatrous Burmah cries to us, across the mighty ocean—the crisis is come. The churches of the Redeemer echo back the sound—the crisis is come. There is now no longer any room for doubt, that Burmah must be evangelized. God himself hath determined it. Not all the combined powers of the prince of darkness and the world, can defeat *his* purpose. Yes, there is a piercing cry, which, like a voice from the grave, in heart-rending accents, and with an energy not to be misunderstood, speaks to us from the land of idols,—“tell, oh tell us of that Saviour, who died eighteen hundred years ago, that we might live. Leave, ye sons and daughters of America, your happy homes, your parents, your brethren, your all, and tell us of him, who died to redeem a world from hell.” And shall we refuse to listen to such a cry? No! A voice from Calvary,—from Boardman, as he lies beneath the green sod of Burmah—from Wheelock, as his bones lie entombed beneath the waters of the great deep—from her who showed that *woman*, actuated by a Saviour’s love, can dare to die for his sake,—all, with heart-affecting energy, cry—No!

It is now no longer a time for us to talk, but to *act*. Every Christian must feel that he is solemnly bound to do something for the good cause for which our Saviour bled and died; must remember, that the Saviour has said, ‘he that

forsaketh not all that he hath, cannot be my disciple.' Something must be done, and done speedily. And, in order that something of consequence may be effected.

I. There must be a more ardent and deep-toned piety, among our churches. It is a lamentable fact that, in many of our churches, the state of religion is low, very low; many of their members, instead of having the blessed spirit of adoption in their hearts, enabling them to cry, "Abba, Father," live, as it were, without hope, and without God, in the world. But this ought not so to be. Evangelical piety ought to be greatly increased among us. To this end,

1. The Bible must be more studied and loved; its precepts, more regarded and obeyed. It is to be feared, that there is by far too great a neglect of this treasure of treasures. Such being the case, can it be expected, that we should desire to communicate a knowledge of the sacred volume, to others, when we so lightly value it, ourselves. Oh that every one of us might give more earnest heed to this divine book; might remember, that the blessed Saviour has said, "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me. Then are ye my disciples indeed, if ye continue in my word. Sanctify them through thy truth, thy word is truth. If any man love me, he will keep my words."

2. Ministers must be more faithful to the souls of their hearers. They must remember that to them is the solemn commission given, "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word from me, and speak the warning from my mouth. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand." They must remember, too, that they have nothing they have not received; that have they talents, God gave them: have they learning, or influence, or piety, God gave them all: that they are "stewards of the manifold grace of God;" and that it is required of stewards, that they be found *faithful*.

3. Young men preparing for the ministry must feel, that, unless they have that charity, or love, which suffereth long and is kind, all their studies will be in vain. Though they may have the learning of Plato, the wisdom of Socrates, the eloquence of Tully,—though they may even give their bodies to be burned, unless they are influenced singly by the love of Christ, they will, at the last great day of accounts, be placed at the left hand of the Judge of all, and hear the fearful sentence, "depart *forever*."

4. Members of churches must feel, that heaven exists not only in the future, but that it begins here; that the presence of God is heaven—his absence is hell. Then will they be enabled to exclaim in holy triumph, "*we know*, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

II. Some of us must go to Burmah—must be willing to love not our lives unto the death—to forsake all for Christ;—must be willing not only to be bound, but to *die* for the Lord Jesus. No matter what be our situation—whether high or low, rich or poor, learned or unlearned;—it is the most solemn duty of all, to utter the prayer, "Lord, what wilt thou have *me* to do?" And if any of us should be convinced, after having made it a subject of prayer before God, that it is our *duty* to go, we *must* go, even though weeping churches should follow us, as they did Paul, "sorrowing most of all for the words that he spake unto them, that they should see his face *no more*." Though a mother's fond heart should burst in agonizing grief, at the departure of an only son, yet the son must go—for Jesus calls. Yes, he must be willing to go,—not that he loves his happy country, home and kindred, *less*, but that he loves Jesus *more*.

Brethren of the Baptist denomination, see to it, that you are clear from the blood of the heathen.

PAUL.

ON THE MEANS TO BE USED IN RAISING UP MISSIONARIES.

It must have struck you in perusing certain books, which profess to give a general view of the doctrines and duties of revelation, how little the missionary character of Christianity has been brought forward. Indeed, so obscure a place does this subject hold in some systems of divinity, whole duties of man, &c. books, otherwise sound, judicious, and comprehensive, that a reader might peruse the whole, and scarcely be able to tell if the duty to propagate the Gospel was not wholly left out of the system. The duty of *praying* for the coming of the kingdom of God, is of course introduced in the exposition of the Lord's prayer; and the duty of love to God and man naturally embraces every object, which is a proper expression of love; and among the rest, the promotion of the divine glory, and the welfare of our fellow-creatures, by disseminating the truth of God. But this is treated as a subordinate topic, while doubtful questions and strifes of words occupy many pages, and call forth all the zeal of the authors.

But if some writers have made too little of this point, perhaps you may think that I have made too much—that I have spoken in too unqualified terms on several topics connected with the spread of Christianity—such as the obligations resting upon properly qualified Christians (*nihil obstante*) to become missionaries to the heathen—the *quantity* of exertion and sacrifice to be made by Christians, in order to fulfil the command of Christ, &c. But I think the advocate of such a cause need not feel much uneasiness, although he may have neglected to qualify in every particular his representations. They whom it concerns will supply his deficiency, and practically make sufficient abatement of the demands. There is no danger of too many well qualified candidates offering themselves, in consequence of any such calls upon them. There is unhappily no cause of alarm at present, lest the Christian world should err in the way of excess in contributing to the missionary cause.

On the contrary, if experience and observation may be at all regarded, there is ground to conclude that such statements of the case as have been made in these letters, supposing them to be sounded in the ears of the very men to whom the strictures apply, would, in a great majority of instances, leave them in a very complacent frame of mind, as to what they had been doing in this cause, and what they should in future do.

Still, however, some might hear, and consider, and repent, and in the spirit of Zaccheus give fourfold for what they had *kept back from the cause of God*, and henceforth be its devoted and consistent friends and supporters.

It is not by one stroke of the battering ram the walls of a besieged fortress are made to fall; but a repetition of strokes may at length make a breach. These letters are but a few strokes at various points of the wall of the castle of Indolence; and if perseveringly followed up by heavier and more skilful blows from engines of greater power, the effect will doubtless at last be produced.

In this view, every missionary sermon, every missionary meeting, every missionary publication, does something towards its accomplishment. And oh, it will be a glorious state of the church, when every Christian, in every church, prompted by the mercies which he has received of the Lord, and knowing the terrors of the Lord which hang over a sinful world, shall be earnestly asking, "Lord, what wouldst thou have me to do?" and ready to do *whatever* the answer communicated by "the wisdom" that is "profitable to direct," shall point out.

If so, let means be used generally and systematically, to rouse the attention of Christians to this subject more than has ever yet been done.

Let me suggest—

1. That all ministers and pastors of churches bring the subject fully and frequently before their people. Let them show the missionary character of

the New Testament dispensation.* Let them urge the duty of every one who has received the truth, to communicate it *in some way or other*. It is the duty of all to give their prayers and influence—it is the duty of some to give their money and time—it is the duty of some to give *themselves* to the cause, by actual service.

Has any Christian minister hitherto neglected so to urge the claims of the heathen upon the consciences of those over whom he is an overseer? Let him candidly own his error, and immediately begin practically to amend it. It is matter of common remark, that a congregation acquires in a great degree the views and disposition of the minister. If he is of an inactive, contracted spirit, caring little, at least in the way of exertion, for what is beyond his immediate sphere, this will, generally speaking, be the character of his people also. If a minister seldom or never leads the attention of his hearers to the wants of others, it is no wonder if they as seldom think of them, and do nothing to help them. But can this be considered a right Christian spirit?

Let us suppose in the first and best age of Christianity, a church planted by the apostles, enjoying the stated ministry of the Gospel, and walking in the ordinances and commandments of the Lord. They have been called out of darkness into marvellous light; but many around them are in that darkness still. These Christians, however, enjoy their ordinances, from week to week, from year to year; but none of them go forth to tell their heathen neighbors what a Saviour they have found—to what hopes they are begotten again—from what a death they have been delivered—and to represent the need of these blessings to every sinner. Does it not strike you as something very incongruous, to suppose that a primitive church should be so indifferent about the spread of the Gospel? Indeed they could not have been described in the terms I have quoted—"walking in all the ordinances and commandments of the Lord BLAMELESS," if such was their character; for in that case they were neglecting at least *one* commandment.

2. That all Christians, whether ministers or others, who have proper views and feelings on this subject, form the distinct purpose of doing every thing in their power, according to their several abilities, to fan the missionary flame around them. Christians of learning and ability should take every proper occasion to bring the question before their friends and fellow Christians.

In furtherance of this idea, some might turn their minds to a comprehensive and thorough investigation of the nature, obligation, motives, means, and certain results of the evangelization of the world. Here is a list of a few grand desiderata on this most interesting subject.

1. A missionary survey of the world.

2. A missionary estimate of the resources, moral, literary, and physical, of the Christian world, for attempting the conversion of all nations.

N. B. This estimate should be formed not on the idea of such a gradual increase and multiplication of means as may possibly, in the course of four or five centuries, amount to something adequate to the extent of the work; but on the supposition that it is *our* work—*our* duty to attempt the whole. I do not entertain the enthusiastic idea, that all the heathen will at once become docile, reasonable, ingenuous, believing, as soon as they behold a host of missionaries come to convert them; or that the effect of one unprecedented effort shall operate with the effect of magic on the world. But on the other hand, I think exertion to such an extent would warrant high hopes that God was about to pour out an extraordinary blessing, since he had caused his own people to make a devoted and simultaneous movement in obedience to

*The Jews were not commanded to go into all the world and preach the law of Moses, to proselyte every people to the observance of the rites of Judaism. But if they had received such a command, and neglected to fulfil it, how should we have descanted upon this as *one more* to be added to the black catalogue of the sins of that people? But the Jew might have retorted upon the Christian, and say, "Who art thou that judgest? for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same thing."

his command, to make known his salvation to every tribe, and kindred, and people and nation.

3. An inquiry into the most proper and effectual means of providing a supply of suitable men for the missionary office, and preparing them for its duties. And in connexion with this, the best means of assisting native converts of promising abilities in every part of the world, to give themselves to the work of instructing their countrymen. There is reason to conclude, that in many cases, from not following up partial success at missionary stations, by employing hopeful converts, the work has, humanly speaking, been much retarded.

4. A series of popular tracts on missionary subjects, embracing descriptions of the state of heathen nations, the character of their superstitions, the effect of attempts to convert them, the *causes* of the failure of such attempts, where they have been unsuccessful—the extent of the field of missions—want of laborers to cultivate it, &c.

This object is in part met by the monthly papers of some of the societies; but they are chiefly confined to those who are already subscribing to the cause—such tracts should be universally circulated.

5. A periodical publication, in which might be inserted all such information of a literary, scientific, and general nature, as may be transmitted by missionaries from their several stations, and which it does not consist with the plan of any of the existing Missionary Chronicles, Reports, &c. to insert.

I have long thought something of this kind very desirable. It has been said, and truly, that it would tend much to interest the friends of literature in general in the labors of missionaries, if their communications embraced matters of general interest respecting the countries in which they sojourn, as well as intelligence more specifically of a missionary character.

Missionaries have been loudly complained against, that they have paid so little attention to this subject; but the best apology for them is, that there has been no proper channel, through which these communications could be brought before the eye of the public. The missionary periodical papers find their limits small enough for containing information strictly relating to their missionary work; and as this deservedly holds the first place, articles of a more general nature cannot be admitted. And missionaries knowing this, think it needless to furnish them. But I am persuaded that were some publication devoted to this branch of *missionary intelligence*, it might both be rendered subservient to the interests of the cause, by securing more universal attention and respect, while it contributed important additions to the stock of human knowledge; and might also, under judicious and spirited management, be made a source of considerable annual revenue to the missionary societies.

The details of the plan it does not belong to me to enter into; but if the hint be attended to, it may become a means of no small efficacy in promoting this best of causes.

It would not be difficult to increase the list of *desiderata*; but if these few be supplied, they will operate in their own way, and may lead to the suggestion of other things conducive to the same glorious end. *Swan's Letters.*

INDWELLING SIN.

The difference between a saint in heaven and a saint on earth, is, that the former may abandon himself to such feelings and such movements as come at pleasure; for he has no other pleasure than to do the will of God, and to rejoice in the contemplation of his unspotted glory. The latter cannot with safety so abandon himself. It is true, that there is an ingredient of his nature, now under an advancing process of regeneration, which is altogether on the side of

godliness: and were this left unresisted by any opposing influence, he might be spared all the agonies of dissolution, and set him down at once among the choirs and the companies of paradise. But there is another ingredient of his nature, still under an unfinished process of regeneration, and which is altogether on the side of ungodliness; and were this left without the control of his new and better principle, sin would catch the defenceless moment, and regain the ascendancy from which she had been displaced. Now it is death which comes in as the deliverer. It is death which overthrows and grinds to powder that corrupt fabric, on the walls of which were inscribed the foul marks of leprosy, and the inmost materials of which were pervaded with an infection, that nothing, it seems, but the sepulchral process of a resolution into dust, and a resurrection into another and glorified body, can clear completely and conclusively away. It is death that conducts us from the state of a saint on earth, to the state of a saint in heaven: but not till we are so conducted, are we safe to abandon ourselves, for a single instance, to the spontaneity of our own inclinations; and we utterly mistake our real circumstances in the world—we judge not aright of what we have to do, and of the attitude in which we ought to stand—we lay ourselves open to the assaults of a near and lurking enemy, and are exposed to most humiliating overthrows, and most oppressive visitations of remorse and wretchedness, if, such being our actual condition upon earth, we go to sleep, or to play among its besetting dangers; if we ever think of the post that we occupy being any other than the post of armor and of watchfulness; or, falsely imagining, that there is but one spiritual ingredient in our nature, altogether on the side of holiness, instead of two, whereof the other is still alive, and on the side of sin, we ever let down the guardianship, and the jealousy, and the lowliness of mind, and the prayers for succour from on high, which such a state of things so urgently and so imperiously demands.

We think it of very capital importance for us to know that the body wherewith we are burdened, and must carry about with us, is a vile body; that the nature which we received at the first, and from which we shall not be delivered on this side of the grave, is a corrupt nature; that all which is in us, and about us, and that is apart from the new spirit infused through the belief of the Gospel, is in a state of aversion to the will of God; that what may be denoted by the single word *carnality*, is of perpetual residence with us while upon earth; and that our distinct concern is, while it resides with us, that it shall not reign over us. It is ever present with its suggestions; and this we cannot help: but it should not prevail with its suggestions; and this, by the aids and expedients provided for the regeneration of a polluted world, we may help. We shall feel with our latest breath, the motions of the flesh; and these motions, if not sins, are at least sinful tendencies, which, if yielded to, would terminate in sins. Now our business is not to extirpate the tendencies, but to make our stand against them—not to root out those elements of moral evil which the body of a good man before death has, and after its resurrection has not—but to stifle and to keep them down by that force wherewith the new creature in Jesus Christ is armed for the great battle, on the issue of which hangs his eternity. We cannot obtain such a victory as that we shall never feel the motions of the flesh; but we may obtain such a victory, as that we shall not walk after the flesh. The enemy is not so killed as that we are delivered from his presence: but by an unremitting strenuousness on our part, we may keep him so chained as that we shall be delivered from his power. Such is the contest, and such is the result of the contest, if it be a successful one. But we ought to be told, that it is a vain hope, while we live in the world, to look for the extermination of the sinful principle. It ever stirs and actuates within us; and there is not one hour of the day, in which it does not give token that it is still alive, and though cast down from its ascendancy, not destroyed in its existence. Forewarned, forearmed, and it is right to be informed, that near us, and within us, there is at all times an insidious foe, against whom we cannot guard too vigilantly, and against whom we cannot pray too fervently and too unremittingly.

Chalmers.

MINISTERIAL INDUSTRY,

ILLUSTRATED IN THE LIFE OF BAXTER.

[Ministers certainly ought not to abbreviate the days of their usefulness by unreasonable labors. It is wrong for them to thrust *themselves*, in a manner, out of the ranks of the church, by unwarrantable exertion. Still, however, we believe they are sacredly bound to do all that their ordination-vow imposes on them—they are bound to consult not their own ease, their own enjoyment, or their own fame; but to labor, as they that must give account of their stewardship.]

Richard Baxter, it is well known, was always a man of feeble health: Perhaps most men, in his circumstances, would have relinquished the ministry entirely, and declared the writing of books an utter impossibility. But, urged on as he was, by a deep sense of Christian obligation and the danger of immortal souls, he was active in the cause of his Master, to the utmost of his power. The following extracts from Orme's "*Life and Times of Richard Baxter*" will show how great was his industry. Christian minister, is the mirror a reflection of *thy* life?]

Every one must be struck with the magnitude of Baxter's labors as a writer. The age in which he lived was an age of voluminous authorship; and Baxter was beyond comparison the most voluminous of all his contemporaries. Those who have been acquainted only with what are called his practical or spiritual writings, form no correct estimate of the extent of his works. These form twenty-two volumes octavo, in the present edition; and yet they are but a small portion of what he wrote. The number of his books has been very variously estimated; as some of the volumes which he published contained several distinct treatises, they have sometimes been counted as one, and sometimes reckoned four or five. The best method of forming a correct opinion of Baxter's labors from the press, is by comparing them with some of his brethren, who wrote a great deal. The works of Bishop Hall amount to ten volumes octavo; Lightfoot's extend to thirteen; Jeremy Taylor's to fifteen; Dr. Goodwin's would make about twenty; Dr. Owen's extend to twenty-eight; Richard Baxter's, if printed in a uniform edition, could not be comprised in less than sixty volumes, making more than from thirty to forty thousand closely-printed octavo pages!

On this mass of writing he was employed from the year 1649, when his first work appeared, till near the time of his death in 1691, a period of forty-four years. Had he been chiefly engaged in writing, this space was amply sufficient to have enabled him to produce all his works with ease. But it must be recollected, that writing was but a small part of his occupation. His labors as a minister, and his engagements in the public business of his times, formed his chief employment for many years, so that he speaks of writing but as a kind of recreation from more severe duties. Nor is this all; his state of health must be taken into consideration, in every estimate of his work. A man more diseased, or who had more to contend with in the frame of his body, probably never existed in the same circumstances. He was a constant martyr to sickness and pain, so that how he found it practicable to write with the composure which he generally did, is one of the greatest mysteries in his history. The energy of his mind was superior to any discouragement; for, though it often felt the burden and clog of the flesh, it never gave way to its desire of ease, or succumbed under the pressure of its infirmities. He furnishes an illustrious instance of what may be done by principle, energy, and perseverance, in the most untoward and discouraging circumstances.

The subjects on which Baxter wrote embrace the whole range of theology, in all the parts of which he seems to have been nearly equally at home. Doctrinal, practical, casuistical, and polemical, all occupied his thoughts, and engaged his pen. His inquiries ranged and his writings extended from the profoundest and most abstruse speculations on the divine decrees, the constitution

of man, and the origin of evil, to the simplest truths adapted to the infant mind. To say he was master of any subject, would be too much ; but he must be very wise or very stupid, to whom Baxter can impart no instruction. If he does not always impart light, he seldom fails to suggest some profitable reflection, or to lead his readers to discover difficulties where they had seen none before. On the most important subjects, he dwells with the greatest delight, expatiating with a freedom which evinces how fully they occupied his own mind, and interesting his readers by the earnestness of his manner and the beauty of his illustrations.

Few men, perhaps, have had greater command of their knowledge, or of the power of conveying it, than Baxter. He appears to have read everything relating to his own profession, and to have remembered all he read. The fathers and schoolmen, the doctors and reformers of all ages and countries, seem to have been as familiar to him, as the alphabet of his native tongue. He rarely makes a parade of his knowledge, but he never fails to convince that he was well acquainted with most that had been written on the subject he discusses. His mistakes were seldom the mistakes of ignorance. He labored to derive his knowledge from the fountain of information ; and considering that he had not enjoyed the benefits of a university education, the defects of it very rarely appear. Such an education might have given more correctness, but would have added nothing to the vigor of his mind.

Ever alive to the claims of duty, and the calls of Providence, he obeyed with the utmost promptitude every demand made upon him by his brethren, his country, or the state of the church. Perhaps he erred in complying too readily, and using his pen on occasions when a dignified silence would have been more suitable. His own apology, however, on the subject of his many writings, is very satisfactory. With him it was usually matter of conscience to write ; and only such an acquaintance with all the circumstances as can now scarcely be had, could enable us to form a correct judgment as to the necessity which he conceived was laid upon him.

When he did write, it was with a pointed pen, which is never chargeable with obscurity or feebleness. The extent of his knowledge and his command of language, betrayed him into exuberance and redundancy. He heaps up arguments, and raises piles of reasons, scarcely knowing when to stop, or what limits to prescribe to a discussion. Though a lover of order, he had no time to arrange or select his thoughts when he sat down to write, so that he poured them forth with all the copiousness of his mind, but often with an irregularity and incongruity that materially injured their beauty and effect. He belabors an adversary till he has destroyed not only his existence, but his very form. Not content with disarming him, and using his arms against himself, he seems to take pleasure in having him an object of pity, if not of scorn. His metaphysics and refinements have frequently been referred to. These constituted both his power and his weakness as a controversialist. They enabled him to discover any assailable points in the positions of his adversaries ; to penetrate into every crevice, and to lay open every mistake. They at the same time supplied an almost invulnerable protection to himself. He had always ground on which he could retreat with advantage ; so that he was frequently left in quiet possession of the field. This style of debate, however, enfeebled the cause, while it appeared to constitute the strength of its advocate. It rarely produced conviction of the truth, but often induced suspicion that error was lurking under the forms and behind the battlements of logic and metaphysics.

The style of Baxter is considerably diversified. It is often incorrect, rugged, and inharmonious, abounding in parentheses and digressions, and enfeebled by expansion. It is happiest when it is divested entirely of a controversial character, and the subject relates to the great interests of salvation and charity. It then flows with a copiousness and purity, to which there is nothing superior in the language in which he wrote. The vigorous conceptions of his mind are then conveyed in a corresponding energy of expression ; so that the reader is carried along with a breathless impetuosity, which he finds it impossible to re-

nist. Baxter knew nothing of that vice of learning which Bacon so beautifully describes, as consisting "more in hunting after words than matter; more after the choiceness of the phrase, and the round and clean composition of the sentence, and the sweet falling of the clauses, and the varying and illustration with tropes and figures, than after the weight of matter, worth of subject, soundness of argument, life of invention, or depth of judgment." Baxter was superior to all this. Truth in all its majesty and infinite importance alone occupied the throne of his spirit, and dictated the forms in which its voice should be uttered. And when it spoke, it was in language divinely suited to its nature, never distracting by its turgidness, or disgusting by its regularity. He could be awful or gentle, pathetic or pungent, at pleasure; always suiting his words to his thoughts, and dissolving his audience in tenderness, or overwhelming them with terror, as heaven or hell, the mercies of the Lord, or the wrath to come, was the topic of discourse. It may confidently be affirmed, that from no author of the period could a greater selection of beautiful passages of didactic, hortatory, and consolatory writings, be made.

LAST THURSDAY IN FEBRUARY.

With emotions of mingled pleasure, anxiety and hope, we would call the attention of the churches to this, our annual season of devotion. While we would lay a high stress on the importance of the Missionary Concert, the Sabbath school Concert, and the Seaman's Concert, which recur every month, we feel it a duty to press the *College Concert*, which only returns once a year.

It is unnecessary, in this place, and in this age of prevalent Christianity, to go into a set argument to prove the propriety, or the efficacy of prayer. Every person, who daily visits the hallowed closet of his devotions, and converses with God in his word, knows already the whole train of reasoning, which might be introduced. That there is a throne of grace to which we can approach, that God loves to answer prayer and has promised to do so, and that we are in a state of need—are reasons enough.

On this subject, there are duties belonging both to ministers and private Christians. Ministers must instruct the people in the matters calculated to interest them in this concert. They must let them know the desolations of Zion, the need of an educated ministry, both at home and abroad, and the encouraging fact that the prayers at this concert have, in former years, been answered. It is remarkable, that during the spring of the year 1831, when ten or twelve colleges were blessed with revivals, the work of grace began, very near the annual prayer day for their benefit. That day, in the year designated, had been peculiarly solemn and interesting, in several places. Christians had been truly supplicating God, and wrestling, like Jacob, for the blessing of heaven. As their solemnities concluded, they still lingered at the horns of the altar. And, "about the time of the going down of the sun," tidings arrived that in two or more colleges, the Holy Spirit had begun to answer prayer. Oh, what a thrill of holy joy and thanksgiving came through every heart! We felt that it was not a vain thing to serve God.

There is one duty, which we do not remember to have seen urged. It is this—*every Christian ought to feel a peculiar interest for his own College*. We never could conceive how a man can go out into the world, and revile and defame the college, at whose breast he was nurtured. There he received the elements of his education, his mind was developed, his talents cultivated, his reason awakened, his treasures of knowledge accumulated. There he enjoyed all the kind attentions, instructions and labors of the officers, formed many delightful acquaintances; and above all, made himself master of that mental furniture, with which he serves the cause of Christ. Be it so, that there are things

there, which he views with regret. Let error be spreading, and the number of pious students small, and the affections of the public alienated—But the college is his parent, and he is bound to do what he can for her spiritual good. It is very singular to us, that such inappropriate means are used for the good of our colleges. If they have perverted funds, they are assailed with so much severity or misrepresentation, as to produce a reaction. If they have almost no pious students, Christian parents refuse to send their Christian sons. They withhold salt from the fountain, and then complain that the waters are fresh. They draw off every ray of light possible, and then complain that there is darkness. They take care that the froward band shall not have the benefit of the religious conversation or the holy example of Christian students; and then complain that God has deserted the college. But when Christians carry off the light, what folly and wickedness is it for them to complain of the darkness. Let a host of holy men go to those same colleges, and you would soon see that none is beyond the reach of hope.

The reason why some colleges have many revivals of religion and many conversions is, that pious parents send thither their pious sons. The sons, by a holy example, if not by more direct and prominent effort, influence the whole circle where they move. The parents feel too an obligation to pray for the college, where their sons reside. God hears and answers prayer; and thus trains up multitudes for his service.

No individual can understand the peculiar circumstances and necessities of each university so well as those who have been educated there. No one, then, can so eloquently and forcibly set before a congregation the claims of another college, as of his own. As Baptists, we, of course, shall feel most interested, on the day of our solemnities, in our own institutions. As philanthropists and Christians, however, we ought to pray most fervently for those, which seem most to need our prayers. While we carry all, in our supplications, to God, every minister in our denomination, ought to bring up before his people the peculiar necessities of his own *alma mater*. Thus will each of the cherished universities of our land come up in remembrance before God. On each, will divine blessings be invoked. To each, we shall give our poor tribute of gratitude for the capacity of usefulness we there acquired in the Christian cause, by imploring the descent of the Holy Spirit.

The duty of special prayer, on the part of private Christians, is, by no means, to be overlooked. Let them understand that the destinies of their beloved country, the support of their free institutions, the ministry of their sanctuary are concerned in their success. Let them be well aware that many hundreds of young men are now pursuing a course of public education, whose hearts are unsanctified; and who, if they so remain, will certainly exert no favorable, they may exert a baneful, influence on the Redeemer's cause. Let them be persuaded that God is sincere—that facts every year show him to be sincere—in promising answer to prayer. And let them know that prayer for college-students has uniformly been as efficacious with the hearer of prayer, as for any other individuals. Brethren, let us not fail of our duty to our children, our colleges, our country, to the church of Christ. Let the *last Thursday in February* be a day of sincere, humble, fervent petition for every college and university in the land. And he who answered Daniel "at the time of the evening oblation," will answer us.

POETRY.

THE EXPOSTULATION.

"Then I said, I will not make mention of him nor speak any more in his name; but his word was in mine heart, as a burning fire shut up in my bones; and I was weary with forbearing, and I could not stay."—JEREMIAH XX. 9.

Why wait ye, heralds of the cross,
A brighter sign to see,
When he, who purchased you with blood,
Urges his dying plea?
What should restrain your work of love?
What doubts your hearts beset,
While the last great commission sounds,
From holy Olivet?

Fear ye to meet the storms of earth—
Quake ye at sorrow's flow?
Distrust ye him, whose parting voice
Commanded you to go?
Have ye resolved to let them die—
The heathen—in their grief?
Will ye not answer their complaint,
And give them your relief?

Can ye not leave your native soil,
And all that binds you here?
Are ye too weak to break away
From fond affection's tear?
Can ye not give your lives to him,
Who gave for you his own—
And chose the dark and painful cross,
To raise you to his throne?

Go, with the meek apostles, go,
To earth's remotest land;
Go with the energy of love,
A dauntless, heaven-led band;
List to the heathen's earnest call,
Whose spell is on you yet;
Go, for your Saviour left the charge,
On holy Olivet.

CHRIST IN THE GARDEN.

By Mrs. Hemans.

He knelt, the Saviour knelt and prayed,
When but his Father's eye
Looked through the lonely garden's shade
On that dread agony;
The Lord of All, above, beneath,
Was bowed with sorrow unto death!

The sun set in a fearful hour,
The stars might well grow dim,
When this mortality had power
So to o'ershadow Him!
That He who gave man's breath might know
The very depths of human woe.

He proved them all! the doubt, the strife,
The faint perplexing dread,
The mists that hang o'er parting life,
All gathered round his head;

And the Deliverer knelt to pray—
Yet passed it not, that cup, away!

It passed not—though the stormy wave
Had sunk beneath His tread;
It passed not—though to Him the grave
Had yielded up its dead.
But there was sent him from on high,
A gift of strength for man to die.

And was the Sinless thus beset
With anguish and dismay?
How may we meet our conflict yet,
In the dark narrow way?
Through Him—through Him, that path who
trode—
Save, or we perish, Son of God!

REVIEW.

MOSHEIM'S INSTITUTES OF ECCLESIASTICAL HISTORY: a new and literal translation, by James Murdock, D. D. Three vols. 8vo. New Haven, 1832.

Nothing could be more gratifying to us, as Christian reviewers, than the anticipation that these volumes will be welcomed by the theologians, and the intelligent portion of our Christian community, as their importance and interest deserve. But we fear the time has not yet arrived, when such an anticipation can be reasonably cherished. Almost every other history has been with more avidity pursued, even by Christians, than the record of the church of Christ. One reason, doubtless, has been, the unsatisfactory and even contradictory manner, in which that history has been presented before them. The materials for its composition are scanty; and the prejudice and unwarrantable license of those who have moulded these materials to their purpose, has done much to discredit their labors with the public. Still this subject is too important to be abandoned; and the value of ecclesiastical history must not be estimated by the inadequateness of its past achievements. If new light cannot, to any very great extent, be expected, what we have may be concentrated, rather than refracted;—its rays be brought directly and clearly to shine upon us, and not be tortured and perverted through the sinister medium of their communication. It should be very frankly acknowledged, that the first place in theological science does *not* belong to church history. The Bible—its divine origin, and true interpretation, should always have the pre-eminence. But we can see no reason, when this concession is made, why the next rank should not be claimed for the illustration of the principles and results of Christianity in the lives, the sufferings, and triumphs of those that have embraced it. What we want is not a cumbrous or ingenious system of philosophizing speculations, built on the incident of Christianity; but the facts, as simply and clearly exhibited as authentic materials will allow. He that sets the important facts of the Christian history before us, in lucid and symmetrical order, and leaves us to contemplate, not his ingenuity, but the achievements of the divine and peerless truths, which our religion has spread before mankind, does the cause of religion and of science the most important service. Such is the aim and profession of this work.

The history of Mosheim, in another form, has long been before the public. The former translation, by Maclaine, was an admired book at the period of our earliest recollections:—and yet we are inclined to believe that, owing to the indifference with which this subject has generally been regarded, if the social and parish libraries (and we fear ministers' libraries also) were canvassed throughout the country, more copies of Napoleon's history by the author of *Waverly*, would be found in them, than of the ecclesiastical history of Mosheim. Shall it be inferred from this that the "man of destiny," as he chose to regard himself—or the man of insatiable ambition and blood-thirstiness, as impartial posterity will regard him, has really more admirers than the Prince of peace? Among the true friends of the latter, this surely cannot be. One reason, as above intimated, why church history has not been hitherto more popular, is the partial and unsatisfactory manner in which it has been presented to the public. These volumes will, in no inconsiderable degree, remove this objection. Some account of their learned author, and of each of the English translations of his history, will probably be acceptable to our readers.

JOHN LAWRENCE VON MOSHEIM, by birth a German nobleman, was educated at the University of Keil, where he was raised to the rank of Professor of philosophy at an early age. But pulpit eloquence, biblical and historical theology, and practical religion, were his favorite pursuits. The Germans admit that he contributed much to the improvement of preaching in their coun-

try. He was successively called to a professorship at Copenhagen, to the divinity-chair at Helmstadt—and to the chancellorship and head of the department of theology in the University of Gottingen, in the last of which he remained until his death, at the age of 61, in the year 1755. He published, besides many other works in the various departments of theology, a number on church history, in which he most distinguished himself. He had just completed the revision and enlargement of the work which forms the basis of these volumes, under the title of “Institutes of Ecclesiastical History, ancient and modern,” when he was removed by death. Although more than seventy years have elapsed since this publication, and this field has been cultivated with all that diligence and success, for which in matters of learning, the Germans are so celebrated, still, in the words of the distinguished Schlegel, “in ecclesiastical history, the merits of Mosheim are so decisive and peculiar, that I will not venture to compare him with any of his predecessors or successors in this department of learning. He is our first *real historian*.” The learned Warburton says, “Mosheim’s compendium is excellent—the method admirable; in short, the only one, deserving the name of an ecclesiastical history.”

Nine years after the publication of the above work in the original Latin, Dr. Maclaine, an assistant minister to an English congregation at the Hague, published an English translation of these institutes. To this translation the mere English reader has been confined, until the present time. The necessity for a new version arises, principally from the unauthorized liberties taken by the former translator. He frankly owns, that he designed to render the work interesting to those superficial readers, who delight in that harmony, which pleases the ear, and in those transitions, which make a narration flow with ease; and that he *often* added a few sentences of his own, to give more vivacity and point to the sentiments of his author, or more splendor to their dress. He has thus *paraphrased*, rather than *translated*, a large part of the work.

The style of Mosheim in the original is compact and forcible. With an apparent consciousness of having much to communicate in a short space, and of the great importance of his subject, he seems to disdain the petty artifices of language. Concise but clear, his style unites, in an uncommon degree, brevity with perspicuity. It must be evident to the slightest consideration, how much such an author would suffer in a translation conducted on the principles of Dr. Maclaine. Such a change for the worse has rarely fallen under our observation. Verboseness, instead of lucid conciseness; an affectation of rhetorical flourish, instead of the sober, guarded, and didactic manner of the original, have not only changed entirely the style, but, to a considerable extent, the meaning of the author. This, in a sober history of most important character, is no venial error. The purpose avowed in these changes is, to make the work more attractive: yet the lover of truth can feel himself but poorly compensated for her absence by meretricious ornaments, however dazzling. The volumes of Maclaine are adapted to be read by the unthinking, who are more gratified by the sonoroussness of a period, than by the precision of truth; and they have perhaps attracted more notice to the subject of ecclesiastical history, than would have been secured without them. But the student will ever turn from them to the original with a satisfaction, which fidelity and rigid adherence to authentic testimony can alone inspire.

The necessity for a new translation has long been apparent; and we rejoice that it has been undertaken and accomplished by one so entirely competent to the task. Dr. Murdock, for several years professor of Ecclesiastical history in our oldest Theological Seminary, and who has devoted the vigor of his life, in the most favored circumstances which our country affords, to investigation, connected with this branch of sacred learning, professes to have made an entirely new and literal translation of the whole work. This is his object; and, so far as we have been able to examine, it seems to be fully attained. He is true to the original, in matter and manner. We have more of the spirit and idiom of the lucid Latin of Mosheim, than is often found combined with so pure English. If it does sometimes want smoothness, which is the only fault we have

heard intimated, we can only say that it has scarcely been noticed by us; and whatever is lost in ease, by following Mosheim closely, is more than compensated in precision and force. But this faithful translation has not been half the labor, bestowed on the work by Dr. Murdock. Wherever practicable, he has canvassed anew the authorities on which Mosheim relied, and compared them with the representation of other standard writers of different communities. And nothing in the text or notes has been suffered to go before the public, without first passing an examination by the best criteria within his reach. Wherever mistakes or deficiencies of an important character, have, in this way, been discovered, the requisite corrections have been furnished in the form of notes, so as to leave the text un mutilated. In this way, we have the value of a new history, combined with, or superadded to the old.

The additions which enrich this work, particularly the early portions of the history, are extensive and valuable—almost as much so as the original. On the controversies and disputes among christians, the refuted heresies, and the different *sects*, with their distinguishing *doctrines*, much critical attention has been bestowed. This difficult part of his task appears to have been performed with a kindred spirit of candor and impartiality to that for which Mosheim has been so justly distinguished. But, in no respect has the history been more enlarged, than in the judicious and copious biographical notices of the *Fathers* and leading men of the Church, especially in the first four centuries. These, in their public character and acts, are presented to us in full and attractive relief; and the faithfulness and completeness of these sketches is at once a charming feature and a great enhancement of the value of the history. The whole is now comprised in three volumes, of nearly equal size, each embracing a distinct period, strongly marked by its own peculiar characteristics, and is furnished with a separate index; so that each volume is a complete and independent work. The first, from the superior value of early Church history, has seemed to us, the most interesting. We present a few extracts from it as specimens of the work, and for their intrinsic value.

The first, on the value of this kind of sacred literature, is from the introduction.

Ecclesiastical history, if written by persons free from these [private interests and the prejudice of opinions] and other faults, cannot fail to be greatly beneficial to mankind at large, but especially to the teachers and guides of the church. Whoever shall consider attentively the numerous, the varied, and threatening dangers, which the christian religion has happily surmounted, will doubtless find himself more established in the belief of this religion, and better prepared to withstand the assaults, the cavils, and insidious attacks of the irreligious and profane. The many illustrious examples of virtue, with which this history abounds, are admirably suited to awaken pious emotions, and to instil the love of God into lukewarm minds. Those wonderful revolutions and changes, which have occurred in every age of the church, originating often from small beginnings, proclaim aloud the providence of God, and the instability and vanity of all human things. Nor is it of small advantage, to know the origin of the numerous and absurd opinions, superstitions, and errors, which still prevail in many parts of the christian world. For such knowledge will enable us to discover the truth more clearly, to prize it more, and to defend it better. Of the entertainment, afforded by this and other parts of church history, I shall say nothing.

But especially, public instructors, and the ministers of religion, may from this study derive great assistance, in acquiring that practical wisdom, which they so much need. Here, the numerous mistakes of even great men, warn them what to shun, if they would not embroil the christian church; there, many illustrious examples of noble and successful effort, are patterns for their imitation. And for combatting errors, both those inveterate by age, and those of more recent growth, nothing, except the holy scriptures and sound reason, can be compared with this kind of history. pp. 20, 21.

We will next present the testimony furnished on the mode of baptism, for the first four centuries.

Jesus himself established but *two* rites, which it is not lawful either to change or to abrogate; viz. *baptism* and the *Lord's supper*. Yet these are not to be considered as mere ceremonies, or as having only a symbolical import; but as having also a sanctifying influence on the mind. p. 102.

In this [first] century, *baptism* was administered, in convenient places, without the public assemblies; and by immersing the candidates wholly in water. At first, all who were engaged in propagating christianity, administered this rite: nor can it be called in question, that whoever persuaded any person to embrace christianity, could baptize his own disciple. But when the churches became more regulated, and were provided with rules of order, the *bishop* alone exercised the right of baptizing all the new converts to christianity; though in process of time, as the limits of his church were enlarged, he imparted this right to the *presbyters*. pp. 105, 106.

Twice a year, [in the second century,] namely at *Easter* and *Whitsuntide*, (*Paschatis et Pentecostis diebus*,) *baptism* was publicly administered by the *bishop*, or by the *presbyters*, acting by his command and authority. The candidates for it, were immersed wholly in water, with invocation of the sacred Trinity, according to the Saviour's precept, after they had repeated what they called the *Creed* (*Symbolum*,) and had renounced all their sins and transgressions, and especially the *devil* and his *pomp*.

The manner of receiving new converts into the churches, about the year 150, is thus minutely described by *Justin Martyr*, in his (so called) second *Apology*, towards the conclusion. "In what manner we dedicate ourselves to God, after being renewed by *Christ*, we will now explain; lest by omitting this, we should seem to dissemble in our statement. Those who believe and are persuaded, that the things we teach and inculcate are true, and who profess ability thus to live, are directed to pray, with fasting, and to ask of God the forgiveness of their former sins; we also fasting and praying with them. Then we conduct them to a place where there is water; and they are regenerated [baptized,] in the manner in which we have been regenerated [baptized,] for they receive a washing with water, in the name of the Father of all, the Lord God, and of our Saviour, *Jesus Christ*, and of the Holy Spirit. For *Christ* said; *Except ye be regenerated, ye shall not enter into the kingdom of heaven*."—"This washing is likewise called *illumination*; because the minds of those who have learned these things, are enlightened. And whoever is enlightened, is washed in the name of *Jesus Christ*, who was crucified under *Pontius Pilate*; and in the name of the Holy Spirit, who by the prophets, foretold all that relates to *Christ*."—"And after thus washing the convinced and consenting person, we conduct him to where the brethren, as we call them, are assembled; and there offer our united supplications, with earnestness, both for ourselves and for the enlightened person, and for all others every where; that we may conduct ourselves as becomes those who have received the truth, and by our deeds prove ourselves good citizens, and observers of what is commanded us; so that we may be saved with an eternal salvation. And on ending our prayers, we salute each other with a kiss. Then, there is placed before the President of the brethren, bread, and a cup of water and wine; which he taking, offers praise and glory to the Father of all, through the name of the Son and of the Holy Spirit, and gives thanks at great length, that such blessings are vouchsafed us; and when he ends the prayers and the thanksgiving, all the people present respond, *amen*. Now the word *amen*, in the Hebrew tongue, signifies *so be it*. And after the President has given thanks, and all the people have uttered the response, those whom we call Deacons, distribute to every one present, to partake of the bread and the wine and water, over which thanks were given: and to those not present, the Deacons carry it. And this food is called by us the *Eucharist*; which it is unlawful for any one to partake of, unless he believes the things taught by us to be true, and has been washed with the washing for the remission of sins in regeneration, and live according to what *Christ* has taught." pp. 167, 168.

Baptism was publicly administered, [in the third century,] twice a year, to candidates who had gone through a long preparation and trial, none being present as spectators, but such as had been themselves baptized. The effect of baptism was supposed to be the remission of sins: and the bishop, by the imposition of hands and prayer, it was believed, conferred those gifts of the Holy Spirit, which were necessary for living a holy life. pp. 230, 231.

For the more convenient administration of *baptism*, [in the fourth century,] sacred fountains, or *baptisteria*, were erected, in the porches of the temples. This sacred rite was always administered, except in cases of necessity, when the rule was dispensed with, on the vigils of *Easter* and *Whitsuntide*, accompanied with lighted wax candles, and by the bishop, or by the presbyters whom the bishop commissioned for that purpose. pp. 334, 335.

The *baptisteries* were properly buildings adjacent to the churches, in which the catechumens were instructed, and where were a sort of cisterns, into which water was let at the time of baptism, and in which the candidates were baptized by immersion.

We give one more extract, illustrating the manner in which the biographical notes are prepared; and we will confine ourselves to a single example; our favorite among the fathers, *Chrysostom*.

John Chrysostom was the son of a respectable military gentleman of Antioch in Syria, named *Secundus*. He was born in the year 354, and lost his father in his childhood. Early discovering marks of uncommon genius, his mother *Anthusa*, a pious and excellent woman, procured for him the best instructors in all branches of learning. After spending three years in the family, and under the religious instruction of *Meletius*, the bishop of Antioch, he attended the schools of *Libanius*, in rhetoric, of *Andragathias*, in philosophy, and of *Carterius* and *Diadorus*, (afterwards bishop of Tyre,) in sacred literature, who taught him to construe the scriptures literally. Distinguished as a scholar, he was also early pious; and about the age of twenty, embracing a monastic life, he retired to the mountains and spent four years in the society of an aged hermit, and two years more in a solitary cave. Nearly worn out by his austerities, he was obliged to return to Antioch, where he was made a deacon in 381, and commenced author at the age of 26. Five years after, he was ordained a presbyter, and began to preach. During twelve years, he wrote and delivered an immense number of sermons, orations, and homilies. In the year 398, he was made patriarch of Constantinople, and in that station labored and preached incessantly. But his life was too austere, and his preaching too pungent, and his discipline too strict, for that corrupt metropolis. The empress, the lax clergy, and many courtiers combined against him. In the year 403, he was summoned before an irregular council, to answer to 46 frivolous or false charges; and refusing to appear, he was condemned, deposed, and banished, for contumacy. But his people were so tumultuous, that his enemies were compelled to recall him. The next year, however, A. D. 404, he was forcibly removed to Caucasus in Armenia, to the unspeakable grief of all good men. Here he suffered extremely, his health failed, and being removed to Pityus in Colchis, he died on the road thither, the 14th of September 407, aged 52 years and 8 months. For overpowering popular eloquence, *Chrysostom* had no equal among the fathers. His discourses show an inexhaustible richness of thought and illustration, of vivid conception, and striking imagery. His style is elevated, yet natural and clear. He transfuses his own glowing thoughts and emotions into all his hearers, seemingly without effort, and without the power of resistance. Yet he is sometimes too florid, he uses some false ornaments, he accumulates metaphors and illustrations, and carries both his views and his figures too far. The spirit of the man, and some idea of his style, may be learned from the following literal translation of a paragraph in one of his private letters to a friend, written during his exile—"When driven from the city, I cared nothing for it. But I said to myself, if the empress wishes to banish me, let her banish me:—the earth is the Lord's, and the fulness thereof. If she would saw me in sunder, let her saw me in sunder:—I have *Isaiah* for a pattern. If she should plunge me in the sea:—I remember *Jonah*. If she would thrust me into the fiery furnace:—I see the three children enduring that. If she would cast me to wild beasts:—I call to mind *Daniel* in the den of lions. If she would stone me, let her stone me:—I have before me, *Stephen* the protomartyr. If she would take my head from me, let her take it:—I have *John* the Baptist. If she would deprive me of my worldly goods, let her do it:—naked came I from my mother's womb, and naked shall I return. An apostle has told me, 'God respecteth not man's person:' and, 'if I yet pleased men, I should not be the servant of *Christ*.' And *David* clothes me with armor saying, 'I will speak of thy testimonies before kings, and will not be ashamed.'" The works of *Chrysostom*, (including some falsely ascribed to him,) consist of about 350 sermons and orations, on a great variety of subjects and occasions; about 620 homilies, or exegetical discourses, on different books of the Old and New Testaments; and about 250 Letters; together with several tracts on monasticism, and a treatise on the *Priesthood*, in 6 Books. There is also a *Liturgy* which bears his name, being that used at Constantinople, and which perhaps received some alterations from his hand." pp. 292, 293, note.

We are satisfied, that those who read these volumes will join us in entreating Dr. Murdock to complete his proposed continuation of this history to the present time. Should he perform that service in the faithful and impartial manner, which characterize his labors in this work, he would deserve that praise in America, which Mosheim receives in Germany.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

JOURNAL OF REV. MR. WADE.

Rangoon, April 8, 1832.—Lord's day. Preached to several disciples and the children of the school—in all, about 25 hearers.

9. Several natives, both men and women, called, with whom we conversed on the subject of religion.

REAPPEARANCE OF A FORMER DISCIPLE.

15. Lord's day.—Had nine of the disciples at worship; two inquirers and seventeen school-children. One of the disciples who attended to day was Mounng Byay, one of the old disciples who fled at the time Rangoon was taken, and had not made his appearance again, till within a month past. He has not only remained steadfast, but appears to have grown in grace. He mentions one man in the place where he has lived, who, through his instrumentality, has been brought to a full belief in the religion of Christ. One of the inquirers mentioned above is Mounng Byay's brother, who heard the gospel from br. Judson before the war. During the last week, has been the celebration of the new year according to Burman custom, which is by throwing water on each other. No one could walk the streets without being thoroughly drenched. This time I have spent mostly in preparing maps for the school, and also one to present to the governor of Rangoon.

VISIT TO THE VICEROY.

19. Yesterday, with br. Kincaid, called

on the Viceroy, whom I have never seen before. I carried for him one of the Burman maps of the world, which br. Bennett procured to be printed at the Lithographic press, while in Bengal. These maps are printed without any shading; but the one which I designed for the Viceroy, I shaded with a brush, and also colored the different countries and islands. We took along also the catechism of Geography and Astronomy, and the Chronological Table, all stitched together in one. Through the kindness of Captain Raulinson, the English Resident, the Viceroy had got information of our intending to call, and present him with the map. When we came to the government house, the Woondouk* showed us the way in, and ordered chairs for us to sit down. When we were seated, he went in to acquaint the Viceroy of our arrival; but he found him asleep, and, of course, we must wait until he waked up. However, the Woondouk took a seat with us, looked over the map and book, asked numerous questions relative to Astronomy and Geography; some also relative to Religion. He was so polite and familiar, that we were quite free from the usual annoyance, arising from the impertinence of under officers, &c. At length it was announced that the Viceroy was awake; then the Woondouk went in and waited upon him out into the Hall of Audience. As soon as he was seated, he ordered chairs for us, which were placed directly before him at the distance of about ten feet. After a very few words I presented the map and book, which he took; and, having looked at the former some-

* I supposed him to be the Woondouk.

what, he expressed much pleasure in receiving it, and continued looking it over. Soon, he asked a question about some place. I went up to him for the purpose of pointing it out to him, and, as he held the map open in his lap, I partly knelt down before him; upon which he immediately got out of his chair and sat down upon his feet on the floor. This was a very unexpected mark of condescension; I at the same time sat down in that manner, and so did the Woondouk. Thus we sat several minutes, while I explained the map and answered his questions, to which he listened with much attention, and expressed, over and over, his satisfaction in receiving it. He had probably seen maps of the world before this; but I am sure he had never seen one before lettered in Burman. When he was satisfied with looking at the map, he got up into his chair; the Woondouk and myself did the same. He then asked about the book, and I told him it was connected with the map. He opened and read sometime, and expressed his satisfaction in this, as he had done in the map. He made many remarks about different places, and about the christian religion, which astonished me at the knowledge he had obtained of these subjects, and proved that he had read much in the books which have been circulated among the people; but he said nothing that was in the least annoying. Another mark of condescension and kindness which he showed us was, that he ordered some tea with different kinds of bread, biscuit, and sweetmeats, and ate himself at the same time. He did not once use the honorific pronoun in speaking of himself, but the one used to equals; and when we got up to take our leave, he asked us to call upon him frequently. In every respect, he treated us with as much politeness and respect, as we could have expected from the most polished and kind European, in the same station and office. I should have remarked, he took particular notice of the art of printing, and asked how much a press and fount of types would cost? I told him both would cost about 2000 rupees. He said he wished very much to obtain one; and said if I would order one, he would pay for it. This request placed me in delicate circumstances; I knew not what to answer. What can I do if pressed upon this point? To day, had several calls at the house for tracts.

TIMIDITY OF THE DISCIPLES.

21. Lord's day.—At worship to day had ten of the native christians. We feel

much difficulty in knowing what to do with those, who, through fear, stay away from worship, Sabbath after Sabbath;—particularly those whose conduct is, in other respects, unblameable. We might, perhaps, encourage them to have more boldness, if we had the opportunity of conversing with them; but by staying away, they do not give us this opportunity; and, if we visited them at their houses, it would only increase their alarm. They are not so much afraid that the Viceroy would sanction their being persecuted for their religion; they all feel that he is a humane, good man; but what they fear is, that the under-officers, under pretence of concern for religion, will oblige them to pay money. After worship, we had one inquirer, who appeared to listen with some desire to know the truth.

ADVENTURE OF A TRACT.

23. One of the disciples came to day bringing an inquirer, who had received a Catechism at the time we were in Rangoon two years ago; but he said, on going into the distant villages for trade, in one place the people were so anxious to read it, that he lent it to one and another, until finally he lost sight of it. He said those villagers were greatly surprized, that the Lord Jesus Christ should die in man's stead. This man listened with much attention, and, when he went away, we supplied him with tracts.

27. Since the rumor of the small pox being in different places of the town, I have scarcely been out of doors. I ventured out, however this morning with Br. K., for the purpose of distributing tracts. Surely the tracts must have reached nearly every neighbourhood in and about Rangoon; as there have been more or less distributed, nearly every day, for two years past.

MR. MASON'S JOURNAL.

VISIT TO A PRIEST.

Jan. 2, 1832.—I spent an hour or two to day with Moung Shwa Moung at one of the kyoungs, visiting a sick priest.

On asking him if he wished to escape hell and go to heaven, he replied, "that I may, is the reason I wear this yellow cloth." To the question—"where do you expect to go?" he answered, with a heavy sigh—"I do not know."

He seemed to have no moral power to grasp at the truths of the Gospel; yet when I told him, in my broken language, of the love of Christ to sinners, he could

not refrain the exclamation—"that is very good." Such are the hopes and such the sick beds of the most honored, most learned, most moral, and most religious of the heathen.

BAPTISM.

8. Sabbath.—This evening, after a highly satisfactory examination, I baptized two Karen men, who had been previous applicants for the ordinance. H, ta-la said he had been a believer two or three years; and, on inquiring, "why then did you not ask for baptism, until within a few months?"—"because," he replied, "I could not wholly control my passions." Ko-Thah-byoo is of the Meat-Khyen nation, and was formerly an inhabitant of Nanzu village, the village which was the northern limit of my excursion up the river in November; and we now learned, for the first time, that Moun Kya, the Karen whose labors have been so eminently successful, during the last rains crossed the mountains about fifty miles north of us, and preached the gospel in this village. The consequence was that many reviled; but Ko-Thah byoo says, "I believed at the first hearing." It appeared on further inquiry that he came down to see us in the rains; and we now recollect him, as an attentive hearer at worship for two or three evenings, several months ago. Subsequently, he has moved over the mountains to obtain Christian society; and his conduct is such as to warrant the belief that he has been born again.

9. Two years have elapsed since Mr. Boardman set his face to the south, as I have done to day, and passed through the city expecting to see it no more for six weeks. He was providentially led to return in a few days—may Providence direct me. Our path led us through an immense paddy field, which skirts the city in this direction, whose extensive level and autumnal aspect, coupled with the smoky appearance habitually worn by the atmosphere at this season, forcibly reminded me of "Indian summer" on an Illinois prairie. But the pagoda on Mount Burney, that bounded my vision to the south east, brought me back. I will not attempt to estimate distance. I have no watch, and the only measures used by the Tavoyers, when a place is less than "noon day walking" are, wa wa, "very far," or, ne ne, "very near," or similar expressions equally definite.

Kaningta was the first village on our route; and, after distributing tracts at each house, I went up to the kyoung. The

chief priest seemed determined to be civil, but was reluctant to receive tracts. There is more hope of a kyoung with the word of God in it, than without; so I was equally resolved not to understand anything but "no." After obviating several of his objections, he finally remarked, "my eyes are so bad I cannot see to read." "Their eyes are good," pointing to several young men in the yellow cloth around him, I replied, "their eyes are good; they can read to you." The books were then received, and we passed on to Shen Monkta.

IMAGE AND TEMPLE.

This village contains two of the most splendid temples in the province; and is a great resort of the religious, for containing an image of Gaudama, which was brought from Ceylon. This image, which is small, they have enclosed in a larger one that they have built over it, of brick and mortar; covered with gilt; and which, though in a sitting position, is not less than twenty feet high. The monstrous, with an abundance of tinsel arranged in baby taste, constitutes Burman splendor, so far as it has fallen under my observation; and, apart from other considerations, makes their most imposing exhibitions perfectly contemptible.

The village contains now not more than forty houses, though, at the time the image arrived from Ceylon, it was probably the capital of the province. The natives call it "old Tavoy;" and it is the third or fourth old Tavoy I have been shown, within three months. The rebellions and wars which, in past generations, have existed here with but few peaceable intervals, will easily account for repeated changes in the seat of government.

I found a priest in his kyoung, giving a synopsis of some books that he was lending to three or four "May-thu-dau" or vestals; and, though he received my tracts, I failed in gaining much of his attention. Turning aside with Moun Shwa Moun to the small village of Tsa-wot, we had occasion to observe numerous remains of the old capital—walls, trenches, and pagodas; but met with nothing of equal interest to the sight of Ko-Thah-byoo, on my return, preaching the gospel in the centre of a large circle of almost every age, sex and description.

We passed on to Tan-oo, and then to Kya-en, where I concluded to spend the night. This is a village of some thirty houses scattered round the foot of a hill, on an extent of more than a mile, and is a

few hundred yards south of what is here called Kya-en creek; but which the Karen call Pgaru. It is the same stream on which br. Boardman closed his eyes on all earthly prospects. While my meal was preparing, I pushed up the creek to Kyet-ta-byen, a village of twenty five or thirty houses. Exhausted with the fatigues of the day, night overtook me before reaching our little camp on return; and on reaching it, my spirits rather failed me, to find so few of the villagers assembled for evening worship. I however endeavoured to cheer myself with considerations in relation to the value of a single soul, and concluded there were enough present to demand all the efforts we could put forth.

CONVERSATION.

After worship closed, I asked three or four men that kept their seats, if they remembered br. Boardman's preaching in the village. One said, "I remember his coming, but was sick at the time;" another observed, "he passed through our village without preaching." The first resumed—"our religions are alike;" "thou shalt not steal, thou shalt not kill, thou shalt not tell lies"—"And thou shalt not worship images," I added, interrupting him, which he reluctantly admitted to be dissimilar. I have met with several people of this character, who, in despite of almost every thing that can be said, will maintain—"our religions are alike"—arising from a real coincidence between certain commands, and an insuperable love of caviling, which induces many to annoy a missionary by gravely maintaining the most untenable positions. After observing that Gaudama did not die for the sins of men, whereas Christ did, I asked, "how, according to the religion of Gaudama, can sin be forgiven?" This produced a long silence, which was only broken by the reply, "I am not skilled in the books."

10. While breakfast was preparing this morning, I went up to the kyoun, which stands on the summit of the hill behind us, and on the edge of a precipice four or five hundred feet high, commanding an enchanting view of hill, vale and plain; river, forest, and village; equalled only by the flowering shrubs and ornamental trees around, that were opening with the day their odoriferous treasures on the morning breeze.

We had rather, I fear, an unprofitable conversation with the priest, who tenaciously defended Poodhism, but would say nothing to Christianity. Moungh Shwa

Moungh did well in driving him from his positions, but such arguments seldom result in conviction.

We visited and distributed tracts in six villages to day before sunset. While passing on to the village Kyoun-Myoung, about evening, we were overtaken, when resting at the way side, by an elderly priest and two of his boys, carrying a large bundle of sugar cane—offerings that he had received. Seeing we were fatigued, he ordered the whole, except one cane, to be given us—an act which pleased me much, apart from the acceptable refreshment it afforded; exhibiting, as it did, more of the common feelings of humanity than I have heretofore witnessed. This village is the southern limit of br. Boardman's excursions; and, on inquiring after worship closed, if any one remembered him, one man said, "I heard him preach." On inquiring to what subject he directed their attention, I found he remembered considerable of the truths he had heard. Conversation continued until after I began to write, and it is now little short of midnight.

ASSOCIATION OF THOUGHT.

11. Apart from their "fallen fanes," Greece and Rome owe the interest with which the traveller is inspired, from their being the scenes, where those, whose books have made us their admirers, lived and distinguished themselves. Here was heard the eloquence of one, there were displayed the heroic feats of another, while anon we walk in the identical shades, where the philosopher conceived those daring thoughts, that have shed their halo on this distant age, and given those who conceived them a mimic immortality, ubiquity, and omnipotence. Blow these fancies from our minds, and what has the Tiber or Ilissus above the "rivers unknown to song" of Barmah or China? But we are fancy's children, and while I trod the paths br. Boardman had trodden before me, rested in the zayats where he had rested, and looked abroad on the precipices and plains on which he looked, I travelled classic ground. But the road now has lost all that interest, and my path seems to have no associations except the gloomy ones awakened by here and there a lofty pinnacle, and anon by a Nat Ing (a demon house) in some hidden place, on the edge of the forest.

Before noon, we reached the second village on our route; where, after distributing tracts, we stopped to rest and talk with the people. They gave good atten-

tion, and brought me a present of two fresh plucked cocoa nuts, the milk of which is quite an agreeable beverage, being both cool and sweet, and not destitute of liveliness. Pa-wate, the next village, which stands on both sides of a creek of the same name, I had to hasten through, as it was still half a day's journey to Pyen-pyan-gu, where I wished to spend the night. I observed, in passing, several fields of hemp growing, the first that has fallen under my observation in the province. From Pa-wate to this place, Pyen-pyan-gu, is a long and weary walk, with ill defined paths. Three times we had to turn back, having lost our way, or, as they told me, "not lost the road, but got on a wrong one." Sometimes we found ourselves in dirty swamps, filled with stagnant water; and next we were crossing and winding up the banks or bed of a beautiful transparent stream, pure as the waters of paradise. Now we crossed a hill, and then were down in a hollow, with hills on both sides. The road was sometimes paved with pebbles, from the conglomerate rocks that compose the mountains, and at others wholly made of a fine, white sand. At one time, we traced in our path the newly trodden footsteps of wild elephants; and once drove out of it the wild goat, an animal of whose existence in the wild state, in this country, I was not previously aware. Sufficiently weary, we reached this village about sunset—which is the first of three or four on our route inhabited by Taleings. We had the zayat more than full at worship; as the men all understand Burman. I gave the head man a Taleing tract, which he accepted with much apparent satisfaction. He promised to read it himself, and also to read it to others. Many staid late, conversing and asking questions; and we had almost to drive them away to obtain a place to lie down to rest.

Indian Stations.

LETTER OF MR. SLATER.

Grand River Rapids, Nov. 22, 1832.

Rev. and dear sir,

Yours dated Sept. 15th and Oct. 10th came to hand. The contents furnished sufficient proof of the tenderness and solicitude you feel for the benefit of the poor natives. I read your communications to them, and they were much elated to hear you inquire after their welfare, and particularly Noonday, the chief. He consented to answer himself respecting your inquiries about him. The following are his words,

"My elder brother: The books which contain your words have come here, where we reside. They inform us your mind and will. We thank you that you tell us your disposition. We rejoice to listen to you. We thank you that you have helped us to know the mercy of the merciful Spirit. There! It is my turn to tell you my disposition. Great while ago it was so I did not know our Father, the merciful Spirit's word; and also the words of Jesus, that he left here on the earth, I did not know. No, never did I hear of him. It is so, almost an old man I am, I did think here on the earth to look after health (or religion.) Where I looked, it was not to be found. My head was bowed down, because of the thoughts within me. All the men, women and children also, they did not know what to do. Throughout where we were, was great darkness. Just now, him who brought the good words that came from above 7 winters ago, we commenced to hear and listen to the good words. We tried to listen. Was not able to listen correctly. The explainer told us the disposition of the bad spirit. It is so he has constantly deceived us. Now we know he is possessed with a bad disposition. Now since last spring, light from above we have received. We now hold up our heads. I cannot look beneath again. I shall look where light springs. While I live, I shall ask our Father for health and wisdom. While I live, I shall remember the words of the Great Spirit. This is all I have to say to you. Now then, I give you my hand and my heart, and all of you who are wise and that love our Father, the merciful Spirit. In my heart I think I bid you farewell."

Relative to those youths whom I mentioned in my last, dated at Detroit, I visited two of them on my return, found them contented and happy, and they manifested no uneasiness in parting. Their friends expressed much pleasure to have them with them, and were ready to assist them without any remuneration from the Board. The fifth day after leaving Detroit, I reached home and found the mission family in health, and, as usual, devoted to their several calls. Noonday and Samuel, our oldest scholar, had unitedly conducted the usual services on the Sabbath and on week days, with as much decorum and regularity as though I had been present,—only the latter of whom could read in the scriptures; but the former, possessing almost unparalleled memory, served to make up his deficiency. Since Noonday has professed religion, he has manifested much concern for his countrymen. He is rising 60 years

old. He often regrets that the good words from above, as he expresses it, had not reached his heart before. He seems to evince by his life that he has much to do, and his time is short to perform it. He sounds his cow-bell every morning at day break to call together his young men, with the women and children, to attend worship. I attend every evening at his dwelling to expound the scriptures and pray with them. We have three services on the Sabbath, and an inquiry meeting every Thursday. How would it gladden your heart, my brother, to behold the young and the aged seated on their mats before you, rehearsing what the Lord has done for their souls, and others inquiring what they must do to be saved! When I contrast the past with the present, my heart, as the natives term it, swells within me. It is the Lord's work, and to his name be all the glory.

On the 9th inst. agreeably to previous arrangement, the Rev. Moses Merrill reached us. On the following day seven were examined, and six were received as candidates for baptism; and the same day, being Lord's day, all were immersed in the wide stream of Grand River. The present season of the year, the natives are particularly engaged in hunting; consequently the number of spectators at the water side was not so many as usual. A deep solemnity was manifested by all who witnessed the ordinance. The candidates were Wyremesohge and his wife—both young and promising individuals. They came 14 miles, and had waited two weeks for the arrival of br. Merrill. Another was Penassequa, an aged female who experienced religion three years since. She had been absent two years past and arrived a few days previous, in time to avail herself of this opportunity. She was the first convert at this place, and the same person, concerning whom I wrote you, three years since. The other three were females one of whom was Noonday's wife, and the others, members of his family. He expressed much joy in having his wife to go with him in the same narrow path. After the ordinance of baptism, we repaired to the school room, where the Lord's supper was administered. It was a precious season to our souls. Some said "we have been joyful in days past, when Jesus was near our hearts, but now very near. His fruit is sweet to our taste." Br. Merrill being ready to depart four days after his arrival, Noonday, the chief, and others came to him, and gave a parting hand, and expressed much feeling of gratitude for his labor of love, and said he should not be dejected, as usual, in parting with friends;

because few days at most, if God pities him, he should meet him where parting would cease.

On the 17th inst. br. Potts and his wife removed to the village, and opened two separate schools for the children. The male department br. P. instructs; and the female department, sister P. As most of the natives have left for their hunting ground, the number must be small during the winter. Sister P. has 7 pupils who are learning to read, while they and others are learning to knit and sew. Br. P. has 12 boys, who are engaged in reading, writing and arithmetic. We retain 7 boarding scholars at the Mission. The natives appear pleased with the arrangement—Samuel, our oldest boy, was married recently and lives near us. As a family, we are enjoying health—We have a wide field to occupy, but no laborers. How useful would a female be among the natives, who understood the infant system!

We solicit your prayers,

L. SLATER.

REV. LUCIUS BOLLES, D. D.

French Mission.

A letter has been received at New York by Rev. Mr. Maclay from Rev. Mr. Rostan, dated Nov. 21, 1832, just before he landed at Havre. He says—

By the favor of our Lord, we are at the end of our present voyage, and in two hours we hope to be on the shores of France. We have had a very wearisome voyage, bad winds, heavy sea, daily gales; but the strength of the Lord has overcome the opposition of the Prince of the Power of the air. Mrs. Rostan and my daughter have suffered very much. Brother Chase has been generally unwell, but has been able to attend always daily, to our morning and evening exercises and lectures. The air of the land has now restored them all. I prepare hastily these lines in the hope to find still at Havre the packet which should have sailed yesterday.

NESTORIANS IN PERSIA.

In the tour of Rev. Eli Smith, missionary to the Mediterranean, this ancient body of Christians was visited. A full account of them will be found in his journal, now in press. We learn that the American Board of Commissioners design to send them a missionary, as soon as one can be obtained, that the purity of the faith may be restored and the fervor of piety rekindled on their fallen altars.

Operations of other Societies.

AMERICAN BOARD OF COMMISSIONERS.

The following summary is taken from the annual view of the Board, in the *Missionary Herald*.

The twelve missions under the care of the Board, embrace fifty-five stations; seventy-five ordained missionaries; four physicians not ordained; four printers; eighteen teachers; twenty farmers and mechanics; and one hundred and thirty-one females, married and single;—making a total of *two hundred and fifty-three* laborers in heathen lands, dependent on the Board, and under its immediate direction. There are, also, four native preachers; thirty native assistants; twelve hundred and seventy-five schools; and fifty-nine thousand eight hundred and twenty-four scholars. The thirty-six churches gathered among the heathen contain about eighteen hundred members. Our printing-presses have sent forth about fourteen millions two hundred thousand pages during the year; swelling the whole number from the beginning to 61,000,000 of pages, in twelve different languages.

Seven ordained missionaries and one assistant missionary are under appointments to different, and most of them distant, fields of labor—to proceed to their respective fields within a few months. Most of these are to be accompanied by wives. Three other missionaries have also been appointed, but the time of their departure is not yet determined.

NETHERLANDS MISSIONARY SOCIETY.

Residence of Rev. Charles Gutzlaff in Siam.

MR. Gutzlaff resided almost three years in Siam previous to the arrival of Mr. Abeel in July 1831. He then left on an exploring tour along the eastern coast of China. The *Chinese Repository*, a monthly publication at Canton, edited by Dr. Morrison, Mr. Bridgman, and one or two other gentlemen, contains some interesting extracts from Mr. Gutzlaff's Journal, while residing in Siam.

During a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field amongst the different people who inhabit Siam, was opening. As long as the junks from China staid, most of our time was taken up in administering to the spiritual and bodily wants of large numbers of

Chinese. We experienced this year the peculiar blessings of our divine Saviour. The demand for books, the inquiries after the truth, the friendship shown, were most favorable tokens of divine approbation upon our feeble endeavours. The work of translation proceeded rapidly; we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other missionaries. Some individuals, either prompted by curiosity, or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.

CHANGE OF RELIGION EXPECTED BY THE SIAMESE.

When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bali books, that a certain religion of the west would vanquish Buddhism; and as the votaries of a western religion had conquered Burmah, people presumed, that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden, again aroused, when there were brought to Bankok Burman tracts, written by Mr. Judson, in which it was stated that the gospel would very soon triumph over all false religions. Constant inquiries were made about the *certain* time, when this should take place; the passages of Holy Writ, which we quoted in confirmation of the grand triumph of Christ's kingdom were duly weighed, and only few objections started. At this time, the Siamese looked with great anxiety upon the part which the English would take between Quedah and themselves. When the king first heard of their neutrality he exclaimed: "I behold finally, that there is some truth in Christianity, which—formerly, I considered very doubtful." This favorable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks, and of both sexes.

Though all religions are tolerated in Siam, yet Buddhism is the religion of the state, and all the public institutions are for the promotion of this superstition. We were allowed to preach in the temples of Budhu; and the numerous priests were anxious to engage with us in conversation, yet their hearts were, generally, steeled against divine truth.

Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from Jan. 1 to Jan. 22, 1833.

From a female friend, for Bur. Miss. per Rev. Dr. Sharp,	2,
Mr. Samuel Eddy, for Bur. Miss. per Capt. John Wilson, Colrain.	1,
Avails of seven strings of gold beads, and some small articles of jewelry, from C. Alden, Esq. Treas. of the Frank. Bap. Ass. having been contrib. by some of the sisters of the First Bap. Ch. in Colrain, for Bur. Miss. per Capt. John Wilson, sold for	30,
Dea. Harrington, Brookfield, for Bur. Miss. per Rev. Dr. Bolles,	5,
David Blakely, of Fauslet, Vt. being two years interest on legacy of \$50, from Eleanor Blakely,	6,
A husband and wife, members of the Bap. ch. in Rutland, Vt. being the amount saved in one year by abstaining from tea & coffee,	5,
per Rev. H. Proctor,	11,
Female friend in Brookline, Mass. for Bur. tracts, to be distributed by Rev. F. Mason, per David R. Griggs, Esq.	2,
Female Juv. Soc. connected with the Fem. Sab. sch. of the 2d Bap. Ch. and Soc. in Boston, to aid in the edu. of a child at the Carey Station, named Margaret B. Doyle, per Mr. John Chorley,	16,50
Ess. Bap. Miss. Con. con. by the Fem. Miss. Soc. of Jay, N. Y.	10,
Essex Bap. Miss. Con. N. Y. donation from their funds,	8,
Essex Bap. Ass. N. Y., Franklin Stone, Treas. of Con. and Ass.	7,
per Elder C. Sawyer,	25,
Capt. David Story, Bowdoinham, Me. per Mr. Colby,	25,50
E. W., Worcester, Mass. to aid in printing the bible in Bur. per Rev. Mr. Willard,	25,
Avails of a string of gold beads, and other small articles of jewelry, from Mrs. Elizabeth Richardson, Chester, N. H. for Bur. Miss. per Mrs. Kalloch, sold for	4,
Mrs. Sally Forbush, Attleb. being avails of gold beads, for Bur. Miss.	2,
Charity box of Attleb. ch. per H. H. Brown in letter to Wm. Nichols,	1,57
	3,57
Welsh Neck Bap. Ass. S. C. (two dollars of which are the avails of a breast pin thrown into the box at a public collection, and marked "by a lady, for Bur. Miss.")	50,
The above was received in a letter from Jno. F. Wilson, Treas. of the W. N. Bap. Ass. Soc. Hill.	
Mrs. Ann Milledge, Augusta, Geo. per Dr. W. H. Turpin, in let. to Treas.	10,
Heathen Sch. Soc. Chelms. for ed. of Bur. children, per Rev. Mr. Parkhurst,	11,81
Mrs. Rachael Mansfield, Carlisle, for Bur. bible, per Rev. Mr. Parkhurst,	1,
A friend, for Bur. Miss. per Prof. Knowles,	2,
Dea. James Loring, Treas. of the Bos. Bap. For. Miss. Soc., it having been contributed as follows:	
Sept. 3, Mon. Con. at Fed. St. incl. ring & breast pin, sold for 75 cts.	16,15
Sept. 3, Monthly Concert at First Baptist Meeting House,	8,
Oct. 1, Monthly Concert at Charles Street Meeting House,	14,27
" " " Baldwin Place,	7,35
Nov. 5, " " First Bap. Meeting House,	7,25
" " A friend, for Western Mission,	25
" " Monthly Concert at Federal Street Baptist Meeting House,	21,05
" 28, Charles M. Bowers, Treas. of Juven. Miss. Soc. of Fed. St. Bap. Ch. and Soc. for educating a Bur. lad named William Manning,	80,
Dec. 3, Monthly Concert at Federal Street Church,	18,73
Of Rebecca Nutter, being the 2nd annual payment to support a Bur. girl, named Lydia Malcom, paid by ladies of the Fed. St. Bap. Ch. and Soc.	25,
Jan. 7, 1833, Monthly Concert at the First Baptist Meeting House,	23,75
" " " Charles Street Meeting House,	25,45
From P. Shephard, Amherst, Ohio,	50
P. Sumner, Treas. of the Sharon Bap. Female Bur. Miss. Soc.	8,
	205,75
Collections at Monthly Concerts are for the education of Burman Females.	
Bap. Ch. in Canton, Mass., per F. Crane, Esq.,	40,
Rev. Lee Compere, Alabama, per Rev. Dr. Bolles,	26,67
Calvin Lamson, of Northampton Bap. Ch. for Burman Mission,	5,
for general purposes,	5,
per Rev. B. Willard,	10,
HERMAN LINCOLN, Treas.	

THE

AMERICAN BAPTIST MAGAZINE.

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No. 3.

THOUGHTS ON PIETY,

SUGGESTED BY THE LIFE OF COTTON MATHER.

COTTON MATHER, though his name is so intimately associated, from his *Magnalia*, with the history of our origin, belonged to a period somewhat later. The spirit of the Puritans, however, lived in him. We find him kind, tender and affectionate; ever ready to all the offices of friendship. He was mild in greatness; condescending in dignity; humble in learning; holy in loveliness, and gentle in decision. He loved duty, *because* it was duty; and loathed sin, because it was displeasing to God. In zeal for the honor of Christ, perhaps, no man has ever gone beyond him. Ever forming new plans, and putting forth new efforts to promote this end, it seemed to be his very life. He almost literally obeyed the apostle's command—"Pray without ceasing." In the house and by the way, when he lay down and when he arose, this was still the feast of his spirit. Every scene in nature, and every object, with which he met, was improved as presenting a fresh theme of supplication or praise. He seemed to breathe in an atmosphere of holiness, like Moses, on the mount of God, or the high priest, in the holiest of holies. God was in all his thoughts. Heaven became the sweet retreat, to which his weary soul continually resorted; and amid the glories about the throne, his bosom always found congenial pleasures.

Such holiness, in our days, seems scarcely to belong to earth. We have buried ourselves so deeply among the rubbish of the world that communion with God is comparatively an uncommon business,—and an eminently holy man is almost as strange a sight among us, as an angel from heaven. In the remaining pages of this article, it may be useful to consider briefly the obstacles, the means, the duty and the results of fervent piety.

I. *The obstacles to fervent piety.* The prime obstacle, of course, is an unwilling heart. It is surprising to see how easily resistances may be overcome, and impediments taken out of the way, when the inclinations are once drawn to duty. So true is this, that we may perhaps say, every man might be eminently religious, if he were willing to be so. The deceitful heart can be bound. Satan can be deprived of his rule, and the prevailing government of sin can be destroyed. It has been said, "every Christian has as much religion as he wishes to have." Every Christian might be like Enoch, who walked with God; like Job, perfect and upright in his generation; like Paul, always advancing to perfection. And as soon as the heart can be persuaded, a company of holy ones will arise, who shall make this sinful world an image of heaven.

While we remain upon earth, we must unavoidably maintain connexion with the things of earth. We are thrown open to all the deadening influence of

worldly concerns. We have our own persons, or our families, for whose sustenance we must provide. We have ten thousand plans of supposed usefulness, or of aggrandizement, which we must mature and execute. And then, there are all the unholy rivalries, from whose influence we cannot escape. We must maintain a respectable fortune, an unspotted character, and a fair reputation among those who envy, as well as among those who love us. We must take our share in the affairs of civil government, and in promoting the harmony and union of the commonwealth. We must hear, and perhaps sometimes engage in the political bickerings of the times; listen to a thousand violent demagogues; and be pained by hearing our own virtues or the virtues of our dearest friends, called in question.

The very character of our republic is adapted to draw off our minds from the great work of this life—preparation for the holiness of another. Parties have sprung up, numerous as the tributary streams of our great western rivers. A spirit of bitter political sectarianism pervades the whole mass of the community. In government, as well as in religion, there are the conflicting claims of Paul, and Apollos, and Cephas. Every quadrennial, nay every annual election calls forth an abundance of party-malice and unchristian zeal, and summons into exercise the voluble tongues of speech-makers, and the equally voluble pens of administration or anti-administration hirelings. Talent is developed worthy of a better cause; and an enthusiasm, which, if expended in the advancement of piety, might work a more wonderful transformation in the world, than was ever produced in it since the creation. The vast alembic, which contains our country's fortunes, is in such violent action, that every patriotic eye must be drawn to its results. The apocalyptic voice is heard to echo from it, often and loudly—"Come and see." And while, in our anxiety for good government and safe rights, we obey the dictates of curiosity and the summonings of that voice, we are liable to forget, that the immortal soul has far dearer interests to be regarded, and the kingdom of Christ within us, a claim, in comparison with which the claims of earthly kingdoms are vanity.

Other nations, too, call forth our sympathies, and draw off our minds from the concerns of a future world. America was not the teacher of party-strife, but the scholar; and beyond the ocean is the grand school-house, where we learned our unchristian lessons. Hence our minds turn by an involuntary impulse to Europe and Asia. We learn how the elements of society are moved; and we must needs hear the progress of their motions. The materials of those unwieldy governments seem to be thrown together into a grand revolutionary cauldron; and we are curious to know what will be the result of their ebullitions and combinations. Wars and rumors of wars upon a foreign shore are among the whispered tidings that salute us. We are told of infuriated mobs and an oppressed populace—of trembling thrones and disloyal subjects—of tottering religious establishments, broken crosiers, torn surplices and incipient rebellions. Projected wars and gathering armies, parliamentary reforms and regal taxations come on every breeze, to waken up an interest in our bosoms. They come each to tell his own tale; and when their histories are all united, we feel like Job, after the successive messengers had announced their various tidings—wholly swallowed up in the concerns of mankind. What will the end of these things be? How can they be made subservient to the general good? And what new turn will be taken to suffice the restless nations? Employed in such questions, and absorbed in such praiseworthy, though sometimes injudicious sympathies, we find the flame on our altars of piety has grown dim, and the light in our temple is well nigh extinguished.

The religious movements of the present day contribute to draw us away from the cultivation of fervent piety. However strange this may seem, it is nevertheless true. There is certainly a religious dissipation, which has embraced with chilling arms many a heart, once glowing with heavenly zeal. This dissipation is every year increasing; and the means for its support and maintenance are constantly multiplied. So that our very efforts to do good need to be carefully watched, lest they bring evil in their train. We hear the tale of

heathen misery, and we pity its poor victim. We hear again of the successes of the gospel. While our kindling imaginations paint the glories of the latter day, and we see, as in prophetic vision, all nations the willing and joyful subjects of Immanuel, our minds are wholly occupied with the picture of our own creation. There is something so godlike in the efforts of our modern apostles, as they go and teach all nations, that we must admire. There is something so delightful in the prospect of multitudes, going up to the house of God in heathen lands, and, like us, keeping holy day, that we should be almost heathens ourselves, if it did not overwhelm us with delight. We sit, together in spirit with twenty five thousand redeemed pagans, every month, about the table of our common Lord. We lift up our hallelujahs with the multitudes of Israel. We exert our efforts, in concert with all that love our Lord Jesus Christ, in promoting one common result—the extension of his kingdom throughout the world. Our bosoms kindle with a holy enthusiasm. We admire that common bond of Christianity, that unites us together. We rejoice in the bow of promise on the receding clouds of paganism, that seems to intimate, the clouds will no more return. And while our thoughts are thus absorbed, we forget the paramount importance of cultivating our own hearts, and preparing each for himself, to render up his solemn account at that judgment-seat, before which we must all appear.

Among the characteristics of the present age, which contribute to obstruct the growth of piety, is the fertility of the press. In former times, there were quite too few religious books and periodicals: now there is a superabundance. The first religious paper, of which we have any account, was the “Christian History,” published in Boston, by Thomas Prince, about the time of the revivals in 1740—3. A similar publication was issued at the same time, with the same title, in Glasgow. But after two years, these papers were done away. The number of religious books was rarely augmented. Family and personal edification was promoted, by the study of the Bible and catechism, a volume or two of sermons, and some spiritual treatise, like the “Saints’ Rest,” or “Pilgrim’s Progress.” But oh for the hearty piety of those days! Then the spirit of the Bible was studied, [and not merely the letter. Then the doubting Christian applied to the immediate word of God for knowledge, the tried Christian for succour, the afflicted Christian for consolation, and the mourning Christian for joy. Destitute of all our helps and aids, the saints then went to the fountain and drew water for themselves, instead of begging it at second hand. They gazed directly on the glory of God, like the soaring eagle on the sun; and they partook of that glory. Then there were bold, energetic, lion-hearted Christians—men who *knew* in whom they had believed; and who did not require constant encouragement to keep them from utter despondency. Then there were men, whose faith rested on a basis, the strength of which they had tested for themselves, and whose bosoms glowed with full assurance of hope. They were manly combatants against the warriors of this world, and good soldiers in the cause of Christ.

But now the state of things is different. The Bible is laid aside, while the commentary takes its place. The fountain of history, on which rest all our hopes for eternity—the gospel of the Son of God—is forgotten; while we read multitudes of treatises on divinity. We seek this book and the other—able speculations, no doubt, and full of valuable philosophy—but Christ is not there. We read religious periodicals, newspapers and magazines—and still the vitiated taste of our reading nation cries out—“Give, give;” but we suffer our Bibles to lie unread; our spiritual classics are covered with dust; and oh! how seldom can our secret chambers testify that we have there held communion with God, and been fervent petitioners at the throne of grace. The student, and too often, the minister, spends his leisure hours in secular reading; and then, when his hour of devotion arrives, he takes up some religious book, and doles away that holy hour without a moment’s deep, heavenly enjoyment. The man of business, the merchant or mechanic, is ready to say—“This is a reading age and to keep up with the progress of knowledge, I must spend all the time I can

get in general reading." Thus passes his Sabbath—those sacred hours, which God calls his own. Thus hastes on his life—and he is always a feeble Christian. Piety droops, and devotion is almost a thing unknown.

Let us not be misunderstood, and charged with an aversion to the progress of education. We would have all classes of the community thoroughly educated: and, as far as possible, completely versed in all the politics and science of our age. We would have books on education vastly multiplied, and read too, by ministers and people. We would have our periodical press, in all its branches, supported, and well supported. Let there be ten periodicals, where there is now but one; and a thousand opportunities of education, where there are now but ten. If we forget the interests of learning, let our right hand forget her cunning; and let our tongue cleave to the roof of our mouth, if we ever speak against that science, in whose cradle we were rocked. We only mean that the way in which the educational opportunities of our own day have been used has contributed to repudiate religion from the hallowed shrine of science, and to throw a dreadful chill upon our religion.

Another obstacle to fervent piety is the multitude of meetings, which we attend. The means of grace are to be valued, not abused. And if there be individuals, who cannot be taught to think for themselves, we may establish meetings every evening, where others shall think for them. But such is the natural disinclination of many minds to systematic, protracted exertion, designed to promote their benefit and improvement, that, under the present system, they never will advance a step. The question with the great body of our religious lower-classes every evening is—"what meeting shall we attend to-night?"—not, "how shall I be free from company, that I may go alone, and hold communion with my God." They go from service to service, and from prayer-meeting to prayer-meeting, as careless as the post-man rides from one station to another; and as little concerned to get permanent spiritual advantage from the sermons and prayers they hear, as he is from the mail-bags which he carries. The undisciplined mind loves ease; and while others will entertain it, why should it task its powers? Those faculties have so long been dormant, that it will cost an unpleasant effort to arouse them: and they will remain dormant, till necessity is laid upon them. The spirit is not willing; and when urged to duty, it urges, as an excuse, that "the flesh is weak." Christians of such a stamp are complete idiots in the church—children all their days—always taking in nourishment, but never using it for the advantage of others. Or rather, like those diseased children, whose immense quantities of food do not even improve their own growth. Their disordered powers of digestion prevent them from appropriating their food to supply the constant wants of the frame; and they pine and droop, in the midst of plenty.

II. *The means of fervent piety.* The obstacles treated above have been, for these many years, gradually undermining our piety, and resisting our growth in holiness. Let now the whole process be reversed; and we may hope religion will again reign supreme in our hearts. We must go again to that neglected Bible. Our spirits must learn to glow with David's, when we read the prophetic, the penitential and the commemorative psalms. Our lips must respond the emotions of overflowing hearts, touched like Isaiah's with a hallowed coal from the altar of heaven. We must become accustomed to the glorious views the evangelical prophet teaches us to entertain, and look steadily on the rising magnificence of the church of Christ. And above all, if our piety is to become ardent, we must be more familiar with the holy gospels and the epistles. There Jesus is exhibited, who died for us. Those books contain the whole rule of our lives—the example we are to follow—the consolations we are to look for—and the charter of our mansion in heaven. There shine all the glories of the cross of Christ. The burning visions of all former ages are there realized. The splendors of the gospel dispensation there take their rise. The beauties of the New-Jerusalem are there described. We find there the story of all that our Saviour did for our redemption, and to give us an example that we should walk in his steps. There we have the record of the labors of his

apostles, and of the early spread of Immanuel's kingdom. Paul writes often with the holy eloquence, the angelic fire, the noble sublimity of the third heavens. With a pen guided by inspiration, he makes known the glories yet to be revealed. And while we listen to his appeals, if our hearts are not dead, we shall be moved. If our feelings can be kindled, they will be kindled there. But if the word of God is insufficient to lead us to fervency in religion, how can we imagine ourselves followers of the Lamb.

Another means of fervent piety is a return to our spiritual classics—Baxter, and Doddridge, and Owen, and men of like energy. Their writings seem almost inspired. There is a character about them, which scarce ever appears in the books of modern days. Men now address us, as if they were of ourselves. Baxter, and his kindred spirits, seem in a manner like beings from another sphere—like angels from heaven, talking to us of duty and glory. A kind of spell always comes over us, when we read their books—it is the spell of their piety. Their mantle seems thrown about us. Our connexion with the surrounding world seems cut off; and we feel ourselves in communion with glorified ones. If, then, we would become ardently pious, let us yield ourselves up to that blessed communion. Let us suffer our spirits to be bound in that holy spell; and we shall soon find a permanent change wrought in our characters.

We must watch, too, our own minds, and see what leads us to the most devotional frames. This will depend upon our various mental conformations. One reads a paragraph in the "Saints Rest;" and his soul glows within him. Another is best excited by the biography, or the journal of some holy man, as Payson, or Edwards, or Brainard. A third reads or sings a few verses of a hymn; and while his spirit holds communion with the spirit of the poet, and his voice rises in melody, he feels himself almost transported to the very heavens, where he can bow down at once before God, and make known his requests by prayer and supplication. This was the case with Cotton Mather, and the ardor of his piety is sufficiently attested by the record of his life.

If we have found by experience, that a very frequent attendance on the public means of grace has had the effect to dissipate our feelings, and unfit us for private communion with God, we must consent to stay at home. The solitary chamber may look to us almost as uninviting as the cell of a monk; and our gay imaginations may attract us to the crowded assembly, and to the music of the choir and the organ; but if those public exercises have not formerly brought us into a holy frame, let us forego the pleasure. We will urge our minds to the duty of holy meditation. We will compel ourselves to serious, protracted thought. There is reason in this; for without it, fervent piety is out of the question. And there is encouragement in it; for in that secret chamber, and in those devout exercises, we may meet with God. Our spirits may hold blessed intercourse with the Angel of the Covenant; and we may then go in the strength of the Lord God for many days. All religious means are designed to promote the growth of piety. If one kind of self-discipline, or the use of one class of means seems better adapted to our peculiar character than another, we are bound to regulate ourselves accordingly. If attendance on public lectures two or three evenings in the week is, in reality, less profitable to our souls than those same evenings spent in ardent longings after God, fervent prayer and meditation, and the reading of some book of devotion, in our secret retirements, then it is our duty to absent ourselves from those assemblies.

It cannot be doubted that most Christians might spend much more time than they do in exercises of devotion. Oh! if the walls of their chambers could speak, what a doleful account would many of them give of the negligence of those Christians in prayer! Probably, there are many among us, whose piety is not doubted, nor their regard for duty questioned; who put off the ever blessed God with a supplication of three or five minutes, twice in the day—read half a dozen verses at random in his precious word; and trust for any further devotions, to their ejaculations, as they are about their secular concerns. And yet these same individuals are wont to complain among their friends of their low

state of piety, and the dimness of their evidences! Preposterous idea! Oh when will Christians learn to do their duty; and look, only in the way of duty, for the consolation of the children of God?

It would vastly aid our piety to do all our reading with reference to this one result, as of prime importance. Thus the skilful minister reads. He tries to make every book, and every newspaper-paragraph he peruses, in some way, tributary to his great work, as a preacher of the gospel. So too the lawyer and the physician. Professional men, who understand their duty, lay the whole creation under contribution to make them useful in their profession. So too, the Christian should make every book, every conversation, every item of intelligence, all he learns and all he hears, promotive of his piety. This was the custom of Cotton Mather. Examples are cited in his life which seem almost incredible, of the manner in which he turned every thing to some spiritual benefit. When such men come to account to their Lord for the talents he has bestowed, we need not be surprized at the sentence—"Well done, good and faithful servant!"

It will not be improper here to advert to fasting, as a religious duty. In this, each of us must consult his own constitution and circumstances. But every one, who has read the biographies of the holiest men, has noticed how highly they esteemed fasting, as a means of spiritual improvement. How have their souls glowed with angelic fervor! How like men from the third heavens have we uniformly found them, at the close of those consecrated days! As we read the notices of those sacred seasons, we seem to be almost in the society of the Holy Ghost himself; and it costs us an effort to come down again to the duties of earth. Multitudes, in our day, esteem fasting a very foolish mortification of the flesh: but give me the holy devotedness, that usually springs from a day thus yielded up to unbroken communion with heaven; and I ask for no popularity on earth. I seek no honor below the skies.

Another means of promoting fervent piety is serious meditation on our mortality. Earth is not our home. We are every moment approaching our eternal state. Each pulsation lessens the number of pulsations that shall follow; and every pleasure brings us nearer a state of endless retribution. How shall we think, on our death-beds, of the manner in which we have spent these days of health and vigor? How, when we stand at the judgment-seat, surrounded by myriads of piercing eyes, and exposed to the burning, searching vision of God,—while the awful records of our mortal conduct are thrown open and read to the universe, how then will our present course of life seem to us? Will no self-reproaches make our death-beds, scenes of agony? Will no weeping over neglected duty mar the blessed tranquillity of the sunset of our lives? Will there be no fears concerning our acceptance in the Beloved, when we call up to memory these days of prayerlessness, and years of unholy trifling? And will there be no tear trembling on our eye-lids as we enter the gates of heaven, because when we might have been ardently holy men, supremely devoted to the cause of Christ, we were such poor, wavering Christians—scarcely maintaining the glimmering light of devotion alive in our breasts? Oh, let these thoughts be often in our hearts. Let us revolve them again and again. Let us understand their full meaning, and determine that they shall lead us to lives of fervent, unmingled holiness.

III. *The duty of fervent piety.* It will be unnecessary here to recount all the commands of the divine word, to be holy as God is holy. It would be superfluous to tell of the deep-wrought piety of Jesus, our pattern, while a man of sorrows. If the mountains of Judea could speak, they would proclaim it. If the night-dews that distilled on Gethsemane, and the night-winds, that swept over Cedron had a voice, they would declare it. The apostles witnessed it, and the multitudes who accompanied the Saviour in his wanderings. While we take the holy Jesus, then, for our great exemplar, fervent piety must be our constant aim.

Every Christian has been created for a lofty design. We were not born to live and act awhile, and then go down to the grave. We were not born to

be like Pharaoh, eternal monuments of the righteous displeasure of God. We are Christians, and we are created, that we might be lights in the world—a city set on a hill that cannot be hid; like Jerusalem on mount Zion, whose splendor was reflected by every sunbeam, and whose magnificence lingered on every ray of moonlight. It is for this that God created and brought us into being. It was for this that he nourished us in our childhood, preserved us from ten thousand accidents, and has advanced us to man's estate. It is for this that he has trained and disciplined our minds, and given us, to such an extent, the command of our intellectual faculties. He has reason to expect of us eminent holiness: and shall we rob the eternal God?

Our obligations to the Saviour of our souls demand of us fervent piety. Every sorrow that called a tear from his eye and a sigh from his bosom, while on earth, should summon us to this duty. The choice of us, to be the heirs of his kingdom, calls for a return of all, and more than all we can give. The tauntings of the Roman magistrates, the scourgings in the common-hall, the blood, the nails, the cross, the agony of his death-hour—and the memory that he bore it all for us—should impress on us this responsible, but delightful duty. Go, witness his solitude, when all the disciples forsook him and fled. Go, stand where you may look on, while that melancholy procession mounts up the hill of Calvary. See the rude mob, on either side—the Roman governor in the van—the malefactors—and the affectionate women, who follow, weeping. Witness the terrors of the scene, when the Lord of life gave himself a ransom for you; and then, can you feel it a matter of little importance, whether you are eminently holy or not? Oh! if our bosoms are capable of gratitude, we shall feel our duty. Here, here is the grand basis of Christian obligation. The cross of Christ furnishes those omnipotent motives, which those who yield themselves to the guidance of the Holy Ghost cannot resist. When a friend confers on us a favor of unspeakable magnitude, we esteem it a duty to consult his feelings, and gratify all his desires. If he but breathe a wish—the slightest breathing is taken up, as the sign that we are to exert every power, and task ourselves to the utmost, till that wish is fulfilled. Jesus most ardently desires, in every one of his people, fervent piety. He has not breathed that desire merely; he has made it stand out in capital prominence in every page of revelation. If then we love the Lord Jesus Christ, we shall at once enter upon this holy work.

There is, further, a blessed Sanctifier, whose agency is indispensable, in preparing us for heaven. By his sweet, constraining influences, the calls of mercy were rendered effectual to draw us to Christ. He has borne with all our waywardness thus far; he has ever watched over our pathway; he has recalled us from our wanderings; he has made intercession for us in heaven; and has been assiduously training us up for glory. The Holy Spirit, then, may well expect of us fervent piety. He may look for a soul, kindling with holy desire, as we go to the place of secret prayer; and a heart, breathing after God, as we enter his earthly sanctuary. We are the temples of the Holy Ghost. When our bosoms pour forth holy aspirations, those very aspirations are but the voice of the Spirit within us. The apostle says, "because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father." It is then not we that speak; but the Holy Ghost, that speaketh in us. And every obligation of love and gratitude, and deep reverence requires us to cultivate fervent piety.

Our duty to an unconverted world demands it. Multitudes judge of religion by the conduct of its professors. Instead of going to the word of God and learning what Christians ought to be, they see what they are. Oh! how often is Jesus thus wounded in the house of his friends! How often is the blessed Son of God brought into dishonor among the creeping reptiles of earth! How often do they accuse that sun of the whole system of being dark and unlovely, because his professed admirers choose to hide his rays; or to mar and break off their reflection! But this must no longer be the case. Christians now live amid such a blaze of light from heaven, that they cannot be hid. The eyes of the unconverted nations—the eyes of the whole world are turned upon them.

In the mighty combat between sin and holiness, which now approaches the meridian of its heat, it is seen that the hosts of God are few in number, and many of them but poorly armed. The wonder now is, whether they can carry their point—whether the weapons of their warfare will indeed be mighty. The proof must now be shown that their armor is of heavenly temper, and that their mail is the panoply of God. The question must now be settled that God is sovereign, and that his kingdom will prevail. The world must have demonstration, that his followers are not hireling slaves, who fight for a master whom they abhor; but willing and joyful soldiers, whose glory is to assert the cause of such a governor. As the Christian hosts march into the conflict, the world must see that they are what they profess to be—a single, united phalanx, bound together by a love to one another, which nothing can divide; and by a common affection for their leader, which nothing can overcome. Pressing, each as near as he can, to the commander in front, all will thus draw nearer to one another. And in close order, they may thus make the battle plain of the world re-echo the blessed shout, "Hallelujah! for the Lord God Omnipotent reigneth." Then God will be honored, and his kingdom will come. We shall see the full effects on the world, of ardent piety. We shall know what a heaven earth will be, when every Christian does his duty.

But in order to be fervent, piety must have a deep and solid foundation. There are, in our days, quite too many Christians, who seem to imagine occasional temporary excitements, springing from awakened feeling, piety enough for them. They are ready to despise the pure, deep well-spring, which, in others, flows on steadily and smoothly, because it has none of those whirlpools and eddies, in which they delight. But this is unreasonable. Man is an intellectual being; and his piety must be based on the solid foundation of the understanding. It must be permanent as the air we breathe; not like those floating vapors, which are ever changing. It must resemble, not the beautiful, and fading rainbow; but the sun shining in his strength, from morning till evening. Though clouds and storms may gather, and tempests roar, yet when the elemental strife is done, piety must still be found, like that sun, smiling beyond the rent clouds, in all its native gorgeousness. Piety, resting on the affections merely, is never fervent piety. It is not that ever glowing source of honor to God, and comfort to the Christian, which religion, in all cases, ought to be. As well might you call the flash of lightning, permanent brightness; or the oscillations of the fire-fly, a fixed star in the midnight heavens. No; piety, in order to be ardent, must be fed from an unfailing source. It must always be kept burning, like the fire on the altar; and the heat must become so unconquerable, that every thing within its influence shall feel. The most unpropitious materials must be at once melted down under its energy; and even the water and stones of the altar on which it burns, must minister to its support. To change the figure, piety must not be a parasitic plant, drawing its nourishment from a stealthy reliance on surrounding shrubs; but striking its own roots deep into the soil, and selecting nourishment for itself from an original source, it must resemble the strong oak; growing ever more wide and deep rooted, and ever advancing higher towards heaven. While it is surrounded by the commotions of nature, it must still stand firm and unshaken, till called to flourish under a brighter sky, and to expand its beauties in a more congenial clime. If it cannot grow luxuriantly, it must grow as well as it can; like the more hardy exotics, which, though they advance slowly in our northern regions, finally attain to maturity.

IV. *The results of fervent piety.* We might recount the blessed effects on the world, of fervent piety in Christians. We might describe the golden days that would smile on the earth, and tell what a paradise this lower creation would be. We might imagine the joyful state of things, when God would again converse intimately with the sons of men, and angels would be their companions. All the visions of Isaiah, and of the favored exile on Patmos might be brought again into notice; and we might try to realize the holy tranquillity of earth, when the tabernacle of God dwells with men. We might attempt to conceive

of the blessed state of things, when every nation is a willing people, every bosom a temple of the Holy Ghost, and every tongue full of the praises of Immanuel. We might tell of the spirit of increased exertion that would spring up in the church, when every man should feel the value of souls, and the need of untiring efforts for the conversion of the world. We might paint before our minds the Christian in the closet, praying—"thy kingdom come"—the Christian in the banking house, giving his tithes to God—and the Christian in a heathen land, with a crowd of anxious converts, listening to the words of life and salvation from his lips. We might see in our vision a church of the Most High, adorning every hill and every valley, filled with a throng of devout and worthy worshippers. There would be no heart untuned to the exercises of praise, and no voice, which would not join the song—"To him that hath loved us." Every man, woman and child, would be a sincere and happy Christian. And in the rapid process of translation to heaven, each would leave with triumph the praises of earth for the nobler worship before the throne. The topstone of the spiritual building would soon be brought in with shouting, and all the gems of the upper world would be set in their appropriate places. Then the prophetic page would be unravelled. We should know the meaning of those oracles, which have always attracted our wonder. We should comprehend with all saints, the length, and breadth, and height, and depth, of the love of Christ. We should see that love exemplified in the myriads of the saved. We should feel it glowing in our own bosoms, as we lifted the song of triumphant adoration. We should rejoice in it forever and ever.

Oh! how would the heathen, in his darkness, reproach us, if he knew how easily and how speedily we might let in the light upon him! And if we loved mankind, as we love ourselves, how soon should we become eminent Christians. Fervent piety is the mainspring of exertion—piety, taking its rise from the wonders of the cross, sustained by that Saviour who redeemed us, and perfected by the sanctifying Spirit. Facts, on every side, bring us incontestible evidence that this is true. Have not men of the most devoted piety always been most active in the cause of human welfare—and above all in the cause of Christian missions? Oh! what a flame glowed in the bosom of Henry Martyn! How his spirit panted after God, day by day, till he entered into his rest! Who does not know that Brainard was a man of most devoted holiness; so that Brainard and piety have become almost interchangeable terms? I need not here cite a long list of living witnesses to show that the missionaries of the cross are eminently holy men. It is this—their fervent piety—that sustains them amid discouragement and conflict, the crosses of distance from friends, destitution often of the comforts of life, and want of all that makes our days so pleasant. Oh, they look often and steadily to the throne of God. They catch the sweet illuminations of heaven, and their bosoms burn with joy unspeakable and full of glory. Their piety urged them to the work—piety sustains them in its toils; and with the pious they will receive an eternal reward. And the conversion of the world would infallibly be in a short time effected, if every Christian, like them, would do the utmost of his duty, and always seek to maintain a spirit of glowing piety.

But we pass by these effects, to tell the results of fervent piety, to the individual. There is so much of self-seeking in the heart of man, that we can the rather hope here to strike a chord that will vibrate.

Common Christians have, at best, but a small proportion of enjoyment. Not holy enough to enjoy the better things revealed in God's word, and not wicked enough to mingle in the trifles of earth, they lead a kind of indescribable existence, in which they have neither happiness nor misery. They fear to venture into the unhallowed pursuits of the unregenerate; and they want courage to launch out into the ocean of true, heavenly being. The ancient mariners, who coasted tremblingly along the shores of Europe and Africa, never saw half the wonders of creation. It was reserved for those who boldly ventured across the Atlantic to see the sublimity of the ocean-storm and the foaming billows—to hear the awful, yet delightful roaring of winds and waves—to enjoy

the soft glories of a sunset at sea, and the myriad sparkles of the evening-waters. It remained for those courageous men to discover wonders that had never been dreamed of, and to set foot on beautiful continents, that had always lain unknown. So it is with Christians: they who have never ventured out of their dull routine into the ocean of divinity, know not the splendors, the glories, the magnificence, which they have lost. It is the fervently pious man, who takes his daily journeys to Tabor, and sees Jesus in his white raiment. It is he, who knows where rise the well-springs of enjoyment; and where flows the pure river of the water of life. He bows himself down before a throne, where he always finds access; and supplicates a God, who always answers his prayers. He believes the promise of Jehovah. His faith carries him above the things of time. Stepping over a few intermediate concerns, he feels himself in the mansion of joy—on his Father's right hand—in the midst of the new heavens and the new earth, wherein dwelleth righteousness. He is a cheerful, holy, heavenly man. He has peace, like a river, and righteousness, like the waves of the sea. He holds daily and delightful communion with the Father of his spirit, and his soul enjoys a constant prelibation of the glories of the redeemed.

But the holy man must sicken and die, like all our race. And on the death bed come the happy fruits of his self-denial, of his watchings, of his prayers, and of his holiness. Here he begins to rejoice in that fervent piety, which has always kept him near the throne. His joyful spirit now feels that it is not a vain thing to serve God. Glory, honor and immortality burst at once upon his enraptured vision. Angels come to bear him to the throne, and to introduce him to his holy employments. He cannot be said to die—he is translated to heaven. That is a very beautiful description of the death of the holy, which is given of Stephen. It is said—"he fell asleep." Cruel murderers were about him. Pained by unnumbered wounds, and overwhelmed with a load of stones, it is not said he died a dreadful death; but "he fell asleep." He slept in Jesus. And the holy always fall asleep in Jesus. Death has no sting. Life vanishes like the last ray of sunset, or the fading of the summer cloud; and before the clay is cold, the spirit is enjoying unspeakable raptures in the third heavens.

There will be degrees of glory and of enjoyment in the world of light, even as one star differs from another in glory. The mind is destined to a regular progression hereafter, as on earth. No truth in philosophy can be mastered, till the preliminary truths are understood. And no point of advancement can be gained, except by the gradual process of going over those which intervene. In heaven there is no raising of a man to an elevation, for which he is not fitted by previous attainments; nor depression, that others more negligent may go with him, side by side. The Christian will commence his course beyond the grave, just where he left it on earth. The man of fervent piety will go on, increasing in holiness and in happiness, forever. He will always be far, far beyond the lukewarm professor, whose piety on earth was barely visible, and whose love to God was always a matter of doubt. While the latter is yet in the shallow waters or the tributary streams of enjoyment, the former will be riding gloriously on the ocean of life. The brilliant Sun of righteousness will throw its eternal splendors upon him—the gorgeousness of heaven's palaces will enlighten him—angels will attend him, to minister to every wish, and God will be well pleased with him forever and ever. He will cast back no thought of regret for friends, who perished through his worldliness. He will sigh over no years of his Christian life misspent.

Indeed, in heaven there will be no sorrow. But yet, how different there must be the feelings of the ardently holy, from the feelings of the wavering Christian! Advancing from bliss to bliss, from joy to joy, from glory to glory, his enraptured soul will overflow forever. Then, we shall see the fruits of fervent piety. Then we shall acknowledge the worth of supreme devotedness to the cause of Christ. Then, as we look back to the toils of earth, we shall rejoice in every season of self-denial and tears, of fasting and prayer, of watching and exertion, which contributed to fit us for those superior enjoyments. And through the ages of eternity, we shall bring the praises of grateful spirits to him, who inclined us to fervent piety.

INTELLECTUAL PREACHING.

The mode of preaching that has been affectedly termed—the intellectual, will hardly be made to consist with a bold, simple, and cordial proclamation of the message of mercy. Its *intention* is not the same; its means are not the same: and the fruit of it will be—obtuse indifference in relation to the most affecting objects of Christian faith. The tendency, at the present moment, towards intelligent frigidity, is a grave matter, and one especially which should lead to a consideration of our several systems of clerical initiation. The cause of so great a practical error should be known, if it be true, that numbers of those who come forth upon the church as candidates for the Christian ministry, are fraught with all qualifications, and all acquirements—rather than fervor and simplicity in proclaiming the glad tidings of life.

There should here be mentioned an unhappy consequence that has flowed from the natural but very ill-judged ambition of young and aspiring preachers to follow the train of thought, and to imitate the style, of certain eminent religious writers. Now besides that *imitation* is a disparagement, and a degradation, in a Christian minister, especially if it springs from a motive of vanity, is it not evident, that the pulpit and the press ought to fill different spheres? The writer forfeits his proper advantage, if he does nothing more than—preach in print: and the preacher forgets all that is serious and momentous in his office, when he utters from the pulpit, that which, to produce its due effect, must be spread before the eye, and which therefore, when listened to, will not move the conscience. A religious writer may very properly (nay he ought to do so) select subjects, and pursue a line of thought, and employ a style, all of which are unsuited to the ears of a promiscuous assembly. Well would it be if, on the one hand, our writers would always set themselves a task more specific, and more *difficult* too, than that of printing pulpit exercises; and on the other, if our preachers would cherish an ambition far more becoming to them, and more truly noble, than that of being esteemed masters of an elaborate style.

Do we then make void the utility of mental acquirements and intellectual power in the preacher of the gospel?—Nay rather, we establish the necessity of both. The advancement of the people generally, in knowledge, demands that their teachers should move on at least at an equal rate. But danger—danger to the simplicity of the spirit, springs from that meagerness of attainment, and that slenderness in the mode of thinking, which lead the mind to employ itself on secondary matters, and which especially compel it to spread out scanty materials over as broad a surface as possible. There is a natural process in the world of mind, of which men, whose engagements are intellectual, should always be aware. The *initial part* of this process consists in the expansion—we might say, the scattering of the faculties over a wide field, while new ideas from a thousand sources are daily coming in. The *after-part*, which is properly the maturing of the mind, is, in its method, the reverse of the first:—it is the process of concentration, of condensation:—it is the bringing of all materials, and of all faculties, to a point, upon that one principal matter, which has been already chosen as the worthy object of the man's most energetic devotion. In this finishing of a man for his work, it may seem as if the mental dimensions he had just reached were contracting; as if he were drawing back from the ground he had occupied; as if he were resigning what yesterday he eagerly grasped. But it is not so. The spirit is only gathering itself up to act.

Now if this process be arrested just at the juncture of the initial and the conclusive part, the consequence is a loss of the special advantage of rude and simple fervor, and native force, without the compensation which more progress would have secured. If the young preacher steps into the pulpit, at the very moment when all the blooming petals of the mind have spread themselves out

to the utmost, to greet light and air, and if the scorching beams of public life wither the blossom, the germ falls to the ground.

No man of mature understanding, who has seriously fixed himself in the great purpose of devoting all the force he possesses to the work of the gospel, will think that any kind of knowledge he may have acquired, or any species of mental labor to which he may have become familiar, is absolutely unavailable for promoting his design. There is nothing extrinsic or foreign in literature, or science, there is nothing difficult or profound in the region of abstruse philosophy, there is no habit of meditation or of abstraction, which he will look upon as worthless, in relation to the arduous and all-comprehensive work of leading the spirits of men into the path of truth. But then there are none of these acquirements, none of these practised faculties that he will for a moment regard in any other light, than as a means to the end which his soul has embraced. To give honor to the Saviour of the world, and to lead to the arms of Mercy the lost, is the work he has put his hand to; and he can please himself in nothing, but success in this great endeavor.

We are not then afraid, lest the gospel should be spoiled by learning and intelligence; but we desire that both should be concentrated upon, and devoted to, the one worthy enterprise which the Christian Ministry has in view.

[Saturday Evening.]

DIVINE GUIDANCE.

It is one of the characteristics of true piety to be often seeking direction from above. David says—"for thy name's sake, lead me and guide me." And in summing up his thoughts and exercises in the close of the seventy-third psalm, he lulls his troubled spirit into tranquillity by the hope—"Thou wilt guide me by thy counsel, and afterward receive me to glory." There is something very sweet in that place where he recalls his shepherd-days, and compares the Lord to the shepherd, and himself to the feeble, dependent lamb,—going just where he is led, and always finding pasture.

The Lord is my shepherd, I shall not want;
In pastures of tender herbage he maketh me to rest;
Along the gently-flowing waters he leadeth me.
My life he restoreth, [when drooping in the heat;]
He leadeth me in the right paths,
For the glory of his name.
Moreover, though I walk through the valley of the death shade,
I will not fear evil, for thou art with me;
Thy crook and thy staff, they comfort me.

Who, that has seen the humble, dependent look of the lamb, led by the shepherd, does not feel the force of the comparison? And who, in such a world as this, does not need the constant guidance of the Omnipotent Shepherd?

Such direction we need on account of the difficulties that beset our path. Life is not all a day of sunshine, nor a broad and visible track, from which we cannot stray. The pleasant things that charm us for a while soon lose their freshness, and we find a dark cloud over our prospects. We feel indeed like the poor sheep represented in the psalm. The gloom of the death-shade hovers around us. The path is narrow and miry; and thorns and briars grow thick on either side. Oh then we need the friendly crook of the shepherd to guide us. If it is withholden, we shall fall in the mire, we shall be bewildered in the darkness, we shall be torn by the thorns and thistles.

We need divine guidance because of our ignorance. We are created that we may glorify God, and enjoy him forever. To glorify God!—This is the

work set before us. This is the prime object, for which we were sent into the world. We are to consult for the interests and the honor of God. But where shall we begin, and how shall we proceed? If we follow our own reason, we may perhaps do that which would infallibly thwart our purposes. If God sets us in the way, we may be confused with the by-paths turning off in every direction, and soon lose it. How often are we thrown into circumstances, in which we *must* act in some way. If we do right, incalculable good will result; if wrong, a lasting wound will be inflicted on our Master's cause. But such is the nature of our condition on earth, that we cannot, in any case, hope for certainty. Though the clouds may hang darkly over us, and we may tremble either to go backward or forward, yet no mysterious voice will be heard from heaven. No strange star will arise to guide our feet, so that we cannot possibly mistake. From all the light we have, we can elicit only the probable course we should pursue. Our lives are so short, and the developements attained by our intellects so inefficient, that we are unable, in some cases, to judge from experience, analogy, or reason. But when we consider, that notwithstanding our ignorance, we are engaged in laboring for God, we may well cry—"lead me in a plain path."

We need divine guidance because of our helplessness. This is partly the result of our sinfulness; we have so long wandered, that we need the Spirit of God to incline us to walk in the right way. It is partly the result of our situation as creatures of a day—who live and breathe only while God sees fit. But we are sufficiently acquainted with ourselves to know that we are helpless in respect to preserving ourselves from injury, or keeping in the path of rectitude, or glorifying God, our Redeemer. Like the poor lamb, then, who sees danger coming which he cannot ward off, or is hurrying down a precipice with a velocity which he cannot check, we have need to look up to our great Shepherd, and to cry—"hold thou me up, and I shall be safe."

But the true Christian seeks for divine guidance, because he loves to be led by his Father in heaven. And though he were sure that he could proceed very well, trusting to himself, yet he would choose to ask God to lead him. It is a precious privilege to feel that we are not fulfilling our own will, but the will of God; that we do not trace our own pathway; but he traces it, and then guides us into it. It is delightful to feel the entire dependence of the little child, trusting that all will be right, because his Father does it, and that he will always be led right, because his Father leads him. It is a blessing, which the humble heart craves, as worth more than all things else, to be able to kneel before God, under all conceivable circumstances, as Jesus did in Gethsemane, and to say—"Father, not my will, but thine be done." It is sweet to enjoy the tranquility of deep, pervading, holy trust in the Redeemer.

"Sweet on his faithfulness to rest,
Whose love can never end:
Sweet on the covenant of his grace,
For all things to depend.

Sweet, in the confidence of faith,
To trust his firm decrees;
Sweet to lie passive in his hands,
And know no will but his."

Oh! let us only get that spirit, and we shall be happy. Then the sufferings of this present time will not be worthy to be named, in comparison with the glory that shall be revealed. We shall enjoy the peace of the Holy Ghost. The calmness of heaven will come into our souls. We shall do right, because God will act in all things through us. It is for our interest as immortal beings, to get a habit of resigning up all guidance of ourselves to the hands of our heavenly Father. Oh may we always believe it, and always act in conformity with our belief. And in our darkest paths, and most perplexing difficulties, we shall be able to say—"Thou wilt guide me by thy counsel, and afterward receive me to glory."

POETRY.

JESUS QUELLING THE STORM.

Luke viii., 22—25.

A storm was out upon the sea,
The waves were rolling high;
And winds of dreadful might were felt
Fiercely careering by;
No pleasant star was seen,
No distant watch-fire's glow;
But night was black, and creaked the ship
In the lake's roughened flow.

So bright had been the day of love,
So kind the words of grace
That fell from the Redeemer's lips,
They dreamed not of distress:
At his divine command,
Out on the rippling sea
The meek disciples launched their bark,
And threw their canvass free.

The man of sorrows, pressed with toil,
Had sunk to balmy rest;
And not a thought of wind and storm
Was in that holy breast;
He knew not of the grief,
That drove to wild despair
His dear disciples, while they feared,
Because their Lord was there.

But hark! they cry! they cry!
In accents of distress,
"Master! we perish! wake!"
In tones of bitterness;

"Carest thou not that we should sink
Here in the swelling main?
Shall we not bring thee, master, safe
Back to the shore again?"

He woke in calmness at their call,
Roused from his kind repose;
Beheld the dashings of the sea,
And how the billows rose;
He heard the roaring wind,
He felt the rapid blast,
And saw his trembling friends,
Whose courage failed them fast.

Above the howlings of the storm,
A gentle voice was heard;
Mild as the softest zephyr's strain—
His own Almighty word—
"Peace, ye rebellious waves!
"Ye stormy winds! be still!"
The sea and winds obey
The great Creator's will.

The blest disciples knew
It was no mortal power,
That could avail to quell
The tumult of that hour;
Wonder came o'er their reeking brows,
And doubts their bosoms thrill—
"What man is this, who speaks the word,
"And winds and waves are still?"

INVOCATION.

Spirit of holiness! descend,
Thy people wait for thee;
Thy ear in kind compassion lend,
Let us thy mercy see!

Behold, thy weary churches wait,
With wishful, straining eyes—
Let us no more lie desolate;
Oh, bid thy light arise!

See, how the vale is filled with dead!
Come, Spirit, on them breathe;
Let thy sweet influence, richly shed,
Raise them from moral death!

Thy light, that on our souls hath shone,
Leads us, in hope, to thee;

Let us not feel thy light alone,
Alone thy people be.

Oh, bring our dearest friends to God;
Remember those we love;
Fit them, on earth, for thine abode,
Fit them for joys above.

Ride in thy mighty chariot, ride!
Saviour, to conquest go!
Let all the earth be sanctified,
Let heaven begin below.

Spirit of holiness! 'tis thine
To hear our feeble prayer;
Come, for we wait thy power divine,
Let us thy mercy share.

CHRISTIAN LIBERALITY

But the main question is, what proportion of a man's income is to be devoted to pious uses? And now, let it not seem a "hard saying," if I tell you that a *tenth part* is the least that you can bring under a more solemn dedication to the Lord; for whom, in one sense, we are to lay out our all. A farthing less would make an enlightened and considerate Christian suspicious of his incurring the danger of sacrilege. By the pious uses for which your tenths are thus challenged, I do not intend only the maintenance of the evangelical ministry, but also the relief of the miserable, whom our merciful Saviour has made the receivers of his rents; together with all that is to be more directly done for the preserving and promoting of piety in the world. Since there is a part of every man's revenues due to the glorious Lord, and to purposes of piety, it is not fit that the determination of *what part* it must be, should be left to such hearts as ours. My friend, thou hast, it may be, too high an opinion of thy own wisdom and goodness, if nothing but thy own carnal heart is to determine what proportion of thy revenues are to be laid out for Him, whom thou art so ready to forget when he has filled thee. But if the Lord himself, to whom thou art but a steward, has fixed on any part of our usual income for himself, as it is most reasonable that he should have the fixing of it, certainly a tenth will be found the least that he has called for. A tenth is the least part in the first division of numbers, which is that of units. Grotius remarks it, as the foundation of the laws of tithes: "Almost all nations reckon by tens." It is but reasonable, and the very light of nature will declare for it, that the great God, who with a seventh day is owned as the Creator, should with a tenth part be acknowledged as the possessor of all things. We do not allow him so much as *the least*, if we withhold a tenth from him: less than that, is less than what all nations make *the least*. Certainly to withhold this is to withhold more than is proper. Sirs, you know the tendency of this. Long before the Mosaic dispensation of the law, we find that this was Jacob's vow: "The Lord shall be my God; and of all that thou shalt give me, I will surely give the tenth unto thee." It seems we do not sufficiently declare that "the Lord is our God," if we do not give a tenth to him. And how can we approve ourselves "Israelites indeed," if we slight such an example as that of our father Jacob. I will ascend a little higher. In one text we read that our father Abraham, "gave Melchisedek the tenth of all." In another text we read of our Saviour Jesus, "Thou art a priest forever after the order of Melchisedek." From hence I form this conclusion: the rights of Melchisedek belong to our Jesus, the royal high priest now officiating for us in the heavens. The tenths were the rights of Melchisedek; therefore the tenths belong to our Jesus. I do in my conscience believe that this argument cannot be answered; and the man who attempts it seems to darken the evidence of his being one of the true children of Abraham.

I now renew my appeal to the light of nature; to nature thou shalt go. It is very certain that the Pagans used to *decimate* for sacred uses. Pliny tells us, that the Arabians did so. Xenophon informs us, that the Grecians had the same practice. You find the custom to be as ancient as the pen of Herodotus can make it. It is confirmed by Pausanias and Diodorus Siculus, and a whole army of authors besides Doughty, have related and asserted it. I will only introduce Festus, to speak for them all: "The ancients offered to their gods ~~the~~ the tenth of every thing." Christian, wilt thou do less for thy God than the poor perishing Pagans did for theirs? "Oh, tell it not"—but this I will tell; that they who have conscientiously employed their tenths in pious uses, have usually been remarkably blessed in their estates, by the providence of God. The blessing has been sometimes delayed, with some trial of their patience: not for any injustice in their hands; their prayer has been "pure." And their be-

lief of the future state has been sometimes tried, by their meeting with losses and disappointments. But then, their *little* has been so blessed, as to be still a *competency*; and God has so favored them with contentment, that it has yielded more than the abundance of many others. Very frequently too, they have been rewarded with remarkable success in their affairs, and increase of their property; and even in this world have seen the fulfilment of those promises: "Cast thy grain into the moist ground, and thou shalt find it after many days." "Honour the Lord with thy substance; so shall thy barns be filled with plenty." History has given us many delightful examples of those who have had their *decimations* followed and rewarded by a surprising prosperity of their affairs. Obscure mechanics and husbandmen have risen to estates, of which once they had not the most distant expectation. The excellent Gouge, in his treatise, entitled, "The surest and safest way of thriving," has collected some such examples. The Jewish proverb, - "Tithe, and be rich," would be oftener verified, if more frequently practised. "Prove me now herewith, saith the Lord of hosts, if I will not pour out a blessing upon you."

But let the demand of "liberal things" grow upon you: a *tenth* I have called the *least*; for some, it is much *too little*. Men of large incomes, who would not "sow to their flesh, and of the flesh reap corruption," may and will often go beyond this proportion. Some rise to a *fifth*; and the religious countess of Warwick would not stop at any thing short of a *third*. Gentlemen of fortune, who are my readers, would perhaps excuse me if I were to carry them no higher than this, and to say nothing to them of Johannes Eleemosynarius, who annually made a distribution of *all* to pious uses; and having settled his affairs, said "I bless God that I have now nothing left but my Lord and Master, Christ, whom I long to be with, and to whom I can now fly with unentangled wings." Yet I will mention to them the example of some eminent merchants, who having obtained moderate and competent estates, have resolved never to be richer. They have carried on brisk and extensive trades; but whatever profits raised their incomes above the fixed sum, they have entirely devoted to pious uses. Were any of them losers by this conduct? Not one.

The Christian emperor, Tiberius II., was famous for his religious bounties: his empress thought him even profuse in them. But he told her that he should never want money so long as, in obedience to a glorious Christ, he should supply the necessities of the poor, and abound in religious benevolence. Once, immediately after he had made a liberal distribution, he unexpectedly found a mighty treasure, and at the same time tidings were brought to him of the death of a very rich man, who had bequeathed to him all his wealth. And men in far humbler stations can relate very many and interesting anecdotes of this nature even from their own happy experience.

[Cotton Mather.

BAPTIST BUILDING FUND.

The present may be designated, more than any former period, as the age of liberality and benevolence. We wish, however, that it were in our power to call it the age of *systematic benevolence*. Although we would, by no means, prescribe efforts to make men feel the pressing claims of immediate duty, by setting forth the wants of societies, individuals and churches, in the most touching manner, yet we should esteem it a blessing to see men give regularly to stated objects a stated sum, and whatever else they would, in voluntary contribution. Every Christian, we think, should deem himself in debt to the cause of the Redeemer, for a certain annual amount; and should be as uneasy, if that be not paid, as if he were long in debt to his merchant. Such a view seems to have been taken by the prophet, who charged his countrymen with having robbed

God, in respect to tithes and offerings. How could they rob him, if those tithes were not properly due to the sanctuary? And if the Jews *owed* a certain, stipulated sum to the altar, by divine appointment, we see not why Christians, with a greater work to accomplish, which must be carried forward by the aid of money, are not bound also to a certain sum. It is true, the liberty of the present dispensation leaves men free to give what they will; while, in the former, the amount was fixed. But because God leaves us now at our liberty, relying, in a manner, on the generosity of our hearts, is it noble to give him less than he required, when he was at the head of the Jewish hierarchy? "What was written aforetime was written for our learning;" and there is good reason to suppose, that the fact to be learned from the history of God's requisitions for the Jewish tabernacle, is, that we should set apart a definite and worthy portion of our wealth for the cause of Christ, as his ancient people were bound to do for the tabernacle.

We have been led to these thoughts in consequence of some suggestions lately made to us on the subject of a Baptist Building Fund. We are often solicited for aid to build places of worship for destitute churches; and often the agents, who come to us and travel around the country, meet with so little success, that they are almost discouraged. We wish some means might be invented to put this matter on a firm and stable footing.

Something is already done by evangelical societies, and building committees in our associations and conventions. But nothing, so extensive and systematic as we could wish, and as we think might be effected, has been attempted. The plan proposed to us, is the following. In those states, whose conventions have a general agent, (and all ought to have one,) let the agent present to each church in the state, the nature, importance and convenience of the arrangement proposed. Then let each church say, we will raise——dollars this year, for the Building Fund. As he goes from place to place, let the subject be presented to every one; and let every one stipulate its own amount—not so much as to be burdensome, or to rob other good objects; but only so much as the merits of the institution justify. Let a Treasurer of the Building Fund be appointed at some central position, say the capital of the state, to whom all applications in the state, for aid are to be made. With the counsel of an advisory committee, who shall examine the merits of every case presented, and see whether the church making such application have done their utmost to help themselves, the Treasurer may then make an appropriation, greater or less, according to the existing and probable future state of the treasury, and the comparative importance of the interest to be sustained.

The minutes of the last New Hampshire State Convention present a total of 80 churches. Supposing now that each could raise 15 dollars, we should have an annual fund of 1200 dollars, for the building of new churches. In Massachusetts, there are 185 churches. Allowing the same annual sum to each church as before, we should have a fund amounting every year to 2775 dollars. And, inasmuch as applications probably would not be made every year, this constantly growing sum, raised by regular, systematic agreement, would do away forever the necessity of destitute churches incurring enormous expense to sustain their ministers while travelling to solicit aid, and at the same time supplying their pulpits at home. No church would need then to send out of its own state; and no minister would be wounded by discouragement, fearing that his Christian brethren were careless of the interests of religion, because they were unwilling to give largely to every applicant.

Such an institution, in some respects, has existed for seven years in England, called "The London Baptist Building Fund." Its aid, however, is extended to every part of England and Wales. During the seven years of the society's existence, assistance has been given, to the amount of 8000*l.*, to 124 churches—being not far from 300 dollars to each. Thus the debts of some have been partially liquidated from year to year; or, so much has been given as to place them in a safe condition. But, as our British brethren in and around

London have so far succeeded, under all the oppressions of their government, and with all England for their field of labor, what might not we effect, by having a fund in each state, designed only to supply the wants of the state? And how soon might we see our churches every where supplied with houses of worship, free from debt, and devoting all their energies to the promotion of the cause of God?

The following extract from the last report of the committee of the "London Baptist Building Fund," presents some of the advantages accruing from such an institution.

"So far as the principles of this institution have been adopted, the numerous domestic inconveniences, resulting from the long absence of ministers from their families, are now prevented. The serious evils accruing to churches from the want of their pastors' presence and oversight are obviated. The heavy expenses necessarily incurred in travelling, collecting, supplying, &c., are almost entirely avoided. The distressing mental anxiety and bodily exhaustion, generally attending personal applications, are superseded. Liberal gentlemen, engaged in trade and commerce, are relieved from the painful interruption to which they used to be subjected, in the midst of their worldly avocations. Cases are aided according to a deliberate and impartial judgment on their respective merits, whereas formerly the amount obtained depended chiefly on the skill and address, the importunity and perseverance of the applicants."

All these reasons avail equally in our own country, as in England. If the plan is good, let us act upon it. Our own interest demands that we should do so; and by it, the cause of God may be essentially promoted.

REVIEW.

THE ORIGIN AND HISTORY OF MISSIONS; *compiled and arranged from authentic documents.* By the REV. THOMAS SMITH, Minister of Trinity chapel, London, and REV. JOHN O. CHOULES, A. M., Newport. R. I. BOSTON, S. Walker, and Lincoln and Edmonds, 1832. Numbers I—V.

The interest felt in the cause of missions is among the loveliest characteristics of the present age. The zeal with which missionary documents are purchased and read augurs well for the future exertions to be expected of the community, in promoting the salvation of the heathen world. Indeed, those who have watched the movements of the public mind for the last twenty-five years, cannot but be sensible that a most astonishing change has taken place. The mania for bold romance and marvellous fiction has been gradually diminishing, and a taste for common-sense facts has been substituted. The more temperate and natural works of Scott served as a kind of stepping-stone to the present state of public feeling—in which the whole mass of the community seem to be seeking, not so much for amusement, as for knowledge. The fact appears at length to have come out in prominence, that man has an intellect to be cultivated, and a mind to be enlightened and stored with facts, as well as an imagination to be charmed with unreal creations.

In a vast multitude of readers, however, a taste for romance still sways so powerful a sceptre, (and, perhaps, it is a result of their mental conformation,) that mere essays or scientific discussion are too insipid to draw their attention. Yet, so far are they influenced by the prevalent character of the age, that they are not averse to truth, if it only comes to them in the shape of historical facts. They love truth; it is in their nature to do so; but they prefer it, when it comes

dressed in a fairy robe, encircled with a mysterious halo, and attended by a train of signs and wonders and divers miracles. If we can satisfy them, without overstepping the bounds of verity, it is well to do so. And if we can hope to do it at all, it is when we put into their hands the history of modern missions. There is enough of the marvellous in such a narrative to satiate the appetite of the most craving; and, necessarily, enough of divine truth and excellence to impress the heart with a sense of the celestial origin of our religion, and the celestial influence of its doctrines.

But while we love to gratify the taste of those who have been converted from the gross mistakes of romantic enterprise, it is cheering to turn to another feature of our age, which has produced another class of readers. We refer to the influence the spread of religion has had on the community during these early dawns, (for such we feel them to be,) of the latter day glory. Scattered throughout our land and the Christian world are those who are waiting for the salvation of Israel. They have seen the star in the east. They have been led by it to the Lamb of God. And now their daily petition is—"Thy kingdom come." They read the prophecies of the coming glory of the church, till their spirits burn within them. They can sympathize with the feelings of the prophet, when the seraph touched his lips with a coal, taken from the holy altar. They have painted to their minds a truly golden age, when the tabernacle of God shall dwell with men. And so anxiously do they wait for the consummation, that they carefully consider every civil commotion, and study out the causes and consequences of every political change, that they may learn what indications are thus furnished of the approach of that day of their desire. Missionary letters and journals are the very food of their spirits; and their eyes glisten and their faces burn for joy, when they can get access to these chronicles of the kingdom they love.

It is to the notice of all the community, but especially of such persons, that we introduce with unfeigned pleasure the work, quoted at the head of this article. It is published in quarto numbers, containing each from 88 to 96 pages, with two or three elegant engravings. It is to be completed in from twelve to fourteen numbers, with 36 engravings, including two maps—the whole, forming two splendid volumes of about 600 pages each. Five numbers—nearly one volume—are already issued; and they fully merit the recommendations they have received.

It had long been felt that multitudes remained in comparative ignorance of the origin and history of missions, because they were unequal to the expense and labor of purchasing and perusing the numerous missionary reports and magazines, from which the knowledge so desirable was to be gathered. To many of them, being published in foreign countries and under the patronage of various societies, they could not get access. Or, if they were obtained, the time could scarcely be devoted, which would be required to gain a distinct and connected view of the operations of each institution, from its commencement, and in various portions of the heathen world.

Impressed by these considerations, a history of *English Missions* was some time ago compiled by the Rev. THOMAS SMITH, Minister of Trinity Chapel, London. The Rev. Mr. CHOULES, on being requested to take the editorship of the present work, had anticipated much valuable assistance from his co-operation. But before he could address him on the subject, Mr. Smith was called away from the service of the church on earth, to a nobler sphere of being in heaven. He died, Dec. 21, 1830, in the 55th year of his age.

"With respect to that portion of this work, which was furnished by Mr. Smith," says Mr. C., in his preface, "I would only state that, eight or nine years having elapsed since its pages were written, much interesting matter, which has subsequently been developed, will be incorporated in its appropriate place; and several inaccuracies or misconceptions, which the nature of the work rendered almost inevitable, will be corrected by later information, and access to fresh authorities."

The limits which Mr. Smith prescribed to himself necessarily excluded much interesting and valuable matter. In the present history, Mr. C. has super-added a large number of anecdotes and illustrations of the success of the gospel, and accounts of whatever seemed most striking in the manners, customs, and religious and political systems of the nations, to whom missionaries have been sent. In all cases, too, he has pursued the history down to the period of the latest information from the various stations, as received by the secretaries of the respective societies. The engravings, of which many are extremely fine, add much to the interest and value of the work. The whole is, in all respects, worthy of the subject. And every friend of missions will rejoice to see a record so honorable to the missionary zeal of the present age.

The work opens with an Introduction, of 32 pages, giving a brief and pleasing abstract of the progress of Christianity from the ascension of the Redeemer till the death of Brainard. The advancement of our holy religion is traced, through the days of apostolic self-denial and effort, the period of the early fathers, the night of the middle ages, and the first years after the reformation. If we were to endeavor to make extracts enough to satisfy our own feelings, we should far exceed the brief space here allotted to us. That we may give our readers, however, a fair specimen of the work, we shall here indulge ourselves in a few. The following, from the introduction, relates to the *introduction of Christianity into England*.

"In the sixth century, the Roman pontiff, Gregory the Great, sent a number of Benedictine monks as missionaries into Britain, under the superintendence of Augustine; and a variety of circumstances proved favorable to their reception. Ethelbert, king of Kent, the most considerable of the Anglo-Saxon princes among whom the island was, at this time, divided, had married Bertha, a pious descendent of Clovis; and by her influence he was persuaded to assign Augustine and his companions a habitation in the Isle of Thanet. He also consented to hear them preach, and, after receiving the rite of baptism, he gradually introduced the profession of Christianity among his subjects.

Gregory, it seems, had for many years felt extremely anxious that a mission should be sent to England, and the circumstance which gave rise to his anxiety on that subject has been thus related:—Walking one day in the market-place, when he was only a presbyter, he observed some remarkably fine youths, who were bound with cords, and exposed to be sold as slaves. Struck with their appearance, he stopped and asked whence they came; and on being told they were natives of Britain, he inquired whether the inhabitants of that island were pagans or Christians. Hearing that they were pagans, he heaved a deep sigh, and exclaimed—"Alas! does the prince of darkness possess such countenances! and are forms so beautiful, destitute of divine grace?" "What," said he, "is the name of the nation?" It was answered, "*Angli*," or England. "In truth," said he, "they have *angelic* faces; it is a pity they should not live hereafter with angels! From what part of the island do they come?" "From *Deira*, or Northumberland." "Then let them be delivered *De ira*, (i. e. from the wrath of God,) and called to the mercy of Christ. What is the name of their king?" "*Ella*." "Then," said he, (continuing to play on the name,) "let us teach them to sing *Allelujah*." p. 18.

It is a very trite remark, that Christianity teaches benevolence; and the spirit of our religion is the same in one age, as in another. This is illustrated in another paragraph from the introduction, which may be denominated, from the anecdote it includes, *the blessing of the weapons*.

"It was in this century that Colomb, or Colombanus, passed over into the western parts of Scotland, and promulgated the doctrines of Christ, among the northern Picts, with considerable success. The Scots of Argyle, among whom he resided, embraced Christianity in Ireland, when the hostilities of their neighbors compelled them to seek a temporary refuge in that country. The little island named I-colm-kil, after this valuable laborer, was the seat of a missionary seminary, which he conducted for a period of more than thirty years, besides retaining the charge of several other institutions, which he had founded in Ireland. Colomb had the happiness of baptizing the Pictish sovereign; and the neighboring Scots and Britons held his character and person in such high estimation, that it was no uncommon thing for them to refer to him as the final umpire in the adjustment of their differences. Of royal extraction, superior talents, and numerous accomplishments; indefatigable in his

exertions, and unbounded in his beneficence; unmoved by injuries, and undaunted by dangers; he literally "overcame evil with good," and was made the honored instrument of subduing the prejudices, and winning the affections, of the most violent enemies of the gospel: he was also fervent and unremitting in devotional exercises, and he expired in the act of transcribing the Holy Scriptures. The following little anecdote of this extraordinary person places his character in a striking and affecting contrast with that of the ferocious age and country in which he lived. A Highland chief having earnestly requested him to pronounce a blessing on his weapons, the venerable missionary looked up to heaven, and said, "God grant that they may never shed the blood of man or beast!" His disciples were remarkable for the exemplary holiness of their lives, and, through the medium of their missionary labors, the northern Picts, the Anglo-Saxons of Mercia and Northumberland, and several of the northern nations of Europe, were converted, at least, to the name and profession of Christianity." pp. 19. 20.

We may see, from the following paragraphs, how the last age was an introduction to the glories that now shine around us. It is not right to suppose that the present generation, however active and laborious, is the first to obey Christ's valedictory command. The church began to awake with the commencement of the last century, and labored with encouraging success.

"The eighteenth century may be regarded as the era of missions; as the trumpet of the Jubilee now began to sound with clearness, the attention of professors was irresistibly directed to the necessities, the miseries, and the claims of the heathen; the injunctions and promises of the Redeemer were successfully brought forward, as incitements to zeal, devotedness and activity; and the triumphs of the cross, already achieved, prompted to new and vigorous exertions.

In the year 1705, Frederic IV., king of Denmark, at the instigation of one of his chaplains, sent out Bartholomew Ziegenbalg and Henry Plutcho, two pious young men, to Tranquebar, on the coast of Coromandel, with a view to the evangelization of the heathen in that part of India. On their arrival, they applied themselves closely to the study of the Tamul and Portuguese languages; and when they were able to address the natives, a considerable unction appeared to rest upon their labors. They also held frequent and familiar conversations with their hearers on the great subjects of religion; and instituted, at their own expense, a charity-school for the support and education of native children.

For a considerable time, they experienced much inconvenience from the opposition of the European residents and the want of pecuniary support. Resolving, however, to submit to every privation, and endure every species of persecution, rather than abandon the work which they had undertaken, they remained immovable at their post, till a ship arrived from Europe with a considerable supply of money, and three assistants, named Booving, Grundler, and Jordan.

In 1710, they began to be patronized by the Society for promoting Christian Knowledge, which had been established a few years previously in London; and from the directors of that institution they received an edition of the Portuguese New Testament, for distribution among the natives, together with a printing press, a quantity of paper, and a fount of Roman and Italic characters. They were also furnished, by their friends in Germany, with a fount of Tamul, or Malabar types; and after some time they erected a letter foundry at Tranquebar, and built a paper mill in the vicinity.

The Tamul copy of the Holy Scriptures, by Ziegenbalg, issued from the press in 1715; and, though he and his beloved colleague, Grundler, were, within about five years, removed into the world of spirits, the happy effects produced by their labors were evident in many of the converted heathen; and in the hands of their successors, Benjamin Schultze, John Henry Kistenmacher, and Nicholas Dal, the mission was not only preserved, but happily extended. In 1728, Schultze, at the instigation of the Society for promoting Christian Knowledge, undertook a mission to Madras, in which he was eminently successful, notwithstanding the opposition of the Catholic priests, whose adherents were convinced of their errors, and instructed in the truths of God by his preaching and conversation.

Divine Providence was, in the mean time, opening an effectual door for the introduction of Christianity into the kingdom of Tanjore, through the instrumentality of an inferior officer in the army of the rajah of that country. This young man, whose name was Rajanaiken, and who had been educated in the tenets of the Catholic church, was seriously impressed with a sense of his vileness and wants, as a sinner, from perusing a meditation on the sufferings of Christ; and, having subsequently read, with deep attention, a copy of the Four Evangelists and the Acts of the Apostles, he resolved, on returning to his native land, to quit the army, and to devote his time to the instruction of his countrymen. The missionaries of Tanjore gladly employed him as a catechist; and, notwithstanding the inveterate fury of his popish enemies, and the attempts which were sometimes made upon his life, he pursued his hallowed avocations with undiminished zeal, and he had the satisfaction of perceiving that "his labors were not in vain in the Lord."

In 1737, J. A. Sartorius and J. E. Giester, who had "labored in word and doctrine" for several years at Madras, proceeded to Cuddalore, in order to establish a branch of their mission in that place; and though, at first, the inhabitants evinced but little desire for religious instruction, the truths of the gospel were attended with the gracious influences of the Holy Spirit, and many of the natives were happily "made wise unto salvation."

In 1746, the missionary house at Madras was demolished, and the church was converted into a magazine, by order of the French governor, who captured the city after a siege of six days, and caused several streets in the Black Town to be razed to the ground; but on the restoration of peace, after about three years, the missionaries returned, and the losses which they had sustained were compensated, on the part of the government, by the grant of a spacious church, an excellent dwelling-house, a good garden, and a burial ground in an adjacent village.

In 1752, and some following years, the war, which continued to rage between the French and English in India, and in which many of the native princes took an active part, materially impeded the operations of the missionaries; and in 1758, Mr. Kiernander, who had quitted Cuddalore, proceeded to carry the glad tidings of salvation to the unenlightened natives of Calcutta;—a movement which appears to have been signally owned and blessed of God.

In 1762, that eminent and laborious missionary, Christian Frederic Swartz, who had arrived in Tranquebar about twelve years before, visited Trichinapoli, with a view of making it his principal place of residence. Here he took the charge of the English garrison in the fort, besides laboring indefatigably among the natives, and travelling every day with his catechists into the circumjacent villages, in order to explain the gospel to all who would listen to its momentous truths.

About the year 1768, the Protestant missionaries had to rejoice over the conversion of some Catholic ecclesiastics, whose minds appear to have been divinely illuminated by an attentive perusal of those sacred oracles, which, in former times, they had so pertinaciously withheld from the members of their own communion. Among these may be enumerated Manuel Jotze da Costa, a Portuguese friar of the Dominican order, who had at one time been invested with the authority of an inquisitor; Father Rodriguez, who withdrew himself from the church of Rome, and craved the protection of the Dutch factory in Siam; and Father Corta, who, after many intellectual struggles, joined the Protestant congregation at Madras.

In 1775, according to the statement of a highly respectable writer, the Danish mission in India consisted of five principal branches; the different stations were occupied by thirteen missionaries and upwards of fifty native assistants; the schools contained six hundred and thirty-three children; and, in the short space of one year, nine hundred and nine new members were added to the different churches." pp. 29, 30, 31.

But we must leave the introduction, and proceed to the body of the work. The history of the missions is here given according to seniority. The first, of course, is that of the Moravians or United Brethren. Chapter I. treats of their missions in Greenland; chap. II., in the West India islands; chap. III. in North America; especially in Canada and the United States; chap. IV. details their operations in the six stations, now or formerly occupied by them in South America; chap. V. gives the interesting narrative of their missions to the Esquimaux in Labrador; chap. VI. follows them to South Africa. In chap. VII. we trace them in the opposite extremity of the earth, Asiatic Russia. After this, comes an account of their unsuccessful missions in various regions; and this part of the history closes with a summary of the present operations of the Moravian Brethren. From this summary it appears, that in seven different countries or provinces, they have 42 stations and 209 laborers.

The next division of the work is devoted to the **ENGLISH BAPTIST MISSIONARY SOCIETY**. The following notices of the origin of the society will be read with interest.

"In the year 1784, at a Baptist association held at Nottingham, it was determined that one hour in the first Monday evening of every month should be devoted to solemn and special intercession for the revival of genuine religion and the extension of the Redeemer's kingdom throughout the earth; and, about three years afterwards, the providence of God brought forward an individual to assist in this holy cause, who was destined, in after-times, to render the most important and invaluable services, both to the Christian and the Pagan world. This was the Rev. William Carey, of Moulton, in Northamptonshire, and afterwards of Leicester; whose mind, from his first entrance on the work of the ministry, appears to have been deeply imbued with commiseration for the state of the heathen, and who, from the geographical knowledge which he had obtained, and the peculiar facility

which he possessed in respect to the attainment of languages, seemed designed by the all-wise God for some undertaking of more than ordinary interest.

In the spring of 1791, at a meeting of ministers held at Clipstone, in Northamptonshire, the Rev. Messrs. Sutcliff and Fuller delivered two discourses, which were admirably adapted to fan even the latent sparks of missionary zeal into a holy flame; and Mr. Carey, whose soul was always alive to this important object, earnestly pressed his brethren, after the conclusion of the services, to adopt some resolution with a view to the formation of a society for the evangelization of the heathen. In this attempt he did not succeed; but as he was known to have a manuscript in his possession, entitled, "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen," he was requested to revise and publish it, that it might be laid before the religious public.

The next annual association was held at Nottingham; and as Mr. Carey was, on that occasion, appointed to preach before his brethren, it was natural to suppose that he would bring forward the subject which lay nearest to his heart, and that his remarks and exhortations would be productive of the happiest effects. This anticipation, so reasonable in itself, was abundantly verified. The preacher selected for his subject that beautiful passage in the fifty-fourth chapter of Isaiah, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." And, after stating in his introduction, that the church was here addressed as a desolate widow, residing in a small cottage; that the command to enlarge her tent clearly intimated an increase of her family; and that, to account for this unexpected change, she was reminded that "her Maker was her husband," who should be "called the God of the whole earth;"—he took up the passage as affording legitimate ground for two important exhortations, viz. "*Expect great things from God,—and Attempt great things for God.*" The truths advanced in this sermon appear to have been attended with a peculiar unction of the Holy Spirit; and in the course of the day, it was resolved that a plan should be prepared against the next meeting of ministers at Kettering, for forming a society with a view to the propagation of the gospel among the heathen. Mr. Carey also kindly promised that whatever profits might arise from his new publication on the subject should be applied to the use of the projected society.

"In agreeing upon a plan," says the writer of a Brief Narrative of the Baptist Mission in India, "we had no difficulties to encounter from diversity of opinion; for in every thing of importance there was a happy unanimity. We conversed on all subjects, without debating on any. The general principles on which the society was formed, were, in respect of civil government, to yield a cordial and unreserved obedience in every thing consistent with our duty to God; and, in respect of Christians of other denominations, to cherish a catholic spirit towards them, and engage in a ready co-operation with them in every thing which did not require a sacrifice of religious principle. Considering the present divided state of Christendom, however, it appeared to us, that each denomination, by exerting itself separately, would be most likely to answer the great ends of a mission. Hence the name by which we at first chose to designate ourselves was, 'The Particular (or Calvinistic) Baptist Society for Propagating the Gospel among the Heathen.' But so far were we from having in view the exclusive promotion of our own peculiar principles, as Baptists, that we were determined, from the beginning, if no opportunity appeared for sending out missionaries of our own, that we would assist other societies already in being, among the Presbyterians and the Moravians.

"Some of the greatest difficulties which we had to encounter were the following. We were inexperienced in the work;—we knew of no opening for a mission in any one part of the world more than another;—we had no funds to meet the expense that must attend an undertaking of the kind;—our situation in an inland part of the country was inconvenient for foreign correspondence;—the persons who would have the management would live at such a distance from each other as to render frequent consultation impracticable;—and finally, in forming a society, there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling."

On the 2d of October, 1792, the ministers met at Kettering; and, after the public services of the day were ended, retired for prayer. They then solemnly pledged themselves to God, and to each other, to make a trial for introducing the gospel amongst the heathen. "And though," as the writer we have just quoted observes, "they were not insensible to their want of experience, they hoped that He whose cause it was would endue them with wisdom, as occasion might require, and vouchsafe to guide them with his eye."—As to funds, they opened a subscription at the time, the amount of which, though only £13 2s. 6d., was considered sufficient for present purposes: and they had no intention of appealing to the public till a more specific object could be proposed to their consideration. In respect of foreign correspondence, they hoped to find friends at the different seaports who would be willing to assist them: and, as to the difficulty of a number of persons acting in

concert, though residing in different parts of the kingdom, they felt themselves obliged to encounter it as well as they could, and to supply the want of personal intercourse by writing. On this account, however, they found it would be impracticable to nominate a large acting committee; or, that the members of it should go out at certain periods, and others be chosen in their stead.—Finally; with respect to preserving the society from irreligious influence, though every person who should subscribe ten pounds at once, or half a guinea annually, was considered a member; yet, as the committee, to whom the management was entrusted, consisted either of ministers or respectable characters in the different churches, who would act without any pecuniary reward, and whose places, as they should die, would be filled up at a general meeting, by others of like character, it was thought as great a preservative as human means could suggest. The Rev. Messrs. Ryland, Hogg, Carey, Sutcliff and Fuller were chosen to form the first committee, and Messrs. Hogg and Fuller were requested to act as the treasurer and secretary of the infant society." pp. 183, 184.

On the 20th of March 1793, the first missionaries were designated to their work, at Leicester, and sailed, in the following June, on board a Danish ship. We would give an abstract of this first mission of the English Baptist Missionary Society with great pleasure; but we would rather our readers should do themselves the gratification to peruse the whole in the work itself. Suffice it to say that, in connexion with the Serampore mission, there are now 20 stations and sub-stations, 17 British and Indo-British brethren, and 15 native preachers; and during the year 1829, 49 were added to their churches by baptism.

Separately from the Serampore establishment, and properly under the patronage of the original society, there are, in all parts of the world, where missionaries have been sent, 56 stations and sub-stations, and about 30 brethren, besides numerous native assistants. At Montego Bay, one of the society's stations in the West Indies, are 1572 church members, and in two churches at Kingston, nearly 4000. A tabular view is given, which presents in a most cheering light the amount of success, which the divine Spirit has given to the labors of the Society.

Next in order comes the history of the LONDON MISSIONARY SOCIETY. We cannot resist the temptation to present a few of the first paragraphs to our readers.

"It is now the pleasing task of the historian to relate the formation of a society, which, desirous of merging party names in one grand combination for the diffusion of divine light through a benighted world, extended the hand of cordial fellowship to all the genuine friends of the Redeemer; and erected a banner, beneath which both ministers and private Christians of evangelical sentiments, but of different denominations, might, without the slightest sacrifice of religious principle, concentrate all their energies with a view to the spread of the gospel, the exaltation of Christ, and the salvation of souls.

A visit that the Rev. David Bogue, of Gosport, made to Bristol, in order to supply the Tabernacle, a church erected by George Whitefield, gave rise to the actual resolution of uniting different bodies of Christians in the glorious work. The parlor of the Tabernacle House is called "the cradle of the Missionary Society."

An Address to Evangelical Dissenters by Mr. Bogue, published in the *Evangelical Magazine* for September, 1794, excited considerable interest among those who were truly desirous of witnessing the extension of the kingdom of Christ; and, after several private conversations had been held upon the subject, the first concerted meeting, with a view to the formation of the society, took place on the 4th of November. It is said to have consisted of "a small but glowing and harmonious circle of ministers of various connections and denominations." From this time, the friends of the perishing heathen appeared evidently to increase both in numbers and cordiality; and, in the month of January, 1795, it was deemed expedient to ascertain the disposition, and to solicit the assistance, of evangelical ministers in the metropolis. An "Address to Christian Ministers, and all other Friends of Christianity, on the subject of missions to the Heathen," was accordingly drawn up, and sent in various directions as a circular; and was also inserted, about the same time, in the *Evangelical Magazine*. p. 327.

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Previous to the dissolution of the first general meeting of the Missionary Society, the directors had resolved, in humble dependence on the aid of their Divine Master, to commence their operations by a mission to the islands of the Pacific ocean, which had been

brought to light in the voyages of discovery made by command of his majesty, George the Third; and which, however uninviting to the ambitious projects of the warrior, and the anxious speculations of commerce, seemed to present an open door for the introduction of the gospel to a people who were in the most deplorable state of ignorance, and whose beautiful country was literally filled with the habitations of cruelty. With this view, subscriptions were raised to a considerable extent: a committee of examination was formed: a number of zealous persons expressed their willingness to consecrate the remainder of their days to the instruction of the heathen; and on the 10th of August, 1796, thirty missionaries, with six women and three children, embarked at London, on board the Duff, a vessel purchased by the society for the sum of five thousand pounds, and intended to be commanded by captain Wilson, a gentleman who had for some years retired to affluence and ease from the East India service, but who voluntarily tendered his assistance on this highly interesting occasion.

A gentle breeze springing up from the west-north-west, the mariners weighed anchor, and hoisted the missionary flag at the mizzen top-gallant-mast head; three silver doves on a purple field, bearing olive branches in their bills. Multitudes of pious persons had been previously flocking around the vessel in boats, to take their leave; and as the heralds of divine mercy sailed down the river, singing the praises of their exalted Saviour, the scene became more deeply affecting. The sailors in the different ships which they passed, viewed them with silent astonishment; whilst the serious people who had assembled on each side of the river, waving their hats, bade these servants of God a long and affectionate adieu. From Gravesend, Chatham, and Sheerness, many of the friends of the institution met the vessel, bringing with them, in token of affection, supplies of poultry, and such other stores as they considered might be acceptable.

On their arrival at Spithead, the wife of one of the lay-missionaries, having suffered severely from sea-sickness, was induced to abandon the prosecution of the voyage, and, at her urgent request, was set on shore. Her husband was evidently grieved and disappointed in the frustration of an object on which he had fixed his mind; but the directors considered it would be highly improper to separate man and wife, and he was accordingly sent from the ship with the suffering and dejected invalid. Here, also, James Cover, son of one of the ordained missionaries, died, in the last stage of a consumption, and was committed to the silent tomb, till the morning of the resurrection.

At Portsmouth, the Duff was detained nearly a month, whilst waiting for a convoy. This delay, however, though extremely mortifying in the first instance, was productive of beneficial consequences to the mission; as it afforded the most satisfactory proof of the steadiness of the persons engaged, and enabled them to procure, from a friendly clergyman, an authentic detail of the transactions of the mutineers at Otaheite, during an abode of about two years, together with an interesting account of the country, and a vocabulary sufficiently copious to supply the missionaries with the rudiments of the language, and to furnish them with a variety of such phrases as would be most absolutely necessary in the commencement of an intercourse with the natives.

At length, after various delays and disappointments, our missionaries sailed from England on the 25th of September, and, after a safe and pleasant passage of about seven weeks, arrived in the harbour of Rio Janeiro, on the coast of Brazil. Here they refitted their rigging, laid in stores of water, wine, live stock, &c. and procured a variety of seeds and plants, which it was supposed, might be successfully cultivated in Otaheite. They then resumed their voyage, intending to go round by cape Horn; but they met with such contrary gales, and were repeatedly exposed to such imminent peril, that the captain relinquished his original plan, and determined to take the eastern passage, though he was aware that to reach Otaheite by the nearest course, they must run about fourteen thousand miles, though the way by cape Horn did not exceed half that distance.

In the afternoon of the 1st of March, such immense quantities of rain descended for about two hours, that nearly a tun of water was caught by the missionaries. About three hours of fine weather succeeded; but, at the expiration of that time, the clouds assumed a gloomy aspect, and such an alarming night commenced, that orders were given to furl every sail except the foresail, and to lay to. The rain now descended in more violent torrents than before, accompanied, from nine o'clock till midnight, with the most vivid flashes of lightning and tremendous peals of thunder, which seemed to shake the Duff to her centre at every clap. At length, however, that omnipotent Saviour, who holdeth the winds and the waves in the hollow of his hand, graciously interfered on the behalf of his affrighted servants, and hushed to silence the fury of the storm.

On Saturday, the 4th of March, the island of Otaheite was discovered at a considerable distance; and, by seven o'clock the next morning, the missionaries got abreast of the district of Atabooroo; when seventy-four canoes, many of them double ones, each carrying about twenty persons, put off from the shore, and paddled rapidly toward them. About a hundred of the natives crowded on board, in spite of every exertion to prevent them, and began dancing and capering about the decks like frantic persons, exclaiming, "Taio, Taio!" and occasionally uttering a few sentences of broken English. The missionaries

were both surprised and disappointed whilst viewing the disorderly conduct of their visitors, and inhaling the smell of the cocoa-nut oil with which their bodies were smeared; but the momentary prejudice thus excited was soon removed by the vivacity, good nature, and apparent ingenuousness of the Otaheitan; who, on some of the great guns being hoisted out of the hold, for the express purpose of overawing them, evinced that they were as free from the apprehension as from the intention of mischief, by cheerfully assisting in placing those weapons of destruction on their respective carriages." pp. 332, 333.

We have not space to proceed any further with our extracts; nor to relate the narrative of the distribution of this devoted company on various islands of the Southern Archipelago, and their mode of reception by the natives.

The history of the London Missionary Society extends to the close of the fifth number, the last issued, and is not yet completed. The first chapter contains the account of the origin of the society. Chap. II., its missions in the South Seas; Chap. III., in South Africa; Chap. IV., in the African Islands, and Chap. V., in the East Indies. The society has other stations, some of them of great interest; and we wait, with impatience, for the following numbers of the work, that we may "read the wonderful works of God."

In closing this extended notice, we would express our grateful thanks, in the name of the Christian church and of the cause of missions, to the generous publishers. They seem resolved to spare no expense to make the history worthy of its enrapturing subject, and of universal encouragement. The work is not sectarian; but each society is left to give its own narrative in its own way. It is amply recommended, too, by clergymen of six different denominations—Baptist, Congregational, Presbyterian, Episcopal, Dutch Reformed, and Methodist. Its circulation, we understand, is extending; and if all our beloved brethren would obtain and read it, we doubt not, our missionary concerts would become scenes of more lively interest. The missionary treasuries would be filled, and the cause for which Jesus laid aside his glory and came on his mission of love, would soon triumph. We beg our friends not to deprive themselves of the pleasure of owning the History.

LITERARY NOTICES.

BEAUTIES OF COLLYER; Selections from his Theological Lectures, compiled by REV. J. O. CHOULES. Lincoln and Edmands, BOSTON, 1833: pp. 204.

This forms another of the series of books, entitled "The Christian Library." It is written in a chaste and attractive style. The subjects are well chosen, and well treated. The descriptions are graphic, and the articles so short, that even the most indolent will love to read them. Dr. Collyer, the author, has been, for nearly 30 years, a minister of great popularity near London. Seven volumes of his works have been published in England, of which only one has been reprinted in America. In briefly examining the book, we were especially pleased with the articles—Patriarchal Faith—Human power is limited—Character of Moses—The bad man in solitude—and, the Progress of the Gospel. A beautiful engraving of Abraham, offering up Isaac forms the frontispiece.

RESEARCHES OF REV. E. SMITH AND REV. H. G. O. DWIGHT IN ARMENIA; with a visit to the Nestorian and Chaldean Christians of Oormiah and Salmas. BY ELI SMITH, Missionary of the American Board of Commissioners for Foreign Missions, BOSTON: Crocker & Brewster. NEW YORK: Jonathan Leavitt, 1833. 2 vols. 12mo, pp. 328 and 343.

Messrs. Smith and Dwight are the first Americans who have trodden the soil of Armenia, and given to the public a history of their wanderings. The journey described in this work occupied about fifteen months—a period, to us who read the chronicle, full of interest; but to the travellers, full of hazard and suffering, fatigue and anxiety. We have always ardently desired that our missionary brethren would make their journeys and investigations, subservient, though primarily

to the promotion of holiness, yet subordinately to the cause of science. By this work, as well as the tour of Messrs. Anderson and Smith in the Peloponnesus, we rejoice that our desires are in part fulfilled. The cause of missions is so dear to us, that we would have every thing done to render it an object of favor in the eyes of the whole community; furnishing results, to interest and investigations to benefit even the most enlightened among us. While the care of souls and the advancement of the kingdom of Christ is the missionary's main work, literary and scientific inquiries may often be made with but little pains-taking to himself, and greatly to the honor of his office and the promotion of the cause of learning.

The volumes before us contain all that we could ask. Multitudes of facts which interest us, and which inexperienced travellers would have omitted, are here retained. A very beautiful colored map of Armenia accompanies the work, containing, probably, greater approaches to geographical accuracy, than any before published. We regret that a more extended notice, with extracts, from the work, must be withheld from our readers till our next number. The space occupied by the Origin and History of Missions prevents us from offering such an article as we wish to write, the present month. And the only reason why we noticed it here at all is, that our friends may early secure to themselves the pleasure of reading these interesting Missionary Researches.

MEMOIR OF ELDER JOHN PEAK, written by himself. Second Edition; BOSTON, 1832. pp. 225, 12mo.

The former edition of this work, we believe was extensively circulated. The present is furnished with a very correct likeness of the author; and an appendix is added, giving a brief history of the origin of several churches in the neighborhood of Boston. It is well to read the trials, which the early ministers of our denomination were called to encounter, and to see how "the Lord has led us through the wilderness." By comparing the past with the present, we shall see abundant reason for gratitude.

A BRIEF TREATISE ON THE DUTY OF COURTESY, BETWEEN THOSE WHO DIFFER IN OPINION. By Gustavus F. Davis. HARTFORD; F. and J. Huntington, 1832. pp. 36, 12mo.

The present treatise was originally delivered in the form of a lecture before two different literary associations in Hartford. The author was induced to give it to the public by the wish of several who heard it, and because no similar treatise was known to him, in the English language. It is worthy of perusal, as

leading our thoughts to an important subject, which, we fear, is too often disregarded—Christian kindness, or charity.

LETTERS TO A YOUNG STUDENT IN THE FIRST STAGE OF A LIBERAL EDUCATION. Perkins and Marvin, BOSTON, 1832. pp. 174, 12mo.

This is a work of great merit. It comes in to advise and counsel the student, just at the time when he most needs such aid. We can fully subscribe to the opinion of President Lord, in the preface—"It deserves the attentive perusal of every student: and whoever shall shape himself by its instructions, will find, at the period to which they lead him, that he has gained an object heretofore attained by few, a capacity for entering upon his professional studies, without the necessity of correcting the errors and mistakes of his preparatory education." It is an additional recommendation to the work, that it is printed with great taste and accuracy.

A TRIBUTE OF RESPECT TO THE CHARACTER AND MEMORY OF MR. ENSIGN LINCOLN; by REV. DR. SHARP. Boston, pp. 16, 8vo.

This is a sermon, from the text, Dan. vi, 3. "An excellent spirit was in him." The character and circumstances of the Hebrew prophet are described, and a parallel drawn in which the piety and goodness of the deceased are happily exhibited. From the aversion of the author to indiscriminate eulogy avowed in the beginning of the sermon, and his long and intimate friendship with Mr. Lincoln, we are glad he has yielded to the request for its publication. The friends of the departed saint, who is commemorated, will be pleased even with so brief a memorial of his excellence.

DR. BEECHER'S SERMON ON DEPENDENCE AND FREE-AGENCY; a sermon delivered in the chapel of the Theological Seminary, Andover, July 16, 1832: Perkins and Marvin, BOSTON, 1832; pp. 40; 8vo.

The text of this sermon is John xv, 5, "Without me, ye can do nothing." The first six pages are devoted to an exposition of man's dependence on God as a creature, and his dependence on God as a sinner; i. e. of natural and moral inability, as drawn from the representations of the Bible and human consciousness. The remainder of the sermon is occupied in answering objections and clearing away difficulties, raised against the doctrine as explained in the beginning. We have read the discourse with pleasure and profit.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

MR. MASON'S JOURNAL.

(Continued from Page 81.)

Jan. 12. A long walk this morning brought us to Pyen-pyoo-ngay, the second Taleing village on our way. Here I left Burman tracts for a man that can read, but who was absent at the time of our visit. At Tsung-tzen, I presented the villagers with "the Balance," in Taleing, and passed on to Men-dat, the principal and oldest village in the settlement. It stands on the south side of a large creek without ford or bridge, which falls into the Tavoy river near its mouth. Here is a small wharf and a large kyoung, which seems fast going to decay; though scenes from the Burman books, carved on its door-panels, are not yet entirely effaced. I spent about an hour here, where I found three priests, and seven boys studying for the priesthood. One of the former could read Burman, and was altogether an inquisitive and interesting individual; much more so than his brethren seemed to like. With him I left Burman tracts; while to an intelligent and attentive layman that came in, I gave one in Taleing.

KIND RECEPTION OF KO-THAH-BYOO.

14. Ko-Thah-byoo brought quite a favorable report this morning of the Karens with whom he spent the night, and from the looks of his "scrip," it certainly appears he met with a welcome reception. We found the walk to this place, Pai, extremely fatiguing, our path sometimes leading us over barren hills exposed to the sun, and at others through a thick growth that

sufficiently resembles cane to remind me forcibly of walking through the cane brakes of the Mississippi. We fell in with a Karen house, on our way, and found that its occupant was known to some of our company, having visited Tavoy. He listened to the truth with attention; and, on receiving the tracts I gave him, raised them between his hands over his head, symbolical of his intention to observe their instructions.

On reaching this village, I found the zayat occupied by a priest who seemed to be engaged in a like work with myself, propagating religion. Willingly would I have shared the shelter with him; but, no sooner did he see me, than he began to pick up his things, and call his scholars to leave the place. He would say little more to me than—"I have seen you before in the city and read your books," regarding both, apparently, with utter abhorrence. We had twelve or thirteen men at worship to night, a respectable audience for six houses—the number in the village.

Sabbath, 15. Learning from the villagers that there was a feast or funeral ceremony among the Karens near, I sent Ko-Thah-byoo and Moung Sha Too up the creek this morning, to preach to them. They returned about dark; and the old man says he had an audience of thirty or forty, who gave good attention to all he said; and while some opposed, many promised to consider and examine. We had one Karen at worship in the A. M. with us, who, so far as appearances go, affords encouragement. But the sound of the axe and the loom, that have been ringing in my ears, forcibly admonishes me that, in this land, the "poor man's day" is unknown.

while the call of the peacock, the hallooing of the monkey, and the tiger's yell, which at different hours have been heard around us, tell me I am far, far from the land which remembrance paints with halos of heaven.

APPLICATION FOR TRACTS.

19. I concluded this morning to go down to Pa-la, a day's journey still further south. To make ourselves as effective as possible I left Ko-Thah-byoo and Moung Sha Too, with directions to spend the time during my absence in preaching at the kyoung, and wherever they could obtain hearers. I was surprised, before starting, to have an application from a man in the village for tracts, which shows br. Wade has not filled them to satiety. I was also gratified to have the man I discharged at Palow come to me for tracts, before leaving the village. After I had my hat on for travelling, the men started a difficulty in not being able to find the road. This however was soon overcome by obtaining a guide from the neighbourhood, and the event showed that he was needed. The road, after the first two or three miles through paddy fields, was over a succession of hills, and through a corresponding series of swamps, in which the path for a considerable distance would be knee-deep in mud and water. Before arriving at Thing-gu the guide and myself started a rhinoceros near our path. The men were in great fear of it, and moved on with all possible stillness, as they represent them very dangerous; and my guide told a long story of a Karen that was killed by one. Some five or six miles brought us to Thing-gu (10 hours.) While we were waiting for the tide to go down in a neighboring creek, the villagers assembled around us and for the first time heard the gospel. While some were pleading for Gaudama, the part of the zayat in which they were sitting broke down; at which I cried out, "that is like Gaudama's religion; all who rest on it will find it break down, and drop them into hell."

We had few at worship; it was late when we arrived; and the kyoung is a little out of the village, which contains I judge fifty houses. I learned, however, that br. Wade had sent up tracts from some point accessible with boats; and indeed the people here call it only a day and a half journey to Mergui; and all the villages south of us belong, I believe, to that province.

20. Having visited nearly all the villages in this province south of Tavoy, I now turn my face homewards, intending to pass

up among the mountains, and, in like manner, visit all the Karen settlements. Two or three miles beyond Pa-la, the road from the east crosses an extensive plain to a hill of no great altitude, on its west side. At the northern point of the western extremity, is the large village of Pa-la. The road, in the interval which passes along the side of the hill, commands in some places a beautiful prospect of the eastern mountains, and the plains below—little clumps of wood land interspersed with extensive paddy fields, in some of which the ox is seen treading out the corn, and in others, raised on a little platform suspended from the angular point where four bamboos meet above his head, the reaper pours out the fruit of his toil, now rice and chaff, to the mercy of the wind; and the view cannot fail to remind one of that man, "who is as the chaff which the wind drives away." Beyond, a novel sight presents itself, and beautiful as novel—paddy-fields, green with their second growth. By the contrast they form with the dry straw in the fields around, and the dull and fading verdure of the woods beyond, the sight is one which seems to refresh and invigorate a weary man to gaze on. The water for the growth of the rice is obtained by an expedient precisely similar to that adopted by the New-England farmer to obtain crops from his meadows. A stream is dammed up, until it spreads its waters to a sufficient depth around the roots of the rice. I was forcibly struck while contemplating the scene, with the Psalmist's expressive simile of the pious man, "as trees planted by the waterbrooks." Passing through Ka-dai, we found a dead priest lying in state in a zayat built for the purpose. He died in the rains, and is cased up in a coffin sealed with pitch, or some bituminous substance. Of course there is an abundance of gilt and tinsel about the external decorations, and a hundred despicable ornaments in the zayat. The kyoung is supplied by an old priest, who told me he was originally from Penang; and on inquiry he said there were many Boodhists there. I found "The View" lying at his side, which he had obtained at Pa-la. On asking if he believed it, he replied "I am examining and considering." I hastened to cross the creek, that detained us yesterday, before the tide came, in which we succeeded. This is a place that cannot be surpassed by all which has been represented of the famous tree at Nerbudda. The path for 150 yards lies in a bottom, overflowed at flood tide and overshadowed by a complete net-work of branches, which throw down a

thousand roots that stand like pillars in the ground, and form a perfect labyrinth, impervious to the sun's rays. Some of the branches arch the creek and put down roots on the opposite bank.

21. I succeeded this morning with some difficulty in obtaining two small canoes to carry us up to Pa-lan-goung, the village from which I write. During the hour we were waiting for the tide to turn, two Burman men applied for tracts; I reluctantly gave one to each, out of the few reserved for the Karens. Three hours brought us to this place without fatigue, other than exposure to the sun, but to which I am getting inured. On the way, I stopped a few minutes at Shat-kwen goung, which is a hill close to the river, composed almost entirely of shells. Several persons are employed in digging them out of the steep sides of the hill for the purpose of burning to make lime. They are found, almost unmixed with extraneous matter, immediately under a thin coat of loam, sufficient however for the nourishment of a thick forest. The place where I found them at work, though far above high water, is still at the foot of Nantoung, a mountainous ridge that runs down to the water's edge. The shells resemble most those found imbedded in the limestone rocks of the Mississippi valley—principally what are denominated *Pectines*, less than an inch in diameter, though a few solitary oyster shells, uncommonly large, are wedged in among them. The Burman tradition connected with the formation of this mountain is sufficiently marvellous. "The shells were brought here," say they, "by the great bird H, tu-lon-ga—a bird so powerful and ravenous, that it made war on cities and devoured their inhabitants. On leaving the neighborhood of this mountain, it flew to the city Puh-gan,* and was prevented from destroying it at once, only by the king offering to furnish it daily with a virgin princess for food. During seven days, the contract was punctually performed; but at the end of this time, the king's son killed it with a bow and arrow." I know not but this is a fair specimen of what a Burman treasures in his mind for truth.

Telling Moung Shwa Moung the shells were probably brought there at the time of Noah's flood, I bade him relate the history of that event; and this account afforded them a subject for conversation the remainder of the way.

KAREN VILLAGES.

On my arrival here, I despatched Kothah-byoo and Moung Long without delay, to explore the head waters of the stream for Karens. Soon after, the head man of this village came and asked for tracts; and I am sorry for not adhering to my original plan of taking two thousand with me. The twelve or thirteen hundred have gone off, and they seem in greater demand than ever. We had several men from the village at worship to night, and they were more than commonly attentive, and promised to consider and examine our religion.

I sometimes groan for success; but to be a pioneer is a privilege, and should no apparent success attend, it is no less my duty to labor. The work is God's and must ultimately succeed. The time, manner, and instruments, by whom that success shall most eminently appear, are known only to him, who "worketh all things according to the counsel of his own will."

The Sabbath brought the mission boat from Tavoy with a supply of tracts, and periodicals to gladden my heart, from America. Several Karens also arrived in the course of the day, with whom we had some interesting conversation.

23. We found our Karen visitors, after being under way about an hour, who were waiting to furnish us with a canoe on arriving at the head of tide water, the mission boat being too large to proceed further. A single canoe received us all; and after a long ride on a stream sometimes so shallow that the men had to lighten the canoe to pass the shoals, and in others 15 or 20 feet deep, with an abundance of wild scenery on its banks, we reached the house, in which I am now seated. The man with whom I was most interested yesterday proves to be the head man of the Karens on this creek.

It appears he had previously heard part of an "Investigator" read by some Burman with whom he met, and he professes a wish to know more. The first object that struck me on coming into the house was a little bamboo shell or cage, with offerings in it for demons. I told him demon-worshippers would go to hell; and gave him to understand such foolish things ought to be put away at once; but he told me he wished to learn more of our religion, and increase in knowledge gradually. We had several about us before dark, who kept us talking or reading to them until worship, when I addressed them from Luke xix, 9—"This day is salvation come to this house." Two men manifested considerable interest; but the people here are Boody

*Puh-gan, an ancient city on the Irrawaddy, mentioned in Mr. Judson's Journal.

lists as well as demon-worshippers; so Satan rules supreme. I feel confident, however, that his reign is short with the Karens—They have an ear to hear.

24. Was occupied with various little companies of Karens that came, and with visiting several houses in the settlement, where we ever found attentive hearers. There are about thirty houses belonging to the valley, in which the head waters of Palow creek rise; but more than two or three are not found together, and rarely more than one. Excepting two or three families the inhabitants are all of the Meat-khyeen nation.

25. Before starting this morn. for the En-boung Karens, one of our most interesting hearers with his wife, brought a present of rice, eggs, and plantains, which are most acceptable as being an indication of their favorable regard for the truth. We passed fourteen houses to day in the Palow settlement, among which we made four considerable halts. Ko-Thah-byoo literally used all diligence in preaching at the houses as we passed along. The people were attentive, but Christianity is wholly new to them, and I fear, much is not understood—the more so, from the fact that our Karens are not well understood by these Meat-khyeens. So far as I can judge, the languages of the two nations differ as widely as Latin and Greek. Many of the Meat-khyeen tribe understand the Meat-thos, because the two languages are nearly alike. Moungh Sha-htoo says the Meat-khyeen sounds as foreign to his ear as Chinese. It is a fact worthy of noting, that while the Meat-tho is very generally understood by Meat-khyeen men, the reverse is not true in respect to the other nation.

26. Was absent in going from house to house in the En-boung settlement. It embraces but nine houses, and the people are all Meat-khyeen, who understand so little of Meat-thoo, that Burman was our principle medium of communication. We met with several, however, who appeared well, and promised better; but the "Lord knoweth the heart."

27. Before leaving the house where we slept last night, one of the two men, heads of the families that compose its inmates, asked for a tract, urging that he could read and wanted a book of his own, the one already allotted to the house, being claimed, it seems, by his associates. They listened with much interest to the language I addressed to them at parting, and were, on the whole, highly interesting individuals.

CURIOUS DWELLING AND DISCIPLINE.

On reaching the first houses in the Tam-men-ma-tsa settlement, we were informed that nearly the whole of the inhabitants had gone to a "feast of bones," at Pyee-khya creek; but, added an informant, "there is one of your disciples in the village, who has not gone." I of course soon took a guide to where our disciple lived, and was surprised, on approaching the house in which I am now seated, to see a large building with graduated roofs built on the model of a Burman temple. I found the internal arrangement as singular as the external appearance was unexpected. The first room like an outer court, incloses a more central one, which in its turn incloses a third, and each with a floor raised a step or two above the more external one. The apartments are separated from each other by partitions of mats, about four feet high. The whole is finished in the highest style of which this people are capable, and the central room furnished with a tin chandelier of foreign workmanship, suspended from the roof. This apartment has a shelf running round the top of the partition, which was well furnished with flower-pots, in the custom of religious Burmans, and, on one side, a small temple, some two feet high, with five or six graduated roofs, and bearing the marks of a work of considerable ingenuity, and as I judged, beyond Karen skill. There I found one disciple, a man with short hair and a white upper garment, like a religious order, among the Burmans, large white pantaloons, like a Parsee, and eyes like the eyes of a maniac. He professed, on being questioned, to have worshipped the "one God," for seven years, sometimes saying he heard of God by means of the English arriving in Tavoy at that time, and at other times boasting "I was taught by no teacher; I was taught by the Spirit of God himself."

Pointing to the little demon temple I inquired, "is not that connected with the worship of demons?" "No, we have broke off such things as that," was the ready reply. Soon after, a Karen from a neighboring house came in. "For what purpose," I demanded, "was this building erected?" "To worship in he answered. "What do you worship?" "That demon temple, he rejoined, with the Christian books on the top of it. We assemble in this outer court, one that can read, reads a portion of the books, and then the books

are placed on the top of the temple, when we all fall down and worship." On asking to see the books, he brought me a bundle of tracts, carefully tied up, including a copy of Matthew. I told him they ought to do as the books said, and worship the God they revealed; but not worship the books. He replied "the teacher told us," pointing to our "disciple" that sat smiling near.—When worship-hour arrived, we found that eight men had assembled from the settlement, most of whom gave us their undivided attention, and approved apparently of all we said. After our religious exercises closed, I asked, "are you determined to go to hell?" and when they replied in the negative, I added "then destroy that demon temple." At this point, the "teacher" in white prostrated himself and made a short prayer in Karen, for the spread of Christianity.

After a short interval, I again resumed the subject of demon worship. On their promising to abandon every thing of the character, I continued "unless I see you destroy that demon temple, I shall not believe you." The matter was now referred to the teacher, as being a thing under his control. He said, "do as the great teacher says." No sooner were the words spoken, than one of the men, jumping up, exclaimed, "I will burn it then;" and in a few minutes, Ko-Thah-byoo, who had laid down to sleep, was preaching to the little circle assembled round its blaze. A large white umbrella also adorned the room, for the use of which I began now to inquire; when I learned that on spreading it out, "the teacher" saw the demons in it! This, I of course condemned to our auto-da-fe. Next appeared two frames of palm-leaf shades, used by Burman priests, but covered with white cloth—then a large bunch of rattans, loaded at one end with lead, and used, as I was informed, to beat demons out of their unfortunate possessions; all which were condemned to the flames. I now asked, "is there any thing more?" "The cap only," the teacher replied; and seeing this adorned with rows of green beetles, I reserved it for a curiosity.

Conversing with the teacher, after these things were over, he remarked, "teacher Boardman told the Karens before he went to Maulmein, to build zayats every where, and worship according to the books. We talked with each other in respect to the form of worship; and having no one to teach us, we devise this way ourselves." I directed them to keep the zayat for the service of God, in which they should assemble frequently, but more particularly on the

Sabbath, to read the Scriptures and pray to the Eternal God. The leading man however, seems an odd mixture of villainy and insanity, who has acquired a powerful influence over these credulous Karens by his magical practices; and I fear little permanent good will be effected, without the use of permanent means.

FRANCIS MASON.

Indian Stations.

VALLEY TOWNS.

Extract of a letter from Rev. E. Jones.

I consider the mission at present quite interesting, and in a condition to require the best counsel with regard to the mode of operations, and especially with regard to the means of support. The field is wide, and is still extending. Attention to the word of God is still increasing, and the need of more native help increases in the same proportion. I hope to receive the orders of the Board to employ three more native brethren. Our br. Bushyhead is willing to devote his whole time to the work; and I trust his labors will, as heretofore, be accompanied with the demonstration of the Spirit. He is capable of greater improvement than those who speak Cherokee only, as he understands and can read English books, so as to acquire knowledge from them.

Our Cherokee brethren continue to be very useful. The gospel, through their means, is carried to many distant places, and I trust we can still say that the Lord is pouring his blessing on the united labors of the station. There are, I think, as many serious inquirers now, as there were nine months ago, although between 60 and 70 have been added to the church. Several distant settlements are desirous to hear the gospel, whose wishes we cannot gratify.

On Sabbath, Dec. 23, we baptized one full Cherokee man, and a woman related, her experience to the church and was approved. There are some others, who, I expect, will soon be candidates for the sacred ordinance.

With best respects, I remain,

Your servant in the gospel,
EVAN JONES.

WESTERN CREEK NATION.

A letter has been received from Mr. Lewis, missionary at this station, dated Dec. 19, 1832. He says, "Since I last wrote, I have had the pleasure of receiving 12 members into the church. Nov. 11, I baptized

19 persons, and, Dec, 9, two others. One of the 19, baptized in Nov., was a daughter of old Gen. McIntosh, and one of the most influential women in the Creek nation. I baptized her grandmother the month before, and a white lady from Tennessee. Since the Muscogee Baptist Church was constituted, we have received 52 members—11 natives, 39 Africans and 2 whites." The Sabbath school numbers 74, as the general attendance; and 300 is the usual Sabbath congregation. A plan having been formed to erect a house of worship at the station, Mr. Lewis says, "the most influential men in the nation have already requested a place to sit, in the gallery. They will also attend the Sabbath school."

DONATION FROM THE AMERICAN TRACT SOCIETY.

At the meeting of this society in January, a grant was made of \$1500 to the American Baptist Board, for the purpose of printing tracts in the Burman language. In view of the extensive utility and urgent call for "religious writings" throughout the Burman empire, this generous aid will be viewed as peculiarly providential, and worthy to call forth the sincere gratitude of the churches. A similar donation of \$1000 was made in May last, for the same purpose. While the Tract Society is thus extending its sacred influence to every region of the globe, it will be the constant prayer of the Christian community, that in all its acts it may meet the divine blessing, and be attended with increasing success.

A REPRESENTATIVE FROM EACH BAPTIST CHURCH IN AMERICA.

The following statements, by the editor of the New York Baptist Repository, certainly deserve attention. If the plan is impossible, let it be shown to be so. But if, all things considered, it bids fair to promote the interests of Christ's kingdom, it ought not to be suffered to lie unattempted. Christian obligation requires us to examine it, and, if it contain no flaw, Christian duty requires us to act upon it.

Those of our readers who have attentively read the appeal from our dear missionary brethren in Burmah, will recollect that they suggested the idea that every church in this country should have a representative sent abroad as a missionary among the destitute. At present this is impossible; but the possibility is much nearer than many imagine. There are now not far from five thousand Baptist Churches in the United States. We will leave out one half as not being able to do any thing for the support of missions. Then we have two thousand five hundred,

who can do something. Let us lay a plan embracing both the foreign and domestic missions, and if the churches will adopt it, then we have done with agents to go forth and gather the scanty offerings of our denomination:

1. It is a known fact, that a missionary can be supported either in India or America, for about \$400 per annum, after he is on the ground. Native teachers or preachers can be supported for \$100 per annum in Burmah. Many of our home missionaries need only one or two hundred dollars per annum, the rest being furnished by the people where they labor. This variety of amount required, is admirably suited to the means of different churches. A small church may have a representative abroad for \$100, while a large wealthy church may have one or two representatives at 4 or \$500.

Individual Christians may also send representatives.

2. Let an estimate be made of the ability of 2500 churches above mentioned, and see how the matter will turn out. To those who know the condition of our denomination, the following will not appear unreasonable or visionary:

There are 200 Baptist churches which are able to raise from 3 to \$500 per annum for the support of a missionary, besides other calls for religious charity.

Averaging them at \$400, the amount is \$80,000

There are 306 churches who can raise \$200 per annum in addition to other calls, which amounts to \$60,000

There are 1000 churches who can raise \$100 per annum which is \$100,000

\$240,000

There are 1000 churches that can raise \$50 per annum which is \$50,000

Here then is provision for 1500 representatives, requiring from 1 to \$500 each for their support, and a fund of \$50,000 to defray contingent expenses, printing Bibles and tracts, and paying the passages of missionaries to the fields of their labor.

It is possible some may be amazed to see near \$300,000 per annum set down for the support of missions by the Baptists in America; but let them read on a little further before they decide against it. There are only about 65,000 Baptists in England; but, for foreign and home missions they raise not less than \$60,000 yearly; and if they, ground down by taxation and tithes, can pay equal to a dollar each, we can do the same. Here, may then, we say, is proof that it can be done. But again, Baptists in this country purchase ardent spirit, wine, porter and cider enough to pay the whole amount. Abandon the use of all such useless articles, and there is a clear saving of all that is wanted. We stand securely entrenched on ground from which we never can be driven; and if the friends of

missions will act on this theory, and make it a point to have the churches adopt the plan here specified, the missionary work will go forward with an impetus hitherto unknown.

Should the two missionary Boards employ a suitable number of agents to go up upon the length and breadth of the land, and to lay this plan before the churches, with their sanction, no one can hesitate for a moment at the results. And there is much meaning in those three letters, T R Y.

MISSIONARY FEELING IN ROCHESTER, N. Y.

The zeal for missions, which has, for a considerable period, characterized our brethren in this place, seems to remain unquenched. In the Sabbath school connected with the Baptist church is a "Youths' Foreign Missionary Society," formed for the purpose of sustaining a native teacher in Burmah. A letter dated Jan. 7, 1833, detailing some missionary resolves of the church, says, they have "accomplished the noble object of their association; and renewed their covenant with God and with one another, to effect by Divine assistance, the same end in the year upon which we have just entered. This is embracing the principles, indulging the spirit, and forming the habit, of benevolent action in the proper period of life. What a vast amount of good may such societies eventually achieve in the world."

The following are the resolutions referred to above:

Resolved, That the success which our Divine Lord has given to our efforts in this blessed cause during the past year, elicits our *highest gratitude*, and calls forth renewed energies for the salvation of the *heathen world*.

Resolved, That the success which has attended our collections for the Burman Mission the past year, has fully tested the *great efficiency* of our present systematic plan of *monthly pledges*.

Resolved, That by the blessing of God we will endeavour to support, for another year, a Missionary in Burmah.

Resolved, That the extended field which is opening in Burmah, France, and other portions of the world, so urgently pressing its claims upon the Board of our Foreign Missionary Department for their aid in sending them the *word of life*, demands our prayers, our holiest sympathies, and our united and increased efforts to sustain their operations.

N. Y. Bap. Register.

ABSENCE OF THE TREASURER.

On Thursday, Feb. 21, Hon. Heman Lincoln, Treasurer of the Board, sailed from Boston, to visit the Valley Towns Station, the residence of Rev. Evan Jones. This visit the Cherokees have for a considerable time been expecting; and we trust it will be beneficial to the interest of the cause. The Treasurer will be absent from the Rooms about three months. In that interval, remittances by draft should be made payable to Levi Farwell, Esq., Assistant Treasurer.

ORDINATIONS AND NEW CHURCHES.

ORDINATIONS.

MR. HENRY SHUTE, ord. evangelist, at Richmond, Va., Oct. 9, 1832.

MR. DANIEL BALDWIN, ord. pastor at New Milford, Con., Nov. 27.

PROF. JOHN WAYLAND, of Hamilton College, ord. evangelist at Clinton, N. Y., Jan. 3.

MR. SAMUEL GILBERT, ord. evangelist at South Hampton, N. H., Jan. 16.

MR. W. B. KELLY, ord. evangelist, at Peeling, N. H. Jan. 31.

MR. JACOB GRANTS, ord. pastor, at Burlington, N. Y., Jan. 23.

MR. D. D. PRATT, ord. pastor of the Baptist church at Nashua Village, N. H., Jan. 23.

MR. S. CUTTING, ord. at Moriah, N. Y., Jan. 24.

REV. ADDISON PARKER, inst. pastor at Sturbridge, Mass., Feb. 10.

NEW BAPTIST CHURCHES.

In Boon Co., near Thorntown, Ind., a church of 10 persons was constituted in Oct. 1832. Also another, of 9 members, in Tippecanoe Co., Ind., in Dec.

At Norristown, Pa., a church of 50 members was organized Dec. 13.

In Russia, Herkimer Co., N. Y. a church was constituted of 16 members, Dec. 18.

In East Thomaston, Me., a church was organized Feb. 2.

Operations of other Societies.

Rhenish Missionary Society.

HOME PROCEEDINGS.

The society publishes a missionary sheet, which counts 12,706 subscribers. There are many towns and villages in Germany, where this religious gazette is more read than any political journal. At Berlin, it has 1725 subscribers; at Bremen, 311; at Dresden, 325; at Nuremberg, 300; at Peterwaldau in Silesia, 800; and in the valley of the Wupper alone, 200. This great number of subscribers to a Journal published in a style which is very simple, and as its editor lately observed, "adapted for the peasantry," may serve to indicate the degree in which the Christian spirit prevails, in a good part of Germany.

The profits of this publication enabled the Committee to begin the building of a Mission House; but as these profits were not adequate to the completion of the edifice, some Christians of Elberfeld have lent, without interest, the sum of 20,000 francs.

OPERATIONS IN SOUTH AFRICA.

Here the society have an interesting settlement at New Wupperthal where a considerable number of the surrounding heathen are collected under certain voluntarily assumed obligations, such as the observance of the Sabbath, and attendance on worship. The following account of the Christian spirit which pervades the settlement is an exhibition of what missionaries are every where witnessing throughout the world.

Christian spirit which pervades this infant settlement. After midnight, I took a turn in the garden, to satisfy myself that all was safe, when I was arrested by some sounds which issued from one of the huts of our people. On listening, I found that they proceeded from a woman pouring out fervent prayers before God: she sought forgiveness of her sins, which she confessed one by one: she thanked him for his love, and above all for sending his Son into the world: she prayed for me and my fellow-labourer with such simplicity and fervor as deeply affected me. What a full reward are such feelings for our labors and pain! On gently opening the door I saw by the glimmer of a little fire in the hut, the aged woman Trey on her knees. This widow, who was born in the country of the Caffres, has come among us with an earnest desire to know God.

We have had to-night a dreadful storm, without rain: the thermometer was at 114

degrees. I rose to witness the scene. How majestic the spectacle. The ridges of the rocks were all on fire; and such was the violence of the thunder that all our people rose and stood before their habitations, in contemplation of the grandeur of the scene. We visited their huts, to improve the occasion, by discoursing with them on the divine perfections. Sitting at the front of our house on our return, I soon heard, from a neighboring hut, the hymn which begins with the words "Jesus sinners will receive," which we had taught our people a short time before. This hymn lifted up my soul to the Lord, and I could bless him for his unspeakable mercy in covering all my stains with the spotless robe of his perfect righteousness.

Meeting a slave early this morning, I asked him if he knew who made the rocks, and woods, and mountains around us; "No," said he: "no one has ever spoken to me of this. I did not know that those things were ever made." I then spoke to him of the living God. When I told him of the love of Jesus to poor slaves, he was affected even to tears. When I ended, Alkaster, who is a member of our settlement and accompanied me, told him how happy he had been since he had heard daily discourse concerning God and the love of Jesus Christ to poor heathens, I thanked God from my inmost soul, on hearing this confession of Alkaster, and felt assured that the Lord had begun his work of grace in him.

I read the laws of the settlement to eighty natives, lately arrived in our valley; and desired them to touch my hand, in token of the promise which they had made to observe them. I then introduced to them the Hottentot Gerta Loew, as their superintendent; we have reason to be fully satisfied with him, and are well persuaded that his heart is changed.

The colonists, chiefly descendants of French refugees, have formed among themselves an auxiliary society in support of the missionary labors connected with their valley. It was the design of the parent society that Mr. Bisseux should proceed, in company with Mr. Pellissier, to the Bechuanas; but the auxiliary committee have earnestly requested that he may remain at his station, as a wide field was open before him: there being from seven hundred to eight hundred heathens in the valley and its neighborhood, and many others a few leagues distant.

This missionary society is about to send five additional missionaries to South Africa.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from Jan. 23, to Feb. 25, 1833.

From the Bap. ch. and soc. in Hardwick and Greensborough, Vt. for Bur. Miss. per Elihu Brunson, Treas.	33,83
Second Bap. ch. and soc. in Sandisfield, for Bur. Miss, per Nath. Stowell, Treas. of Bap. State Convention,	9,45
John E. Jackson, Aurora Co. Ohio, for Bur. Miss., per Rev. B. Rouse,	8,
Thomas Edmonds, Esq., Executor, being a legacy from Miss Ann Shepherd, late of Charlestown, Mass.	50,
Bap. ch. and soc. in Eastport, Me., collected at monthly concerts of prayer, 24,45; avails of old gold, 1,80, per Rev. Phinehas Bond, Pastor,	26,25
Mr. Ezra Blake, Wrentham, 1,; Ezra Blake Jr. 1,	2,
A Female friend in Attleborough, being the avails of gold beads,	4,
per Rev. J. E. Furbush,	6,
Halifax, (N. S.) Ladies' soc. for aiding the Bur. Miss.,	149,78
per Mrs. S. Binney, Sec.,	
Mrs. E. L. B. Wright and her daughters, being the avails of jewelry, for Bur. Miss., per Rev. Henry C. Wright,	25,
Mr. E. Hawkes, for Bur. Miss.,	3,25
General Committee of Bap. Churches in Charleston Association,	
S. C. contributed by Churches and Societies, for For. Miss.	213,
Bap. ch. Charleston, S. C., contributed at month. con. of prayer,	40,
per A. C. Smith, Treasurer Gen. Committee, by letter,	253,
Utica Bap. For. Miss. Soc. for Bur. Miss.,	100,
do. do. do. for Bur. bible,	100,
per H. B. Rounds, Esq. by letter,	200,
A few friends of Missions and retrenchment in Mount Vernon, Me., for For. Miss., received from Mrs. A. T. Drinkwater,	
Mount Vernon, per Mr. Theo. Holbrook,	10,
Mr. David Clark, Philadelphia, being a per centage on profits of last edition of Watts and Rippon's Hymn Book, for Bur. Miss. per Rev. J. L. Dagg, by letter,	10,
Mr. Clarke has formed the design of giving hereafter 5 per cent of the profits of this publication to the Bap. Gen. Convention, for Foreign Missions.	
O. Starkweather, Esq. Pawtucket, 10, ; Mrs. Mary May, 1,	11,
enclosed from O. S.	11,
Church in Chesterfield, collected at con. of prayer, for Bur. Miss.	3,
Mrs. Willard, do.	1,80
per Rev. Benj. Willard, by letter,	4,80
First Bap. ch. of Pittsburgh, collected at monthly concerts of prayer for Bur. Miss., per S. Williams, by letter,	17,
Bap. State Convention of Alabama, for For. Miss., per Temple Lee, Treas.	124,50
A Female member of Pawtucket ch. being the avails of "self denial, and a string of gold beads," for For. Miss., per Remember Kent, Esq.,	5,
Salem Bible Translation and For. Miss. Soc., viz:	
For Missions,	885,
" Education of a child to be called Priscilla Williams,	25,
" " " " " Ann Judson,	25,
" " " " " Francis Macomber,	25,
" " " " " Harriet Emma Ober, Ind. girl	13,
For Burman Tracts,	27,
per J. Moriarty, Esq., Treas.,	1000,
Lady of Portsmouth, N. H., for Bur. Miss., per Rev. B. Stow,	1,
Mr. Luther Fay, for Bur. Miss.,	1,
A member of Chas. St. ch., lately deceased, for Bur. Miss., per Dr. Sharp,	200,
Mr. Mark Pearson, of Alton, Ill., for Bur. Miss., per S. Pearson, Esq.,	10,
Bap. Ch. in Bangor, Me., collected at monthly concerts of prayer, for Bur. Miss., per Royal Clark, Esq.,	15,
Rensselaerville Association, for printing the Bible in the Bur. language, per Chas. Pohlman, Albany, N. Y.	105,40

HEMAN LINCOLN, Treasurer.

THE

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No. 4.

MEMOIR OF MR. ENSIGN LINCOLN.

The subject of this Memoir was born at Hingham, Massachusetts, January 8, 1779. He was the youngest of nine children. His connexions sustained a reputable character for good sense and probity, and several of them have enjoyed a large share of the public confidence. His opportunities for early education were uncommonly good for the period, and his subsequent history has shown that he did not permit them to pass unimproved. He enjoyed, besides, the unspeakable advantages of religious training, and impressions were made upon his mind coeval with the first developements of conscience and reason, the results of which were visible through life. To the sanctified influence of such an education must be attributed much of that peculiar figure and coloring of temperament which distinguished his character, and made him an object of such universal and uniform esteem. In infancy and childhood his mind was subjected to that moulding agency, which no one can apply with so much wisdom and effectiveness, as a discreetly pious *mother*. She taught him the duty of prayer, and previously to the age of ten years, he habitually used those forms of prayer which she furnished him. Afterwards he laid aside the formularies, and uttered his own desires in his own language.

At the age of fourteen he came to Boston, and entered the office of Messrs. Manning and Loring, as an apprentice at the printing business, where he acquired and maintained a high reputation for conscientiousness, sobriety and fidelity. He attended the ministry of the Rev. Dr. Baldwin, and from his lips received those holy instructions which were ultimately blessed to his conversion. The impressions of his childhood were renewed and deepened, and he soon began to discover the nature of sin and the condition of his own heart. In his private diary, commenced about this period, he has given an account of his opening convictions, and of the views and feelings which he entertained in reference to his personal depravedness. Possessing naturally a very amiable disposition, he had, as the results of a religious education and a tender conscience, superadded nearly all the external formalities of a religious life. Consequently he had conceived his condition to be very fair and encouraging. But as his mind became enlightened by the Spirit of truth, he found that he had mistaken not only the nature of religion, but also his own standing in the sight of God. He soon discovered that mere abstinence from external improprieties was insufficient to secure the blessings of salvation; and learned the necessity of that renewing of the heart, which is indispensable to life and happiness. His prayers assumed a new aspect; for he now prayed *as a sinner*, with a sense of his need, rather than as a self-righteous duty. His convictions,

though deep and effectual, partook nothing of the spasmodic character, but were the result of the great truths of the Bible, gradually opened to his mind and gradually believed.

After a season of anxiety, prayer, and investigation, he became aware that his feelings and views had undergone a considerable change; but a long period elapsed, before he admitted the persuasion that this change was regeneration. Others immediately discovered satisfactory evidence that his conversion was genuine; but his own diffidence was excessive, and repelled the most distant intimation of the probability of such a fact. His experience did not correspond in its *details* with the experience of others whom he considered as excellent models of piety, and he thence concluded that it could not be the product of the Holy Spirit. How common this mistake! How often injurious! As a consequence of this misapprehension, Mr. Lincoln suffered exceedingly from darkness. Though in many respects, he was to others an eminent pattern of piety, yet he enjoyed none of the comfort of hope, and could not be induced to make a public profession, because his religious exercises did not conform to the standard by which he was predetermined to gauge them. He evidently delighted in the Scriptures, for he read them much and attentively. He loved devotion; and was accustomed to repair to the office an hour earlier than his fellow apprentices, that he might have time and retirement for the purpose of communion with his Heavenly Father. His life was entirely consistent, and all pronounced him a Christian. But he considered them all mistaken; and it was not until he learned to look at the *results* rather than the *modus* of experience for proof of conversion, and to compare those results with the requisitions of the gospel, rather than with delusive living models, that the mist went up from his mind, and he was constrained to admit that grace had renewed his heart, and brought him into the relationship of a son and heir of God. The relief to his mind was indescribably great; and though his friends derived from this change no new proof of the reality of his interest in Christ, yet they rejoiced for his sake, and for the sake of the cause of piety, which they foresaw would find in him a pillar of unusual strength.

In the year 1799, at the age of twenty, he was baptized by Dr. Baldwin, and became a member of the Second Baptist Church in Boston. Here he gained the esteem of his Pastor and all the brethren by his affectionateness of manner, his meekness and simplicity of deportment, and his uniform fidelity to his covenant engagements. It has been said concerning him, that "he was a member of a church several years before he participated in any of its deliberations, from a feeling that it was indecorous to obtrude his opinions on those who were more aged, and had more wisdom and experience than himself. And it was not till a friend spake of him to his venerable Pastor as a young man of talents and great promise, that he was drawn from the shade in which he had voluntarily remained."*

He continued his connexion with the Second Church, until some time after the constitution of the Third Church in Charles Street, to which he felt it his duty to remove his relation. His motive was to assist in strengthening and building up that interest, which was then feeble; and that his usefulness was as great, as his intention was disinterested, testimony can be given by all who were associated with him in the same enterprise.

It was not generally known that his mind had ever been seriously occupied with the idea of engaging in the public ministry, and it is quite probable that he would not so soon have attempted to preach, had not providence seemed to conduct him into the pulpit by a way which he could not question to be the path of duty. The Rev. Mr. Sharp, then of Newark, N. J., had engaged to supply the pulpit of the Church in Charles Street, on the first Sabbath in September, 1811. "But unavoidable circumstances prevented. And as the church had agreed, from its organization, always to assemble for worship, whether they

* Dr. Sharp's "Tribute of respect to the character and memory of Mr. Ensign Lincoln;" from which several extracts are made in the course of this article.

were favored with a minister or not, Mr. Lincoln was requested on that occasion to direct the services. He complied with that request; and more perhaps to the surprise of himself than of others, preached two very acceptable and interesting sermons." From that time till his death he preached frequently; and his labors in that department have been recognized as productive of great good to Zion. Though repeatedly and urgently importuned to receive ordination, he always declined, desiring no distinction beyond that of usefulness as a lay-preacher, in connexion with the important secular business in which he had engaged.

When the church in Federal Street was constituted, in 1827, he was one of the foremost in the colony that undertook that promising enterprise, and his energies were prayerfully and perseveringly devoted to its promotion.

His death, which occurred December 2, 1832, was preceded by sickness of about two weeks. For several days at first, no special anxiety was felt concerning his case, either by himself or his friends. His indisposition was slight, and was considered as resulting chiefly from severe affliction in his family—the extreme illness of his only daughter, and the sudden death of a beloved son. But it soon became apparent that disease was secretly preying upon his constitution, and no effort was spared which skill and affection could make, to arrest its progress and repair its ravages. But its hold on the living organs had become too deep to be dislodged by human means, and the disorder speedily assumed a type of acuteness that discouraged all hope, and threw a gloom over a large circle of anxious minds. Mr. Lincoln himself became satisfied that his end was near; but he betrayed no emotion either of regret or gladness. His medical attendant has since remarked, that although his sufferings must have been severe in the extreme, yet no one present could discover, except by inquiry, that he was afflicted with the slightest pain. His anxieties and conversation had no connexion with his own case, but were appropriated to subjects of higher moment. He knew whom he had believed, and therefore felt no apprehension about the future. His worldly business, extensive and complicated, and his children, already motherless, and about to be fatherless, he calmly surrendered into the hands of a faithful God. Consequently he was tranquil, and waited the issue with simplicity and meekness. His last hours were precisely such as any one who understood his peculiar Christian temperament would have anticipated—placid, serene and cheerful. "It was," says his physician, "a glorious scene." By his death, as well as by his life, he glorified God.

A short time before his dissolution, he remarked to a friend; "If I should live to the age of Methuselah, I could find no better time to die." Another quoted the words of the apostle, "*To you therefore that believe he [Jesus] is precious.*" "Yes," he replied, "*he is precious,*" and then repeated a favorite stanza:—

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

To an inquiry whether he enjoyed the presence of Christ, he readily answered, "The Saviour promised to be with me a great while ago, and he will fulfil every word. *When I pass through the waters, he will be with me; and through the rivers, they shall not overflow me;—when I walk through the fire I shall not be burned, neither shall the flame kindle upon me.*" To another friend who said, "I am glad that Jesus is with you," he replied, "Yes; *he is the chief among ten thousands, and the one altogether lovely.*"

About an hour before his death, he offered the following prayer:—"Blessed Saviour, into thy hands do I commit my spirit. Make me thine in the bonds of an everlasting covenant. Lovely, gracious Redeemer, what has been wrong, do thou forgive; what has been gracious, do thou record." Awakening from a light slumber, he repeated, with much emphasis, that sweet verse of Watts:—

"I asked them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to his death."

Being asked how he felt; "Oh, delightfully," was his characteristic reply. "What makes you feel so?" "The Lord reigneth; he will do infinitely well for me and mine. I feel entire confidence in his wisdom and goodness." A female friend said to him, "Jesus wants you to come and behold his glory." "Yes," said he, "not to behold his glory would be no heaven." Some one present commenced repeating the stanza:—

"There shall we see his face,
And never, never sin;"

when Mr. Lincoln immediately finished it—

"There from the rivers of his grace
Drink endless pleasures."

These are merely a specimen of the numerous expressions which are remembered by his friends with affectionate delight; but they are sufficient to exhibit the holy calmness and serenity of his soul, in prospect of an event which is seldom contemplated with such perfect composure. His end was peace.

In giving a portrait of our deceased brother's character, we feel no embarrassment on account of any deformity or defectiveness in his leading features. Among those who knew him, we hazard nothing in saying that the sun of the present century has not shone upon an individual, who combined so many of the excellencies which are requisite to completeness of character.

But as others, better qualified than ourselves, have well executed this service, we shall, in the remainder of this article, avail ourselves chiefly of their efforts. The subjoined paragraphs are extracted from a very judicious discourse by the Pastor of the Charles Street Church, preached the Sabbath after Mr. Lincoln's interment.

"No one who knew him, ever doubted his piety. And those who knew him best, had the best evidence of it. It was not in him a transient and fitful feeling. It was not a flame, merely kindled by the devotional ardour of others, and as suddenly extinguished. It burned purely, mildly, and steadily, without apparent intermission. He held habitual communion with the skies. Although he was extremely pleasant as a friend, and would converse cheerfully and freely, on the affairs of business, and the events of the day, as one who felt a rational interest in them, yet he could pass from these topics, without any apparent abruptness, to those higher and nobler themes in which he most delighted.

"But it was at home, in his own beloved family circle, where his piety shone with peculiar brightness. Those who had the happiness of an occasional residence with him, can bear testimony, how pleasant and acceptable he made his morning and evening devotions. His kind and pertinent remarks on the portion of scripture that was read, his unaffected simplicity, and his earnestness of manner, convinced every one that he was an Israelite indeed, in whom there was no guile.

"In him was the spirit of wisdom. Such of you as were connected with him under all the circumstances of this religious society from its formation until his dismission to the church in Federal-Street, including a period of twenty years, know well, how wise he was in counsel, and how prudent in action. There were occurrences in the early history of this society which would probably have ended in its disorganization, had it not been for the great discretion of the deceased, and a few others who were imbued with a kindred spirit. The blessing of the peace-maker was always his. When any unhappy collision ever occurred in the church, he never was the individual to increase it. No unkind remarks escaped his lips. He was a mediator between brethren. He loved to unite those who had been alienated from each other. And knowing that a soft answer turneth away wrath, he would not unfrequently use the language of entreaty, when in truth stern rebuke was deserved. He was extremely cautious

of wounding the feelings of others ; and when his own were injured, would say, "I might express my displeasure ; but I have concluded that when I come to die, I shall feel better that I pass it over." By silence, forbearance, and conciliatory words and conduct, he contributed in an uncommon degree to the peace and union of the numerous societies with which he was connected.

"A more modest, simple-purposed man never lived. His single aim was to be useful. If this were accomplished, it never seemed a matter of concern to him, whether he occupied a conspicuous or an obscure station. He was willing to take any position, assigned to him, if it only afforded the prospect of turning men from the paths of disobedience to the wisdom of the just. He knew, what many preachers have yet to learn—the extent of his talents. And he never stretched himself beyond his own measure. He never attempted to be brilliant. He never soared to a height which he was unable to sustain. Hence, he seldom, if ever, raised hopes which were disappointed. His hearers never expected any thing from his lips but what was characterized by piety, modesty, affection and good sense ; and these expectations were sure to be realized. He admired Cowper's description of a preacher, and answered well to the requirement in which he says :

"I seek divine simplicity in him
Who handles things divine."

"And the spirit which was so predominant in his ministry, was with him every where. He was never obtrusive nor overbearing. In his secular concerns, although firm, he was ever conciliatory, and gained the confidence and respect of all who transacted business with him. 'He has left behind him,' says one, who has paid an honorable tribute to his memory, 'many more noisy, ostentatious and presuming, but there are few who combine so many of the useful qualities with so much retiring modesty. There are few who have done so much good in so noiseless a manner.'

"He was always ready to every good word and work. If a plan of charity was presented to his notice, and he thought it would be beneficial to his fellow beings, he was prepared to promote it.

"It was indeed his honor to aid in the formation of almost all the religious and humane charitable societies that appertained to the appropriate sphere in which he moved. He was active in the organization of the Evangelical Tract Society—the Howard Benevolent Society—the Boston Baptist Foreign Mission Society—the Massachusetts Baptist Education Society, and other institutions of a similar character. To these he not only gave his name, but much of his time, and thoughts, and pen, as well as his property.

"His disinterested labors as a minister, are known to you all. He could say, in the confidence of commanding the belief of the most sceptical, 'I seek not yours, but you.' No one could accuse him of being an hireling, for he labored without fee or reward. Few men preached more frequently, more acceptably, or more successfully. He was constant in season and out of season : and he did not labour in vain. Few if any of our settled pastors had the satisfaction of being so extensively useful. The churches of our denomination at Lynn—East Cambridge—Cambridge-port—Roxbury—South Boston and Federal Street, were more indebted to him for their formation and early progress than to any other minister. Others gave him their countenance, and were occasionally fellow workers with him, but he was the principal and most efficient instrument. Nor were his labors confined to the vicinity of Boston. Many churches at a distance will long and affectionately remember his timely and useful services."

In addition to this unequivocal and honorable testimony, we take the liberty to introduce extracts from a few communications addressed to the Hon. Heman Lincoln, a most endeared friend and associate of the good man whose departure we lament—whose spirit and example we admire.

The first is from the pen of a gentleman in a southern city, who was a fellow apprentice with Mr. L. in the office of Messrs. Manning and Loring :—

"And is he gone to his rest! I shall never look on his like again in this vale of tears. I have the happiness of knowing many excellent men and women; but our departed friend has for thirty-five years stood before me in all the intercourse I have been permitted with him, and all I have otherwise known of him, the most perfect exhibition of the Christian character that has ever been presented to my contemplation, in narrative or in fact, since our divine Master ascended to his rest and his glory. Though my personal intercourse for many years has been but very occasional, his image has seldom been long absent, from the days of our boyhood, when his early, but deep-toned piety was sufficient to impress and control a bevy of thoughtless boys, of whom I was one, and for which I trust I have reason to bless my gracious Master. It never was, and it never will be, possible for me to describe the sensations produced by many interviews with him I have been permitted to enjoy, and in meditating on what has from time to time come to my knowledge in regard to him. His expression, which you relate in the last scene of this mortal tabernacle, "delightfully," is so characteristic of the religion of his life, that it came with most overpowering force. And all is most natural, while it is most vivid. The doings of divine Providence for the last two years, with him and his family, have been of a most marked and interesting character. When contemplating what God had done for his children, he might almost have been permitted the language of Simeon; and yet we beheld it, as a season when his counsel and his example were needed to bring forward the young plants of the kingdom to fruitful maturity. But our speculations are short sighted. Our God governs in love. He cannot be mistaken in what is good for his children, and his children's children.

The bereavement is of no ordinary character, and must be felt deep and long, not only by his interesting family, (to whom you will communicate my profoundest sympathies) but by an extensive community, who will hardly at once estimate the amount of their loss. But to my excellent relative, and friend, Edmands, I fear it will be almost overpowering. He has looked to and leaned on him, for more than a quarter of a century with a confidence entire and unwavering, while they have prosecuted their worldly affairs, and brought up their families in harmony and comfort.—I know your counsel and consolation will not be wanting to alleviate the shock and lighten the burden."

The following is from the Rev. Dr. Chapin, President of the Columbian College, D. C.

"But what shall I say? To speak to you of the worth of bro. Lincoln would seem, in one sense, as useless as to light a taper to increase the splendor of noon. Instead of mourning that he is dead, let us rather rejoice that he is gone to enjoy those mansions which Christ purchased for him by his own blood, and has long been preparing for his reception. What a mercy that there is a heaven of endless rest, for the believer! There is one trait in bro. Lincoln's character which, I think ought to be dwelt upon: I mean its perfection, not *absolute*, but *relative* perfection. From the time of his public profession of Christ until his death, what charge could have been sustained against him in any of the relations of life? What was the fault in him as a citizen, as a father, as a husband, as a printer, as a book-merchant, as a Christian brother, as an officer in the church, as a minister of the gospel? You have seen him in all these relations. And where did you ever find a man filling these relations so near to perfection? The christian *uniformity* of his character through so long a period, and in so many stations and trials, constitutes his highest glory. He had at his control an able pen, and an engine of vast power, the press. But did he in a single instance prostitute them to mercenary ends, or to worldly fame? How conscientious was he in wielding them in the cause of truth and righteousness! His press, instead of casting off poison to the soul, he made to produce many works in literature, in science, and religion, of standard excellence—works which may bless distant countries and remote generations. Let us be thankful that we ever had such a brother, and that we so long enjoyed his society, and that he has left so many monuments of the divine power of that gospel which made him such a blessing to earth and such a meet spirit for heaven."

The next is from the Rev. Thomas B. Ripley, of Bangor, Me.---

"I can hardly realize that that excellent man, your beloved kinsman, is now no more on earth. I can think of no individual whom I loved and respected more. He was, indeed, a good man. He *walked with God, and he is not with us, for God has taken him.* His piety was deep and steady and eminently practical. But why should I attempt to describe his character to one who knew him so well? Since his death, earth has appeared less desirable, and heaven more so, to you. Another cord which bound you to the earth is broken, and fastened to the skies.

How truly lovely and desirable such a life and such a death! Oh that every Christian might thus live! Then would men see in living characters the nature, design, and tendency of the religion of Christ. Oh, what a religion! how pure, generous, noble, benevolent and fraught with comforts—and at what an infinite remove it is, from every thing selfish, grovelling, impure, deceitful and proud! Oh, when will men learn what the gospel is; when shall it shine forth in the lives of its professors?

Have you read Robert Hall's *sweet* sermon on the death of Dr. Ryland? If you have not, do get it immediately. It is full of most charming thoughts. I can think of nothing in any other uninspired writer, so *exactly adapted* to your present state of bereavement. The conclusion of the sermon is of surpassing beauty and pathos. I can, in anticipation, and by the power of sympathy, rejoice in the joy you will experience, while reading that admirable sermon.

It appears very desirable that a Memoir of that good man should be prepared by some one who knew him well. His strict integrity, his uniform piety, his warm benevolence, his public spirit, his unspotted life, his seriousness, so distant from austerity, his cheerfulness, so removed from levity, his good will to all men, his delight in the saints, his labors to build up the kingdom of Christ, and the blessed *results* of these labors, already manifest in Boston and the vicinity and elsewhere, ought to be clearly held up to the public, to stimulate and encourage others. What he *was* and *did*, others may be and do, through aid from Christ, obtained in answer to prayer. Oh, may those of us, who survive be not slothful, but be followers of them (who through faith and patience inherit the promises.)"

We conclude these quotations with an extract of a letter from the Rev. Dr. Wayland, President of Brown University:—

"Not till yesterday did I hear of bro. Lincoln's serious illness. This evening, I have heard that he has already departed, and was this very afternoon to be removed to the silent tomb.

Most sincerely do I sympathize with you, his dearest friend, with his bereaved family, and with the afflicted church of Christ. How solemn, how unexpected this dispensation! He has been taken away in his full strength. He was one of those pillars of our Zion, which we thought could not be removed. Every one, and every thing leaned upon him, and no one felt that he would soon change. A chasm has been made, which I do not expect soon, if ever, to see filled. A standard bearer has fallen; who shall take his place?

Since his death was mentioned to me, I have been striving to think of one who was of more value to the church as a layman. I could not think of one. I have thought of clergymen; and the result was the same. There are truly official stations of importance, held by valuable men. But in them much depends upon the station; and this serves to fill up the man, if the man do not fill up the place. But you may look over a dozen cities before you find a man in a private station, who has cleared away around himself so large and so fertile a field of usefulness. I know of no man to fill up his place.

How many and how diversified were the excellencies which he exemplified! Every talent that he possessed was devoted most faithfully to his Master's service. As a man of business, conducting a large concern for a long series of years with unblemished reputation. As a disciple of Christ, meek, humble, peace-making, zealous, pure, just, holy, temperate, self-denying; and all this so

habitually and regularly, that any one who knew him would have been surprised to see him otherwise. When others were falling away, he was steadfast. While others were lukewarm, he was always fervent. While others were fainting, he was of good courage. And again, while others were zealous, he was always in the front rank, to cheer the advancing and yet repress the vain glorious. How warm his love to the saints! How universal, and yet how cordial his sympathies! And this was not only the case with his personal friends, but with every one who bore the name and exhibited the temper of the Christian disciple. His home was a resting place for Zion's travellers.

As a preacher, he was always impressive, judicious and pious. As a counsellor, prudent, cautious, yet not timid, sober and yet decided, his loss will long be felt in the various institutions with which he was connected.

When such men are removed, the blow falls heavily upon Zion. Thus will it be with you, and specially in the Federal Street Church. May God raise up others to supply the void which he has made."

As many of the friends of Mr. Lincoln are extremely desirous that a more extended Memoir, than would be compatible with the pages of a small periodical, should hereafter be given to the public, we have chosen to restrict this article within narrow limits. Could his character as a parent, a citizen, a man of business, a Christian, and a preacher, be fully and fairly exhibited by a skilful and impartial hand, we cannot question that the volume would meet with a ready sale, and be productive of extensive benefit.

CHRISTIAN DUTY.

There seems to be, in the minds of many Christians, a strange dubiousness in respect to the path of duty. The circumstances of their early education have rivetted in their bosoms an unreasonable determination to hear the voice of God so loudly that its meaning cannot be mistaken, before they will stir. They seem resolved to find Jehovah in the tempest, the earthquake, or the fire; while they forget the revealings of the still, small voice.

It cannot be doubted that there was a period, when clearness of evidence, similar to that which they now demand, was requisite. For example, in the primary modes of worship and the primary acts of human duty, we apprehend, man needed the converse of the Deity in Paradise to direct him. Abraham would never have performed such an act as he did, to test the purity and steadfastness of his faith, without a direct voice from heaven, making known the will of God. Noah would not have foreseen the coming flood, and provided a refuge from its waters, unless a merciful Providence had bidden him prepare for its approach. Moses would not have left the allurements of the Egyptian court, and taken upon himself the conduct of his brethren to the land of Canaan, if the voice had not come to him again and again, sanctioned by the miracle of the burning bush, the leprous hand, and the serpent-wand.

But in those days, men were placed in very different circumstances from those in which they are placed now. There was then no written revelation from which they might decipher, even with dimness, the will of God. If he did not make known their duty, provided it were at all out of the common course of things, by direct command from heaven, it could not be discovered. Hence the necessity for the frequent visits of angels to our earth; and for the frequent miracles that bore testimony to men of the existence and the purposes of Jehovah. How would the holy men of those times have rejoiced in a written revelation, like ours! It would have seemed almost to place them in the observatory of the universe, whence they could admire the past, foresee the future, and learn the way of duty, at any time, with a good degree of certainty from their infallible chart.

So unreasonable, however, have men grown in our days, that, with the experience of nearly six thousand years, the plain guidings of Providence, and the sunshine of revelation to direct them, they complain that mists hover so thickly around the path of duty, as to require a supernatural sun to penetrate them. They suppose God has a course, which he designs they should pursue, and that it, and it alone, will eventually tell most to his glory. But they imagine it to be so enveloped in uncertainty, that they cannot decide whether they are or are not doing his will, nor do they feel able to say, whether they are or are not in the precise sphere, where their talents will be most useful, and their efforts most successful. If they could see the "fingers of a man's hand" writing their duty on the wall, they would be satisfied. If amid a "light from heaven, above the brightness of the sun," a voice should tell them what God would have them do, they would do it. If the Almighty should pass by in the tempest, the earthquake, or the fire, they would understand that he had spoken. But how can it be, that that still, small voice, which they can scarcely hear at all, is the voice of God? And where shall they get faith to follow its summonings, when they are so indistinct and obscure?

Yet those same indistinct and obscure summonings are all we need, and all we shall ever have, to guide us into duty. And the reason is obvious—for we need nothing more. Our Father knew in what circumstances we should be placed. He understood how necessary it would be that we should be able to decide concerning our course of conduct; and we cannot, hence, for a moment believe that he left the data, from which we were to reason, imperfect. We would not ungratefully accuse him of leaving us in impenetrable darkness, or even in a bewildering mist, where his own glory, the peace of the universe and our own happiness, might be the price of such an oversight. No; far be it from us to cherish so ungenerous a suspicion.

But whence is it, then, that we are so often obliged to pray and wait, and pray and wait, for months sometimes, before we can resolve the question of duty? Why are we so long left in the dark, if God has truly given us all necessary light? Why—if we may be permitted to speak freely—we reply, the reason is simply this: we are unwilling to hear the voice of the Lord. We are reluctant to acknowledge that the course is right, which conscience and the divine word mark out; and while we pray and wait, hoping to make some other course right, or that God will somehow make a compromise with our reluctant spirits, the mists gather, and the clouds collect, and the light departs and darkness hovers. We bring the darkness by our unwillingness to see the path, on which the light so clearly blazes. We, perhaps, shut our eyes at first, and try to persuade ourselves that the hedges are full of thorns and nettles, and the whole way irrevocably overgrown with weeds, so that we cannot pursue it. And then we open our eyes a little, and, behold, we are bewildered and confused, and we do not really know what is right and what is wrong. But if, at all times, we were to say and *feel* with the young prophet—"Speak, Lord, for thy servant heareth,"—and were we at once to do the will of God, as soon as it is known, we should soon be freed from half the puzzling questions that now afflict us.

We are aware that many a heart will rebel against this summary disposition of a host of difficulties and troubles. And we should expect to be severely reproached for inexperience and ignorance of human nature, were we not to substantiate the above remarks by a few plain applications.

It will be allowed, at the outset, that it is every man's duty to gain the most rapid possible growth in grace—to do the utmost possible good to his fellow-men—and, in general, to make his talents, be they two or ten, tell to the utmost possible extent, in the promotion of the honor of God.

When we suppose an individual capable of examining a question of duty, we, of course, take it for granted, that he has attained a degree of mental discipline—that he understands the character and calibre of his own mind, and is able and willing to collect and arrange facts, where it is requisite, as the basis of his reasoning.

The question of duty, with the mass of private Christians, has an immense number of branches, all of which can, by no means, be brought into view. The principle, however, lying at the root of the solution of them all, is the same, viz.—how, under given circumstances, can they so act, as most certainly to effect the prime object of their existence? And in forming a reply, let them beware of throwing a veil of mystery around one of the plainest things in nature; for if darkness and a mist fall upon them, it will be because they court it. They are able to decide any question concerning outlays and incomes connected with their family affairs or their secular business. They collect all the facts within their reach that can have a bearing on the subject—and then—what have they obtained?—Not certainty; but mere probability; and on this probability they act. Now this is all they are required to do, and all they can expect in the question of Christian duty. From a diligent comparison of the facts within their reach, and a sober use of their own reason, with prayer for the aid of wisdom from on high, they can attain to probability; and when this is attained, let them act accordingly. Thus it is not necessary to spend months and even years, as some Christians profess to do, in deciding whether they should act in one way, rather than in another. They do not thus in their secular affairs; if they should, wreck and ruin would soon be the consequence.

We think the notion ought to be distinctly settled in the mind of every one, that Christian duty is as really a matter of cool, dispassionate reasoning, as duties, which merely concern this world. In the former, indeed, we have, if we seek it, divine guidance and the ennobling influence of holy motive, which are sometimes withholden in the latter. But this super-addition does not, most certainly, dispossess us of our mental faculties, and make us machines. We do not suppose religion to be like the ravings of Apollo's priests, when the oracular response was to be uttered, nor like the unaccountable madness of the Cumean Sibyl. If reason ever has full, calm, unbiassed movement, it is in matters of religion.

We cannot consent to pass to another point, before saying a word on a subject, which has hitherto excited but little regard in the American church—we mean, the subject of *Christian colonies*. It certainly admits of question, whether private Christians in our crowded cities are doing so much for the promotion of religion as they ought to do, and as they might do, in other situations. We firmly believe they do wrong in remaining cooped up among a crowd, surfeited with the privileges of religion, and gratifying their own selfish spirits with Christian enjoyment, when their holy example and holy instruction might be so beneficial in promoting the cause of the Redeemer in destitute places. There are regions in our own land, to say nothing of foreign countries, where one pious family would exert a blessed and a sanctifying influence on a whole village. And if two or three pious families, would consent to forego the privileges of home, that they might thus honor Christ in the wilderness, by settling, in such companies, among our western population, we believe they would soon learn the meaning of the expressions—"Ye are the salt of the earth"—"Ye are the light of the world." Home missionaries and Home Missionary Societies would, in a few years, become needless appendages to the benevolent operations of the day. Our whole country would become truly and consistently Christian; and all our efforts might then be devoted to the foreign service. Similar colonies might then go from among us to distant countries, and thus serve as friends to comfort, and auxiliaries to aid our missionaries among the heathen.

With cool thought, consider for a moment this project. You pledged yourself at the altar of your Christian profession, to devote yourself to the cause of the Redeemer. The understanding was, when you thus came out from the world, that your time, your talents, your all was to be given to Christ—that you were always to inquire for his will—and, if one course of conduct should seem more likely than another to promote his glory, you promised to pursue that course. Now inquire, whether you are doing so much for God as you possibly might do, in a less thickly settled region? Would not your influence as a

Christian, as a Sabbath school teacher, be probably more extensive there, than here? And could you subsist and support your family there? The question is not—if you could have *all* your present comforts and privileges; nor if you would grow wealthy there, so fast as you can here? These are minor considerations, when the good of man and the honor of God are concerned. But could you, all things considered, *live* there, and make yourself more widely useful than you can now? This is cool reasoning; and if reason and conscience answer yes—then you have the still, small voice of God, guiding you to duty. You are not to wait for it to be inscribed on the skies, or to be told you by a special messenger from heaven. You are already informed. You have the revealings of the Spirit, directing you; and, though the voice seem indistinct, and the right course a mere probability, yet would you not act on a much lower probability in secular affairs?

We may now proceed a step further. Perhaps no class of men talk so much of the difficulty of deciding questions of duty as ministers. And, truly, so important is their work, that if any one ought to arrive very nearly at a certainty in his conclusions, they are the men. Yet ministers are no more to expect a miraculous light shining on their pathway, than private Christians. They must decipher the will of God, just as other men do, from a calm and diligent comparison of facts and probabilities; and when they come to a conclusion so reasonable and natural, that, in secular things, they would act upon it, let them do the same in respect to divine things.

When young men are engaged in the closing years of study in our public institutions, and sometimes earlier, the question usually comes up—'Where shall I spend my life? Is it my duty to go to the heathen—or to the Western Valley—or to sit down among the endearments and refinements of my own native circle?'—This question, all, probably, ask themselves. A few answer it fairly. Many turn it over and over in their minds, just to satisfy a restless conscience; and then sit down at home, while they leave the world lying in wickedness.

The heathen world, every such young man will allow, has the greatest claim upon his services. For, however scattered may be the population, and however distant the ministers in our own land, it cannot be said, that any portion of it is so abandoned by God, that the people could not learn the way of salvation, if they were desirous of doing so. By travelling, at most, a few days' journey, any man in North America might be instructed concerning the things of religion. But very, very few in heathen countries *can* obtain Christian knowledge, if they would. There is no way in which they can be instructed, unless men go from Christian lands, and let in the light upon them. The importance of sustaining our own churches, and increasing their number and their power, we would not, for a moment, question. Nor would we agree with some, who think we *ought* now to let alone our own land, till all others have, at least, the same facilities with ourselves for attaining religious knowledge. But while we acknowledge the prior claim, if you please, of our own waste places, we still assert that enough men will be always found, whose health, or domestic circumstances will absolutely demand their remaining at home. While now so large a number, comparatively, of young men are entering the ministry, of robust health, and with no domestic ties to bind them, we say, upon *their* services, the heathen world has the greatest claim.

The young men in our literary institutions acknowledge this; and hence arises the question in their minds—'Shall I go to the heathen?' Recal, for a moment, some things said above concerning your covenant vows, and the obligation, which you admit, to make the utmost possible use of the talents God has given you. Set out with the distinct understanding that you are to go, without fail, where duty, *probably*, calls. Let us suppose, before investigation, you are inclined to think God designs for you a foreign station. After examining your talents, your acquisitions, your mental character and habits, do you think you could be more useful there than any where else? Is your constitution, your state of health, such as to favor it? Have you no domestic ties to

bind you here, beyond those which Christian duty commands you to sever, rather than disobey Christ? If you give to these questions the answer which, at least, half the young men who leave our seminaries can give, then *your duty* is decided. God calls you to the heathen. He speaks with his still, small voice. And he will never speak more distinctly on the question of your duty. This is all the evidence of your duty you are ever to expect under any circumstances, on any subject. You are able to interpret the probable will of God; and the interpretation is, that you are called to the service abroad. If you could get as much evidence concerning the proper mode of acting in secular affairs, you would certainly know how to proceed; especially, when the evidence the other way is so comparatively feeble. You are bound to act upon probabilities, in the same way, concerning your duty to the heathen world; and no future facts ought to be viewed as evidence, that your present wrong decision was pleasing to God. If you stay at home, you may, indeed, be successful, and, perhaps, be able to persuade yourself, after some years, that you are really in the station of the greatest possible usefulness. But where are those heathen, to whom you ought to have broken the bread of life? No one—no one has gone to them, and they are left to perish. If you had gone, your present people would have been provided for, and the heathen besides; and, perhaps, God would have made some one else as useful to them, as he has made you. But now, where are those heathen to whom *you* ought to have gone? Alas! no one has taken pity on them; and when you had the light of strong probabilities concerning your duty, you refused to comply.

While we are upon the subject of questions of duty concerning missions, and the manner of deciding them, we may be allowed a single remark further. When the prior claim of the heathen world on our sympathies and our labors has once been made out and acknowledged, the proper question to be answered by every man about entering the ministry, is not—‘Why *should* I go on a foreign mission?’ But—‘Why *SHOULD* I NOT go on a foreign mission?’ And if the second form cannot be satisfactorily answered, our duty is clear; we must go.

A similar mode of proceeding will avail, when ministers are called from one parish, or from one part of the country, to another. Let them sit down and seriously inquire, whether they can make their talents and their influence tell more to the glory of God and the good of men in the other, than in their present position? If they can, the question is decided. They ought to go. And their present people, however fond they may be, should not, for a moment, object. Ministers are not private property; but the property of the church. They belong not to one parish; but to the cause of God. If their presence is required in your circle, rejoice in it; and aid them with all your influence. If in some other place they could be, even in a slight degree more useful than with you, send them; for the voice that summons them is the voice of God. And though duty should call them to a somewhat more distant parish, viz. in a heathen country, send them; for the Lord hath need of them. He will give you another; therefore submit to him in this thing.

We have now finished what we designed to say in this article, on the subject of Christian duty. We began it with the sincere wish of making men more philosophical—or, to speak plainly, with the wish of making *Christians* act like intelligent, reasoning beings, in respect to duty connected primarily with religion, as they do in deciding questions of duty respecting secular affairs. We would have them listen for the whispered revelations of the Spirit, and not expect the tempest and the thunder storm to teach them. We would have them learn their duty from a calm process of reasoning, in view of sufficient facts, aided by the Holy Ghost, sought in fervent prayer. And when they have received the dimmest indications, when they have heard the most gentle breathings of the Spirit’s will, we would have them *act*—not *wait*—for the fingers of a man’s hand to write it on the wall, nor for the finger or God to inscribe it on the firmament.

PROPOSALS TO MINISTERS OF THE GOSPEL.

We will now proceed to address those who are in a more public situation. And because no men in the world are under such obligations to do good as the **MINISTERS OF THE GOSPEL**, "it is necessary that the word of God should be first spoken unto them." I trust, therefore, my fathers and brethren in the ministry will "suffer the word of exhortation."

It must be admitted, that they who are "men of God" should be *always at work for God*. Certainly, they who are dedicated to the special service of the Lord, should never be satisfied, but when they are in the most sensible manner serving him. Certainly, they whom the great King has brought nearer to himself than other men, should be more unwearied than others, in endeavoring to advance his kingdom. They, whom the word of God calls angels, ought certainly to be of an angelical disposition; always disposed to do good, like the good angels;—ministers ever on the wing to "do his pleasure." It is no improper proposal, that they would seriously set themselves to think, "what are the points wherein I should be wise and do good, like an angel of God? Or, if an angel were in the flesh, as I am, and in such a post as mine, what methods may I justly imagine that he would use to glorify God?" What wonderful offices of kindness would the good angels cheerfully perform for such their "fellow servants!"

We must call upon our people, "to be ready to every good work." We must go before them in it, and by our own readiness, at every good work, show them the manner of performing it. "Timothy," said the apostle, "be thou an example of the believers." It is a true maxim, and you cannot think of it too frequently; "The life of a minister is the life of his ministry." There is also another maxim of the same kind; "The sins of teachers are the teachers of sins."

Allow me, sirs, to say, that your opportunities to do good are singular. Your want of worldly riches, and generally of any means of obtaining them, is compensated by those opportunities to do good, with which you are *enriched*. The true spirit of a minister will cause you to consider yourselves *enriched*, when those precious things are conferred upon you, and to prize them above lands, or money, or any temporal possessions whatever. "Let me abound in good works, and I care not who abounds in riches." Well said, brave Melancthon!

It is to be hoped, that the main principle which actuated you, when you first entered upon the evangelical ministry, was a desire to do good in the world. If that principle was then too feeble in its operation, it is time that it should now act more vigorously, and that a zeal for doing good should now "eat up" your time, your thoughts, your all.

That you may be good men, and be mightily inspired and assisted from heaven to do good, it is needful that you should be *men of prayer*. This, my first request, I suppose to be fully admitted. In pursuance of this intention, it appears very necessary that you should occasionally set apart whole days for secret prayer and fasting, and thus perfume your studies with extraordinary devotions: such exercises may be also properly accompanied with the giving of alms, to go up as a memorial before the Lord. By these means, you may obtain, together with the pardon of your unfruitfulness, (for which, alas! we have such frequent occasion to apply to the great sacrifice,) a wonderful improvement in piety and sanctity; the vast importance of which, to form a useful minister, none can describe. "Sanctify them in (or for) thy truth," said our Saviour. They should be *sanctified*, who would become instruments for the propagation of the truth. You may obtain, by prayer, such an influence from heaven upon your minds, and such an indwelling of the Holy Spirit, as will render you grave, discreet, humble, generous, and worthy to be "greatly beloved." You may obtain those influences from above that will dispel the enchantments, and conquer the temptations which might otherwise do much

mischief in your neighborhood. You may obtain direction and assistance for the many services requisite to be performed, in the discharge of your ministry. Finally, you may fetch down unknown blessings on your flocks, and on the people at large, for whom you are to be the Lord's remembrancers.

Your public prayers, if suitably composed, will be excellent engines to "do good." The more judicious, the more affectionate, the more argumentative you are in them, the more you will teach your people to pray. And I would ask, how can you prosecute any intention of piety among your people more effectually, than by letting them see you praying, weeping, striving, and in an importunate agony before the Lord, in order to obtain the blessing for them? The more appropriately you represent the various cases of your people in your public prayers, the more devoutly sensible you will make them of their own cases; and by this means they will obtain much consolation. The prayers you offer at baptisms may be so managed, as greatly to awaken in the minds of all present, a sense of their baptismal obligations. What effusions of the Holy Spirit may your people experience, if your prayers at the table of the Lord, should be such as Nazianzen describes his father's to have been;—"made by the Holy Spirit of God."

Your sermons, if they be well studied, as they ought to be, from the consideration of their being offerings to God, as well as to his people, will "do good" beyond all expression. The manner of your studying them may very much contribute to their usefulness. It is necessary that you carefully consider the state of your flocks; and bring them such truths, as will best suit their present circumstances. In order to this, you will observe their condition, their faults, their snares, and their griefs; that you may "speak a word in season;" and that, if any remarkable providence occur among your people, you may make a suitable improvement of it. It will be useful to consider the different ages and circumstances of your people, and what lessons of piety may be inculcated on each; what exhortations should be given to the communicants, to those who are under the bonds of the covenant; what advice should be addressed to the aged; what admonitions to the poor, to the rich, to the worldly, and to those who are in public situations; what consolations should be afforded to the afflicted; and what instruction may be necessary, with respect to the personal callings of your hearers. Above all, the young must not be forgotten: you will employ all possible means to cultivate early piety. Yea, you may do well to make it understood, that you would willingly be informed, by any persons or societies in your flocks, what subjects they may wish to hear explained. By giving them sermons on such subjects, you will at least very much edify those who requested them; and, it is probable, many other persons besides.

In studying your sermons, it might be profitable at the close of every paragraph, to pause, and endeavor, with ejaculations to heaven and self-examination, to feel some impression of the truths contained in that paragraph on your own mind, before you proceed any farther. By such a practice, the hours which you spend in composing a sermon, will prove to you so many hours of devotion; the day in which you have made a sermon, will even leave upon your mind such a savour as a day of prayer commonly does. When you come to preach the sermon, you will do it with great liberty and assurance; and the truths thus prepared will be likely to come with more sensible warmth and life upon the auditory:—from the heart, and to the heart! A famous preacher used to say, "I never dare to preach a sermon to others, till I have first got some good by it myself." And I will add, that such a method is most likely to render it useful to others. Let the saying of the ancients be remembered: "he that trifles in the pulpit shall weep in hell;" and the modern saying, "cold preachers make bold sinners."

How much good may be done, sirs, by your visits! It would be well for you to impose it as a law upon yourselves, "never to make an unprofitable visit." Even when you pay a visit merely for the sake of civility or entertainment, it would be easy for you to observe this law; "that you will drop some sen-

tence or other, which may be good for the use of edifying, before you leave the company." There have been pastors who have been able to say, that they scarce ever went into a house among their people, without some essay or purpose to do good in the house before they left it.

The same rule might properly be observed with such as come to us, as well as with those whom we visit. Why should any of our people ever come near us, without our contriving to speak something to them that may be for their advantage? Peter Martyr having spent many days in Bucer's house, published this report of his visit; "I can truly affirm, that I never left his table, without some addition to my knowledge!" I make no doubt that the observation of this rule may be very consistent, with an affable, and, as far as is suitable, a facetious conversation. But let it be remembered, that, "what are but jests in the mouth of the people, are blasphemies in the mouth of the priest."

It was said of Ignatius, "that he carried Christ about with him in his heart;" and this I will say, if to represent a glorious Christ to the view, the love and the admiration of all people, be the grand intention of your life; if you are desirous to be a star to lead men to Christ; if you are exquisitely studious, that the holiness and yet the gentleness of a glorious Christ may shine in your conversation; if in your public discourses you do with rapture bring in the mention of a glorious Christ in every paragraph, and on every occasion where he is to be spoken of; and if in your private conversation you contrive to insinuate something of his glories and praises, wherever it may be decently introduced; finally, if when you find that a glorious Christ is the more considered and acknowledged by your means, it fills you with "joy unspeakable and full of glory," and you exclaim, "Lord, this is my desired happiness," truly, you then live to good purpose, you "do good" emphatically! [Cotton Mather.

OUGHT MISSIONARIES TO BE ENGAGED FOR LIFE?

The method of conducting Foreign Missions cannot be considered so settled and perfect, as to render discussion either unnecessary or unreasonable. Permit me to offer a few thoughts on one part of this great subject: viz. *Ought missionaries to be, in all cases, engaged for life?*

My opinion is that missionaries to distant heathen countries ought to be engaged for a *definite number of years*, of which *ten* should be the extent. This opinion is entertained by the beloved EUSTACE CAREY, and was imbibed from some hints thrown out by him during a long and interesting conversation on the subject. From that time, my mind has been often intently occupied on this important question. I venture to offer very briefly the result of my reflections, hoping that, if I am proved in the wrong, we may at least gain light by the discussion.

The following are some of the reasons for the opinion expressed above.

1. *Many more missionaries would be found to offer themselves.*

The separation for life from all relations and friends, and the prospect of bringing up a family without the advantages of education, and dying to leave them among heathen, *is more than the case demands*, or than nature can often be found to bear. But if a door of hope remain open, if, when the oldest child is not more than 7 or 8 years of age, the enfeebled herald of the gospel may return, renovate his constitution by his native air and habits, enjoy eight or ten years of usefulness in pastoral work, and lay his bones among his fathers, the dreadfulness of the attempt is greatly lessened. Some cannot go because their parents will in old age, depend upon them for support. At present they can do well enough; and if the missionary expected to return ere their old age arrived, his conscience would permit him to engage. It is well known to those who are intimate with our missionary concerns, that much more difficulty has been to find men, than to procure money. Though some promising youth are now preparing for foreign service, they are awfully few, compared to the neces-

sity of the case. If taking a charge of any one church here at home was understood to be for life, few ministers would be willing to settle. The case is far worse as to missions. Have we any right to environ this, or any other service, with horrors, privations, and repulsions, which the nature of the case does not demand?

2. *A higher grade of men would go.*

Hitherto, our missionaries have in general been very young men, whose characters have not been fully developed. Some have become eminent, more have been middling, and a few have proved useless, or worse. I speak not now of our own missions merely. When men of more advanced age and ability have proposed to go, they have always been dissuaded—witness Pearce and Staughton, and others. The churches seem unwilling to part with their best men for foreign service. It will not be denied that the best men are needed in that service. Such men would not be so vehemently dissuaded, if they were to go for five years or ten. The churches would expect again to see their faces, and enjoy their improved labors, intelligence, and experience.

3. *Many precious lives would be saved.*

Not a few lives, of unspeakable value to the church, have been lost through the cruel prejudice which forbids a missionary to return. It has been seen, in several cases, that such as returned, met obloquy, suspicion and insurmountable impediments to usefulness. This has deterred others, who, when their health failed, ought to have returned. In how many instances has a voyage and native air restored the almost dying missionary to health and vigor, but a return to India sent them speedily to the tomb! Scarcely any northern constitution can go through *two* acclimations. Such persons might have stayed in their native land, but their companions or children were in India; and, if not, public opinion required them to return. Their invaluable lives are extinct. Many have needlessly fallen martyrs, without even the respite of a transient return. Verily, the church has been guilty in this matter. If to abandon a particular field were to retire from the work, the case would be different. The Saviour expressly enjoins that, if *persecuted* in one place, we are to flee to another. It is fair to infer that if *ill health* furnish an insurmountable obstacle to usefulness, our rule should be the same. If a minister in this country lose his health in a certain field of labor, and removes, he is not reproached. Nor is he required by public opinion to *return* to his former post, so soon as his health becomes established. I know of no good reason why missionaries should be otherwise regarded.

4. *Great expense and sacrifice might be saved by the missionaries acquiring the language, in part, at home.*

One or two years are now spent in this drudgery under a burning sun, in the midst of innumerable interruptions—while the Board is at *tenfold* the expense, during that period, which is required for a student at home. In many cases, the missionaries have died before they mastered the language so as to preach the gospel, thus creating an almost total loss of the outfit, passage money, and salary. In some cases, the very loss of life itself may be traced to intense application to study, in acquiring the language.

The numerous returned missionaries, scattered through our churches, would afford ample opportunity for those devoted to the Burman service to master the rudiments of the language, so far that six months actual residence would enable the missionary to preach. Five years devoted to evangelical labors might suffice for one man's tour of duty, and would show better results than a succession of martyrs to climate and study, who had hardly begun to be useful.

5. *A vast amount of money, and great perplexity, would be saved in regard to the widows and children of missionaries.*

It has been customary for missionary societies to support the widows and children of missionaries. This has already, in some cases, been burdensome. As time elapses, the difficulty must increase. Even when the father lives, what is to be done with grown up sons and daughters, destitute of piety? Must

the societies support these? Will not their deportment generally be a direct impediment to the success of the mission? If they could be employed usefully, as *experience shows they cannot, generally*, it is not consistent to employ them. They cannot marry natives. They can follow no business so as to support them, as their expenses would be four times that of natives engaged in the same business. It has been proposed to establish institutions, either in this country or abroad, for the instruction of these children. Anxious discussion has been elicited, particularly in the "American Board," on this subject. Something will have to be done, if the present order of things is to continue, and no sagacity has yet devised what that something shall be. Now if missionaries were to engage for a term of years, this difficulty would almost vanish. No child would be old enough to disgrace or burden the mission. All would return at a given time, and the relations and friends would have the care, and expense, and *privilege* of directing their education and settlement in life. If the missionary died after his return, the Board would be wholly absolved from the expense and care of the children.

6. *The management of our missionary concerns at home would be more efficient.*

We now go on, guessing and theorizing, because not a man in the Board of management has ever been on the ground. Our missionaries must wait a year or more for an answer to a question, or authority to undertake a measure. How differently would every thing go on, if we had experienced missionaries scattered over the country, or connected with the Board! Instead of debating for hours on the proposal of some new missionary, originating in *first impressions*, it would have men of different tempers, different experience, and from different parts of the field, to consult; and might derive from all their aid, proper conclusions. So deeply is the want of actual information felt, that it has been seriously proposed to send out an agent to cross the ocean, and bring us back his knowledge. TYERMAN and BENNET were thus sent out from England. But this mode is far less useful. Our agent may die on his return, or soon after, and all the labor and expense be lost. He must necessarily be superficial in his knowledge, and hasty in his opinions. He must depend chiefly on what he is told, and so far, is no better than an epistle. He may light upon the wrong men, for his information. He cannot see the origin, course, and consequences, of a measure. He goes to so many stations, and gathers up so many items, that he is at home on no subject in particular. Still, if we cannot have returned missionaries, we had better send out suitable men as agents.

7. *The missionary enterprise would be better supported.*

The return of such ministers, and their settlement as pastors over our churches would do more to promote a rational and enlightened support for missions, than all other means. Our country is able, our brethren are able. But the subject is neither *felt* nor *understood*, as it would be, if numerous returned missionaries were in our midst. An agency, performed by a brother about to sail for Burmah has usually been more successful than those performed by others. Why? Because men who had devoted themselves to the service had so imbibed the *spirit of the work*, and so informed themselves of the *nature of the case*, as to be far more competent both to inform and to impress. The employment of a few agents, who had not only imbibed the spirit, and learned the nature of the work at home, but who had spent years in the field, would, in a far higher degree, influence the public mind. While they would readily collect funds, they would scatter light, and form steady principles from which continuous and prayerful efforts must proceed. Let but the people thoroughly understand the nature and necessity of any case, and hitherto we have always found them willing to provide adequate funds.

8. *The feeling of responsibility in missionaries would be greater.*

Each missionary would expect, at a given time, to return and face his sup-

* One of the gentlemen just named, died on his agency, after spending several years in the work.

porters. Other missionaries, from the same field, would return and make known his doings and doctrines. One who is never to return, nor any of his compeers, and whose malpractices therefore could never be known, would feel far less restraint. If charges are made against him by letter, he defends himself by letter. If evidence is offered, he also offers evidence. How embarrassing have some such cases already been!

I will conclude these imperfect suggestions by anticipating an objection or two, which may arise in the mind of the reader.

1. *Would not this plan diminish the amount of missionary labor?*

I am confident it would not. The climate in Eastern countries does not ordinarily permit a missionary to live ten years. The average life of foreign missionaries cannot, that I know, be exactly ascertained. From such an investigation as I have been able to make, it is my opinion, that, in regard to oriental missions it would not, at the furthest, exceed *six* years. We should gain the advantage mentioned in the first, second, and fourth arguments, even in regard to men who did not live out their term. We should gain the advantages specified under *every* head, in relation to those who lived to return. Such as could and ought to stay, would generally *choose to stay*, and in their case nothing would be lost. Thus nothing would be lost by a limited engagement, in relation to any missionary whatever.

2. *Would not this plan militate against the translation of the Scriptures?*

Every language, (except perhaps that of China,) may be so far acquired by diligent study and actual residence in two years, as to enable a missionary to preach. The Burman grammars and dictionaries already prepared, greatly facilitate the labor of future students. Then if he devote the next four or five years, faithfully, to his work, in its various branches, and the next three or four to translation, he will have amply secured the fruits of all the expense and time employed. As to translation, I believe *very few* missionaries ought to attempt it. This important labor should belong exclusively to those whose structure of mind and previous philological learning qualify them for the task. Of these there would always be *some*, who had been eight or nine years on the ground, whose supervision would be sufficient to preserve the translation from important errors. There would also always be *some*, who found it possible and proper to stay *longer* than ten years. Manuscripts would be prepared, long before the press could give them to the people, as it is even now busily employed on parts of God's word already translated. These manuscripts, and even the printed editions, would be constantly under revision. Beside, translation will go on only at *one* station where the presses, the library, &c. &c., are connected. For the other stations, our missionaries need not be qualified to translate. Again, every year the need of translators becomes less, so that Burman missionaries will soon have no more to do in that work, than the missionaries employed by our state conventions. In France, America, and Africa, we have even now no care of providing the Bible; so that life engagements, in regard to these countries, are not requisite on this ground, at least.

I hope this important question may be considered by the ministers and churches.

MELVILLE.

RELIGIOUS FASTING.

Fasting is as much favored by our natural constitution as by the word of God, and the dictates of our rulers. When the heart is weighed down with sorrow, it is natural to loathe food. If the mind is afflicted, such is its influence on the body, that the appetite fails. So when we intensely desire a thing, the energy

of our wishes may so overcome the powers of nature, that we cannot eat or drink. We are absorbed in our attention to that one object. Fear of coming evil may take away our inclination to supply the wants of the body; nature may crave, but the mind will spurn at its cravings, as though they were a wicked intrusion on its absorbing emotions. When Jonah had proclaimed in Nineveh—"Yet forty days and Nineveh shall be overthrown," it was congenial with every one's feelings, that there should be such a fast as the king recommended—"Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" Who does not approve the command of God to the people, by the prophet Joel, "Turn ye even to me with all your heart, with fasting, and with weeping and with mourning," when he reads of the calamities of the land? "That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten." Who, if his native land were thus wasted from one end to the other, would not choose to clothe himself in sackcloth and ashes, and to respond the cry of the minister at the altar—"Spare thy people, O Lord?"

Religious fasting, thus dictated by nature's own voice and the proclamations of kings and messengers of God, was very common in Israel. And when men fasted and prayed and wept before him, God often "repented of the evil that he said he would do unto them, and did it not." The Jewish nation began at length to view stated fasts as religious duties, and, we may add, storehouses of merit, as though every mortification of the body would recommend the subject of it to God. Hence they vastly multiplied the number of their fasts, and kept them with great strictness. The Pharisee, in our Saviour's time, boasted, that he fasted "twice in the week." Other nations, and various portions of the Christian world have retained from Judaism, or rather from Rabbinism, stated and protracted seasons of fasting. The church of England keeps a partial fast during the forty days of Lent, and every Friday, throughout the year. The Roman Catholics, the Greek church, the Armenians and the Nestorians keep a similar fast, at stated intervals, occupying, in all, about one hundred and fifty days, or, almost half of the year. The Mohammedans keep some of their fasts, especially the Ramadan, which continues a month, with great scrupulosity. During the whole time, they take scarcely any nourishment, till after the going down of the sun; and even then, they will not touch animal food. They make it, too, a season of deep religious contemplation, and spend many hours in reading their sacred books. Mr. Smith, the recent traveller in Armenia, says of the Mohammedans in Persia, "their observance of the Ramadan is exact to the letter of the law, and attended with an unusual appearance of religious feeling. Even our muleteers, when travelling on foot, in that fast, at the rate sometimes of more than thirty miles a day, never ate a morsel, drank a drop, or smoked a pipe, from early dawn till sunset. In the bazars at Tebriz, during that period, a large part of the merchants were to be seen reading the Koran, as they sat in their stalls; and more than once, we found them too attentively engaged in it to wait upon us as customers."*

In respect to religious fasting, we believe the word of God leaves us to use our own liberty. But if fasting, in a proper manner, be an important means of growth in holiness, which we cannot doubt, the Bible does not leave us at liberty entirely to set it aside. That such fasting has a real and beneficial effect on the mind, we think may be gathered from the manner in which the New Testament writers speak of it. And the examples of this duty there set forth seem designed for our imitation, if we would reap the same blessings. In his sermon on the mount, our Saviour, though he does not expressly enjoin religious fasting, as a duty, requires that, when it is observed, it be with sincerity; not so as to attract the gaze of man, but to honor God, who seeth in secret, and

* Smith and Dwight's Researches, Vol. 1, page 172.

will openly reward his people for the performance of this, as of every secret duty. Jesus fasted forty days and forty nights, as a preliminary discipline and preparation for his work, just before entering on his public ministry. Anna, the prophetess, served God with fasting and prayers. Cornelius, the earliest Gentile convert, whose conversion became the prelude to the declaration of the gospel to the world at large, was engaged in fasting and prayer, when the angel appeared to him and commanded him to send for the apostle Peter. It was after a period of fasting, that the ministers of the church of Antioch received the direction of the Holy Ghost to separate Paul and Barnabas to the work, whereunto they were designated. When these same apostles were persecuted from city to city, their last act in every place was to ordain elders in the churches, and with prayer and fasting, to commend the feeble Christians to the Lord on whom they had believed. St. Paul exhorts his Corinthian brethren to deny themselves of lawful, sensual gratifications for a time, that they might give themselves to fasting and prayer. In describing the various means by which the ministers to this same people had approved themselves, he enumerates watchings and fastings in the same catalogue with pureness, long-suffering, kindness, a holy spirit and love unfeigned. Our Saviour met with a case of inveterate demoniacal possession, concerning which he assured his disciples, "This kind goeth not forth but by fasting and prayer."

In view of these representations, no one can deny that fasting is approved, in the New Testament, by example, if not by precept, to be a Christian duty. This point being established, we will devote the remainder of this article to a brief consideration of the nature and ends of religious fasting.

It may perhaps, seem gratuitous to tell what we mean by fasting. Yet for the completeness of this discussion, imperfect as it may be in other respects, we shall venture to do so. Fasting is not mere abstinence from animal food. It is not a denying of ourselves a single meal in the day, that is, if we profess to devote the day to fasting. It is not the eating of a smaller amount of food than usual; nor, as some try to persuade themselves, the eating of so little as not to cloud the intellect or mar the intenseness of devotion. For in this sense, every day of our lives should be a fast. By a fast, we understand an entire abstinence from food of every kind during the time appropriated to fasting. If on a day set apart to the duty, your state of health demands, or your natural constitution requires a small quantity of food to sustain the body under the energetic movements of the soul, you do right to take it; but then you do not keep a fast; it is only a partial fast. We would not wish to rule the consciences of our brethren, nor to subject persons of feeble habits to unnecessary self-mortification. But we confess, our own notion of fasting admits no compromise. It is best expressed in the Nineveh-proclamation—"Let neither man nor beast, herd nor flock taste any thing; let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God." It may seem a rigid fast; and truly it is so; but it is such a fast as God has approved. It is calculated to induce a state of bodily affection, which may influence the mind to deep and sincere wrestling with God for spiritual blessings—to unfeigned sorrow for sin—and a life of humble devotion to the cause of Christ.

The ends of religious fasting are various; but they may be divided into those which are public or private—civil or personal. Fasts for public purposes are, for the most part, kept, in obedience to a proclamation from the magistrates, and, we fear, are rarely observed to much profit. The majority of Christians think too little and pray too little, ordinarily, for state prosperity, to feel interested in such fasts. There are a few who know enough of politics and national relations—who understand enough of the condition, the dangers and the destinies of our own country—to make those appointed days seasons of fervent prayer, and true humiliation before God. They feel their responsibilities, as citizens of a free republic. They take due note of our position, as a city set on a hill, attracting the gaze of all the nations. They see the rapid and fearful advances of crime. They watch the furious movements of struggling infidelity, the painful breaches of public confidence, and the unworthy rivalries

which distract the body politic, while the people seem to ask rather, what candidates will favor their party views, than who will best consult for the advancement of public virtue and the honor of God. They love their country, as if it were a child of their own fostering. They tremble for its present stability, as a bright star in the firmament of the nations. They fear the vengeance of God will desolate the land for its crimes, and deliver us over to the dominance of our own passions. And when days of fasting for the public good are appointed, they make them seasons of genuine mourning and supplication. They wait all day before the altar, and cry—"spare thy people, O Lord, and give not thine heritage to reproach!"

But the number of such benevolent, public-spirited Christians is exceedingly small. The general mass are so absorbed in the thoughts of personal edification and comfort, that their narrow hearts scarcely ever send up to the mercys-seat sincere, ardent, wrestling prayers for the public weal. This is not the place to reproach that selfish spirit. Nor could we hope by a few words in a periodical, so to set forth the responsibilities and duties of every Christian, without exception, as to interest them in the important objects of general fasts, and to induce them to forget themselves in their zeal for the people amongst whom they dwell. Such a task must rather be performed, and such an end achieved by the gradual, but ceaseless labors of the pastors of each division of the flock. It is they who must uncoil men from their selfishness, and teach them to think benevolently, and to pray benevolently, and to act benevolently. And when they have accomplished it, we may reasonably hope that public fasts for the good of the state or the land will be, indeed, the fasts which God has chosen, and which he will approve.

In speaking of fasts, kept for private and personal ends, however, we may hope to attract the attention and promote the benefit of Christians. The nature of such fasts has already been noticed. Their frequency must be determined altogether by the health, circumstances and habits of every individual, and by the need, in which the spirit stands, of such a special means of grace to speed it onward in the race of holiness. As religious fasting is always to be esteemed a special means of grace, it should, of course, recur so infrequently, as to maintain its special character. If it were to be repeated every week, it would soon be like our Sabbaths, whose sacredness and whose adaptation to promote our spiritual welfare, is often almost wholly forgotten. The very foundation of all expectations of good from such solemn days, lies in the fact, that they draw us away from our common routine of action. When the body is slightly pained with abstinence, the mind within perceives that something strange has occurred. It arouses from its dulness, and looks out to see the cause of this interruption in the daily round. Its attention is thus excited, and it begins to inquire what is its own condition—why the body should be mortified for the follies of the soul—how the crimes of the past may be amended—and the peace of the Holy Ghost, restored again to the bosom? Perhaps, four times a year would not be too often to awaken the mind thus to a view of its condition and circumstances;—if possible, just before the regular time of renewing our vows at the table of the Lord. As no specifications, however, can be made to suit all cases, we would rather avoid general rules, and leave every Christian to decide how often his own spiritual good demands this special privilege.

Passing from this exterior of the subject, we will now state very briefly, some of the ends which are to be effected by the keeping of private, religious fasts, for the benefit of the soul.

1. The mind, as was before said, is aroused to investigation and thought. The dull routine of its actings is broken in upon, and the lethargy of weeks and months is necessarily disturbed. This is the first step to growth in grace.

2. The Christian, thus professedly devoting the day to communion with himself and with God, narrowly searches into the state of his soul. He discovers the power which indwelling sin has acquired over him, and has time to

concert measures for its vanquishment, and to implore divine strength against its rule. He learns what are his peculiar wants, in view of his peculiar circumstances. He investigates the reasons of his hope for eternity. He labors to find whether the basis on which he stands is secure against surprisal. And he opens his heart to all the sacred influences of converse with God.

3. This brings into view a third end of days of fasting. Ordinarily, the freest of us can scarcely get an hour a day, or an hour at morning and evening for our devotions, which is not marred by the intrusions of care, or rendered somewhat dull and insipid by previous bodily indulgence, or bodily fatigue. But on such days, there is no weight of the flesh hanging upon the spirit, and dragging it back to earth. There is no care to afflict; for with the dawn of the day, we bade all things earthly remain at the foot of the mount, that we might ascend and commune with God. Placed in such solemn and delightful circumstances, when the sins of past days have been sincerely confessed and repented of, when the spirit has gained evidence of the preciousness of atoning blood, and the emancipated soul goes forth in the sweetness of humble, child-like prayer, then the peace of the Holy Ghost is shed abroad. The calmness and spirituality of heaven come into the heart. The Christian knows, in all its fulness, the excellency of communion with God. He arises and goes again to the duties of life, as if influenced by a new creation. The holy serenity of a sanctified heart, reconciled to God and at peace with all mankind, transuses its own brightness over the countenance. The world perceive it. And the Christian, after a day of such blest employment, is truly "a living epistle, known and read of all men."

4. It needs little discrimination to perceive how growth in holiness will be thus promoted. It is because we spend so few days in unbroken attention to religion, that the piety of the church and of individuals shines with such a flickering, inconstant light. If we were all in the habit of quarterly fasts, spent as God should approve, how would the sacred influence last from period to period! How should we seem to pour oil on the fires of our graces, and rekindle them with lively materials, before the flame had scarcely diminished its strength! How soon should we reach that maturity of Christian attainment, for which the dull plodding of years and years is now insufficient! And how soon should we arrive at the measure of the stature of perfection in Christ! Then there would be no more feeble Christians—no more inactive Christians—no more Christians, laboring slowly along in the rear of every thing glorious, or hanging on the wheels of lofty effort, and obstructing its progress. Every Christian would set out, at the commencement of his spiritual existence, to gain perfect holiness. And his endeavors would never, for a moment, relax, till he should be called from the self-denial of the cross to the heirship of the crown. Rapid growth in grace would be the grand seal, stamped on the character and the conduct of every believer.

5. It is almost needless to speak now of the consequences of such a change in Christian character on the course the church would pursue toward the world. Every one will perceive that it would be followed by energetic, untiring exertion for the good of souls—for the conversion of sinners at home and abroad—by our own firesides, and in the remotest corners of the globe. Christians would then be done with their selfishness; the whole world would be the object of their desires and their efforts, and nothing less than the complete glorification of God, the point to which they would always look.

It would certainly be gratuitous to say, after this explication of our views, that no Christian will, and no Christian ought to, look upon the fasts which he keeps as deeds of merit, entitling him to the special favor of God. Among Protestant Christians, we fear no mistake on this point. On the contrary, we maintain that there would be no necessity of fasting, or any bodily mortification, if it were not to counteract the effects of our own wickedness. Because we must swallow medicine to cure the disease brought on by imprudence, shall we boast of our goodness in taking the bitter dose? Shall we not rather be ashamed that we have created the necessity for it?

Nor, while we attribute no merit to fasting, do we imagine it, in itself, capable of producing any good effects. It is only an outward means of grace, designed to promote the interests of the soul. And through the agency and blessing of the Holy Spirit, we doubt not it may result in the consequences most to be desired. Consult the histories of all the holy dead. Consult the word of God, and learn there the blessed influences of religious fasting. And let us not fear bodily mortification. Let us not shrink from a little self-denial. Let us not quake, when a cross is offered for us to take up, though we have never before borne it. If our spiritual improvement can be thus promoted, if our holy character can thus be rendered permanent, and lively, and worthy of our lofty professions, if we can thus be made living epistles, recommending the gospel of Jesus, known and read of all men, as we pass the threshold of heaven, we shall not regret the days we here devoted to prayer and fasting.

KINDRED SPIRITS.

Earth hath a thousand holy scenes
Whose praise we love to tell;
But dearest is the blest abode,
Where kindred spirits dwell.

Full is the organ's melody,
And sweet the Sabbath-toll;
But sweeter music swells its tones,
When soul meets kindred soul.

Strong are the cords of native love,
That child and mother bind;
But stronger is the holy tie,
That bindeth mind to mind.

There's glory in the noonday sun;
There's fairness in the snow;
But clearer light and holier warmth
In kindred bosoms glow.

There's beauty in the early spring,
And summer's charms are sweet;

But spring and summer are forgot,
When kindred spirits meet.

Short is the term of mortal joy;
But when life's lamp expires,
Beyond the tomb shall kindred minds
Relight their kindred fires.

'Tis sad to part with those we love;
We grieve to see them die;
But—peace! complaint!—they go to join
Their kindred in the sky.

From all the charms that hold us here
'Tis hard our grasp to rend;
But death will only lead us home,
Where friend meets kindred friend.

Bright is the world above the sky,
And rich its harmony;
But on one thought alone we dwell—
There kindred spirits be.

CHRISTIAN DOCTRINES.

These doctrines all emanate from the character of God as drawn in the Holy Scriptures. They flow from that assemblage of glorious attributes—from that infinite holiness and goodness which the revelation ascribes to the one living and true God. All the heathen deities are corrupt, and the corrupters of their followers. The character of their gods is ignoble, vile, contemptible; their vices and follies weigh down their religion, degrade all their ceremonies, infect the elements of their worship.

The heathens sustained their superstitions as well as they could, notwithstanding the character of their deities. Conscience, tradition, political ends, served to bear up the mass of superincumbent absurdity and vice. In Christianity, all depends and rests with its whole weight, on the infinite holiness and goodness of the Almighty Jehovah. It is the character of our God from which

all our doctrines emanate; the guilt of man is what this ineffable purity teaches as an inevitable consequence; the mighty work of redemption agrees with the unspeakable love and benevolence of his moral attributes; the gift of his own Son, and the mission of the Spirit, when revealed, are seen exactly to become the divine compassion and grace.

Man has ever been found to bear a resemblance to the object of his worship. In Christianity, the one true God surpasses in purity all his creatures, is the infinitely excellent object of love and imitation, and draws man upwards to holiness and obedience.

This holiness of God penetrates every part of the religion, sustains it, gives birth to its details, demands and renders necessary its provisions, and constitutes its excellency and glory. It is this which is the spring of all the virtues of Christian worshippers. The more the attributes and works of God—his sovereignty, his law, his providence, his gift of a Saviour, his promise of the Holy Spirit, his declarations of a future judgment—are considered, the better and holier men become. The glory of the Lord is the sum and end of every thing; the first source and final cause of all purity and all joy.

There is, in the next place, a simplicity in the doctrines of Christianity which forms a part of their excellence. They may be summed up in three plain and obvious points: the corruption of man; the reconciliation of man to God; and the restoration of man to his original purity and dignity;—points so simple, that human nature, in all ages, acknowledged them in her feeble manner, or rather guessed at and desired them. The fall she could not but perceive and feel at all times; a way of atonement by sacrifice she ever wished for, but wished in vain; a source of strength and consolation she breathed after, but knew not whence it must flow. Revelation comes in. Its doctrines are found to embrace the very points after which nature fruitlessly panted. Thus simple is her system—the fall and the recovery of man embrace every thing.

And not only so; these doctrines rest on a very few prominent facts, which are first established, and then employed for the purpose of instructing us in the doctrines. The corruption and guilt of man is a doctrine resting on the fact of the transgression of our first parents. The incarnation, from which the doctrines of justification and sanctification are consequences or uses, is a fact. The existence and operations of the Holy Spirit are facts of practical and universal application in every age.

This simplicity of the Christian system is in remarkable contrast with the confusion and complication of the theories of men, which, resting on no positive facts, are vague and unsubstantial. Like the works of creation, Christianity exhibits an artless simplicity in the few and prominent facts on which it is built; so totally different from the clumsy and artificial productions of man.

But there is at the same time a surpassing grandeur and sublimity in these doctrines, which that very simplicity the more illustrates. It is simple, indeed, as referring to a few points, and resting on certain facts; but these points are so infinitely important to man, and these facts are so grand and stupendous, that it is impossible for the human mind fully to grasp them, even when revealed. All is stupendous in redemption; the divine persons engaged in contriving and executing it; the length of time during which it was preparing; the gradual announcement of it for four thousand years: the glory and difficulty of the Saviour's enterprize in accomplishing it; the mysterious union of Deity and humanity in his person; the force and number of the enemies overcome, especially his conquest over the malice and power of the great spiritual adversary; the blessings which his redemption procured; the eternal consequences dependent on its acceptance or rejection; the holy angels, the messengers and ministers of it, and the eager inquiries into its manifold wisdom—all give it a greatness and excellency becoming the infinite majesty of the divine author of our religion. Every thing is little, mean, limited, uninteresting, worthless, compared with the excellency of the knowledge of Christ Jesus our Lord. The value of the soul of man, and the depth of its fall, are best known from the astonishing method of recovery here revealed. A God incar-

nate, a God humbling himself, a God interposing, bleeding, agonizing, for man his creature, is a fact of such grandeur and majesty as to be quite beyond the command and faculty of the human mind.

As the vastness of the universe, the more it is discovered and traced out, heightens our conception of the glory and power of God—worlds upon worlds—systems upon systems—the starry heavens, an assemblage of suns, each surrounded with its planetary attendants—till the mind is lost in the contemplation; so the magnitude of redemption overwhelms the mind; the greatness of one part pressing upon another; calculation defeated, an imagination exhausted in pursuing consequence after consequence, till faith itself toils in vain to follow out the revelation which it can never fully comprehend.

But the harmony of all its parts, and the manner in which it is represented, stamps a divine authority upon the Christian doctrine.

Like the stones of a well-constructed arch, every part of the doctrine of revelation is not only essential to the rest, but occupies the exact place which gives union and stability to the whole. The different doctrines cohere. They all unite in the guilt and corruption of man, and in the incarnation and sacrifice of Christ. If any one part be taken away, the remainder becomes disjointed and useless. For what is the doctrine of redemption, without that of the fall? or that of the fall, without the doctrine of redemption? And what is the doctrine of the Holy Spirit, unless sustained by both the preceding? And what is the infinitely holy character of God, if separated from the other doctrines, of which it is the key-stone—the essential, primary part, which knits the whole arch together?

Redemption displays, also, in combination and harmony, all the divine perfections in undiminished, yea augmented glory. To exercise mercy and grace in accordance with all the ends of justice; to pardon, and yet to express the utmost abhorrence of sin; to unite truth in the same act with compassion; to display a manifold wisdom in the way of reconciling the ends of a holy legislation with the salvation of the sinner; to exhibit all the divine perfections in one scheme which shall obscure none, and yet give to mercy the occasion of *rejoicing against judgment*,—all this is the evidence of a harmony truly divine.

Nor do the representations of this scheme fail to give the just impression of this beautiful accordance. All the sacred writers unite in the great outline. It runs through the Bible. The same view of man, and his sin and guilt; the same view of God, and his glorious sovereignty and perfections; the same view of Christ, and his person and sacrifice; the same view of justification and acceptance before God; the same view of the sanctifying influences of the Spirit, of the means of grace, and the hopes of glory—pervade every part of the Scriptures. The degrees of light cast on the details of the scheme differ, but the main principles are the same. Isaiah developes and confirms the writings of Moses; Paul attaches his doctrine of justification to that of Abraham. Abel's offering is celebrated in one of the last of the apostolical epistles. Every thing is accordant and consistent, as becomes a divine revelation.

Contrast with this harmony the contradictions of Infidelity and Paganism. "In the mythology of Egypt, Greece, and Rome, and in the fantastical legends of India, China, or Japan, we find many fragments of Scripture history blended with fictions of the most extravagant kind; but nothing solid, coherent; nothing which indicates one superintending and controlling mind, pervading the whole. In Mohammedanism, I need not say, there is no connexion of consistency in the system itself. The Bible alone contains a clear, uniform, harmonious representation of religious doctrine, of man's fall and recovery, of this world and the next, of time and eternity.

And this argument is stronger, if we recollect the different ages when the sacred penmen lived, and their number and diversity of talents and character. Nothing is more rare than a consistent statement of a few facts of contemporary history. Constant experience teaches us, that in the representation of religious doctrines, discrepancies continually occur. If only three or four writers compose a few different works on any given subject, the disagreements will

be endless. But here, in the Bible, we have more than thirty various authors, composing between sixty and seventy different works, living, some fifteen hundred years before the Christian æra, and some a hundred years after: of all the various classes of society—kings, legislators, prophets, magistrates, captains of armies, fishermen, tent-makers—some of whom compose history, some poetry, others devotional exercises; some biography, others hortatory epistles, whilst a large number deliver prophecies, uniting exhortation and warning with predictions of future events;—and yet they all agree; a harmony runs through all their productions on all the great subjects of revealed truth. And this in a continued series of writings for sixteen hundred years, in a country which has scarcely before or since produced a single author of eminence, but which began and finished its literary course with this wonderful succession of harmonious and accordant books. Such a proof of divine contrivance speaks for itself, and is irresistible. [Wilson.]

SABBATH EVENING.

Softly fades the twilight ray
Of the holy Sabbath day;
Gently as life's setting sun,
When the Christian's course is done.

Night her solemn mantle spreads
O'er the earth, as daylight fades;
All things tell of calm repose,
At the holy Sabbath's close.

Stars above their watches keep;
While the cares of mortals sleep;
Brightly lit, as if to tell,
Man by resting doeth well.

Peace is on the world abroad—
'Tis the holy peace of God;
Symbol of the rest within,
When the spirit rests from sin.

Still the Saviour lingers near,
Where the evening worshipper
Seeks communion with the skies,
Pressing onward to the prize.

Jesus, may our Sabbaths be
Days of blest commune with thee;
Till in heaven our souls repose,
Where the Sabbath ne'er shall close.

REVIEWS.

PHILOSOPHICAL CATECHISM OF THE NATURAL LAWS OF MAN; *By G. Spurzheim.* BOSTON: *Marsh, Capen and Lyon.*

"The proper study of mankind is man." The truth of this sentiment was long since known and felt, and when a philosopher of antiquity addressed the species with the command "Man know thyself," it was considered to have emanated from the gods.

But how important soever the study of our nature may be to us, it is to be lamented that we have as yet made very inconsiderable progress in the knowledge of it. Man is a microcosm,—a little world; and a knowledge of it is difficult because of its comprehensiveness and also because of its minuteness,—the details of the materials of knowledge often evading our most determined scrutiny. The difficulty of the science of man is increased, moreover, by the fact that HIMSELF is the object of the student's investigation: and the eye of the mind, like that of the body, can be more easily directed to any object than to itself.

Man's Physical and Intellectual, and Moral, and Religious nature presents a field, which, when surveyed from an eminence which enables the eye to embrace the whole in its vision, is sufficiently extensive to deter any but the most determined spirits from undertaking the investigation of it; to say nothing of the difficulties which attend every step, and the stumbling blocks thrown in the way of every investigator by the efforts of his predecessors to lead the inquiries of those who should succeed them.

Few persons are able to enter on a study like this, relying exclusively on their own resources; and even if a man possess powers of research and investigation and analysis on which reliance might be placed, it is a duty which he owes himself and his subject, to make himself acquainted with the labors of those who have gone before him;—with their theories, pretensions, reasons and conclusions. In the performance of his incumbent duty in this respect, he is in danger of impairing the powers with which he is endowed, by adopting, as truths, in the outset, some of the errors of others, and reasoning on them as established principles. This has been the case with nearly all the metaphysical writers with whom we are acquainted, and our present imperfect acquaintance with the nature of man is, perhaps, mainly, to be attributed to this cause.

One of these errors (and a fruitful source of others) is, that each system-maker has turned his eyes within, and assuming that himself was a perfect sample of the species, concluded that an exhibition of his own mental operations their origin, succession, combination, &c. would be a just exhibition of the same objects in Man,—in the species at large. But it escaped the sagacity of these philosophers, that while every man has, in common with every other man, those attributes which secure for him a place in the species, these attributes are capable of a combination varying indefinitely, and in fact, are, in the case of every individual, peculiarly combined. This oversight has rendered it impossible that any system of Intellectual Philosophy yet extensively known, should be as extensively received. Each has addressed itself, not to nature, but to individuals who are her work:—not to fundamental powers and sentiments in man, but to particular combinations of them; and the effect has been that systems of Mental Philosophy have been embraced, according as the combinations of fundamental powers and sentiments (and their consequent operations and exhibitions) in the writer, have accorded with those in the readers. Hence, too, the number of systems, some in direct opposition to others; and yet all purporting to exhibit the philosophy of the intellect of our *species*:—such results could not have followed exact knowledge; for exact knowledge must be identical with truth, and truth accords with nature, and nature in its primary faculties is universally the same.

The difficulties in the science of man, then, being so great, and the systems of this science so various and often opposite, and the dissatisfaction attending the study of it so frequent, in consequence of the peculiar combination of fundamental powers in individuals;—every attempt to reduce to simpler elements, what have hitherto been considered ultimate principles, must interest the lover of truth: for every such attempt, if successful, will, in its consequences, bring us nearer to truth; and when we shall be possessed of the *real elements* of knowledge, truth may be considered as within the reach of her votaries. An attempt thus to reduce to simpler elements, the heretofore considered ultimate principles of mental operation, has been made by the late Dr. Spurzheim, in the work named at the head of this article.

This work though evidently and indeed professedly based on Phrenology (a science to which the accomplished author devoted his life) is yet, in such a sense, and to such a degree, independent of it, as that, should Phrenology be proved unworthy of a place among the sciences, the systems of Metaphysics and Moral Philosophy here sketched out, may still stand,—at least till they shall have been tested by their own separate and independent merits.

The design of the treatise before us is, as its author declares in his preface, “to ascertain whether or not man is not susceptible of better treatment” than he has hitherto received, “and whether or not the arbitrary legislation of man

which has hitherto been and must always continue to be temporary and of limited application, might not advantageously give place to a code of *Immutable laws*, which, established by the Creator, and not adapted to a single family, to a particular nation, to an age, but to all mankind and to all times, are calculated to endure as long as the species remains." To demonstrate the existence of such laws, to classify and enumerate them, and to show the consequences which result from their observance or infraction is the aim of the author.

An outline of his plan is given under the title of "Generalities," before he commences his subject in relation to man. In this outline the author defines important terms and the sense in which he employs them;—enumerates the characteristics of Natural Laws, or laws established by the Creator, and proves the existence of such characteristics in what he considers to be Natural Laws;—also that all beings are subject to them, and that *Man* is not degraded when he is said to be subject to fixed and invariable laws, seeing these are merely the conditions of his nature, which is, of course, determinate, or such as his Creator would have it to be. In this portion of his work, also, the author shows that society cannot neglect positive or natural laws with impunity; and that to secure the happiness of the governed, all legislative enactments should be framed on Natural Laws, or adapted to the nature which the Creator has stamped on men. He next passes on to show the importance of the study of this nature, and to define the object such study contemplates. This definition we shall present in his own words: It is "to determine accurately the fundamental powers of the human mind, and to exhibit the conditions under which they are exhibited, to indicate the causes of the functions variously modified in individuals; and to show the necessity of man's, as well as every other created being's submission to the laws which the Creator imposes, in order to enjoy happiness, and to secure success in his undertakings." Hence he infers the importance of studying those natural laws which regard man, in his individual and social nature, and thus comes to the proper subject of his treatise, viz; The Natural Laws of Man.

These laws are comprised in three classes—"The vegetative, intellectual, and moral laws of man." The first of these *must* be regarded by that individual, or that community, who attach a due measure of importance to the boon, "*sana mens in corpore sano*;" for a sound and healthful frame is indispensable to the support, for any length of time, of the vigorous action of a powerful mind.

Without, however, attempting a synopsis of these laws, we pass on to those which our author designates Intellectual Laws. Intellectual laws are laws of knowledge; or those regulations or conditions to which man must conform in order to acquire knowledge. That man is an intelligent creature,—a being who knows, needs no proof. But there are limits to his capacity of knowledge, beyond which he cannot pass; but yet within which he may expatiate till he has passed over the whole field. Yet in the investigation of all knowable objects, there are laws, a regard to which is indispensable to *real knowledge*; and unless these laws are regarded, opinion will be embraced instead of knowledge, and often consequently error instead of truth. Elements must be known, or we shall not be able to account for the phenomena presented by their combinations; and if in our search after knowledge, we assume as an element what is really a compound, all the future steps in our progress—which are based on that assumption must be erroneous, and our progress is not *advancement in knowledge*. One of the best preliminaries in the commencement of any undertaking is, not to attempt impossibilities; and that we may make no such attempts we must know what is *possible*. In the study of the science of mind, we should commence precisely here:—ascertain what *can* be known by man, and also what is *beyond* the present range of his powers; otherwise, by attempting too much, we shall accomplish nothing.

Man's knowledge of himself,—of his own intellectual nature, is like his knowledge of all other objects, purely phenomenal. He has no knowledge of his own essence, more than he has of that of other objects;—he is, to himself,

merely an object of observation and inference. Now in becoming acquainted with himself, he must begin with *elements*; and a mistake of a compound for a simple power or faculty,—of a secondary for a primary one, will be the source of just so many errors in his subsequent progress as there are inferences and deductions built on it. It is here, we think, that metaphysical writers have erred. They have assumed certain things in man, as fundamental and universal, which, in fact, are not so; and hence arises a large portion of the difficulty which their readers perceive, in the systems they have severally founded.

It has been commonly supposed that the mind is endowed with a number of primary faculties, comprehended under the general terms—understanding and will. Understanding, or intellect, again, has been divided into attention, perception, memory, imagination, and judgment; while will has commonly been supposed to be a sort of indivisible power or faculty, whose office it was to rule. But probably many persons of reflective minds have felt perplexed when comparing this classification of the powers with their own consciousness; and though they might not be able to classify and analyze their own intellectual operations, and still less to trace them to their origin; yet they have felt that nature, or at least *their* nature did not respond to this classification of the authors before them. They have been sensible of the irregular and arbitrary and, often, involuntary action of the powers of the understanding; and of multiplied, and various and often *opposite* simultaneous operations of the will, which involved them in inextricable perplexity—a perplexity which was, in fact, the result of admitting as true, the dogma of their teachers, that attention, perception, &c. are *primary* faculties of the mind, and that will is an *indivisible* faculty and sole arbitress of action.

Dr. Spurzheim denies to these, so called, fundamental powers the character of *primary*, and disproves their title to it by alleging their irregular and arbitrary action; as, for example, that attention of one kind may be manifested powerfully, of another feebly, while yet another cannot be exhibited at all:—facts which are incompatible with the idea of attention being a primary power. According to him, attention is the effect resulting from the activity of a fundamental or primitive faculty; and as these faculties are various and each acts on its appropriate object, we can thus account for one kind of attention being always strong in an individual, while another is as uniformly weak, &c.; for the strength of attention is in proportion to the energy of the acting power: thus in one person, attention may be instantly roused to *sounds*, and not at all to *colors*, and *vice versa*. The following is a synopsis of the special faculties, or primary or fundamental powers of the mind, according to this philosopher.

There are two orders of these powers: viz. **FIRST**, feelings, or affective faculties, i. e. faculties which are affected: **SECONDLY**, intellectual faculties; or faculties which observe phenomena, or by which men *know*; i. e. powers which are the instruments of acquiring knowledge. *Under the former of these orders, there are two genera, viz: propensities and sentiments:—under the latter there are three, viz: external senses (as hearing, seeing, &c.) perceptive faculties, and reflective faculties.

Of the Affective Faculties included in Order First are

1. The propensities. Desire of life, desire of meat and drink, sense of *amativeness*, sense of parental love, sense of attachment, sense of habitation, sense of courage, sense of secrecy, sense of acquiring, sense of constructing.

2. The sentiments. Sense of cautiousness, sense of approbation, sense of self-esteem, sense of benevolence, sense of reverence, sense of firmness, sense of conscientiousness, sense of hope, sense of marvellousness, sense of the ideal or perfect, sense of mirth or humor, and sense of imitation.

The Intellectual Faculties, embraced in Order Second, are

1. The external senses, feeling, taste, sight, &c.

2. The perceptive faculties. **INDIVIDUALITY**, or the faculty which gives the notion of the individual existence of objects, **CONFIGURATION**, **SIZE**, **WEIGHT**, **COLOR**, i. e. faculties which knows the physical qualities of objects;—**EVENTU-**

ALITY, i. e. a faculty which knows occurrences; this faculty also turns into knowledge all sensations felt in the body, as *events*, &c. which have occurred to it; and, moreover, the instances of the activity of the affective powers. LOCALITY, a faculty which knows the relative places of objects, TIME, a faculty which estimates succession, duration, and intervals, as in music;—TUNE, a faculty which recognizes and approves melody and harmony;—NUMBER, a faculty the activity of which delights in calculation, or enumeration of objects, qualities, &c.; ORDER, a faculty which observes arrangement, in objects, physical qualities, phenomena, &c.; LANGUAGE, a faculty whose activity collects and retains and combines the artificial signs of ideas, i. e. words.

3. The reflective faculties. COMPARISON, a faculty which discovers *analogy* or *difference*, and establishes harmony, i. e. one whose activity tends to philosophical arrangement: and finally CAUSALITY, a faculty which inquires the causes of objects, occurrences and phenomena.

Of these primary faculties, the theory of the author is that the propensities were designed by the Creator to be in subjection to the superior sentiments. These last, however, although designed to control man's animal nature are blind; and, hence, liable to err except as they are enlightened by the intellectual faculties. But these faculties themselves are liable to error, and need to derive from revelation the light they are to impart to the superior moral sentiments. An examination of this theory, in detail, would occupy more room than can be devoted to the work before us; we shall, therefore, confine ourselves to a brief examination of one or two particulars, and leave our readers to their own investigation of the author for further satisfaction as to his doctrines.

As it regards the intellectual laws, it appears to us that if Dr. S. has not adopted the true theory of the fundamental powers, he has, at least, approximated it; he has done for the philosopher of mind, what modern chemistry has done with physical nature,—greatly multiplied the elements, and thus facilitated the labors of future writers on Intellectual Philosophy. In reading him, the mind, if not satisfied that she has attained ultimate truth, is yet grateful in the consciousness that she is extricated, in good measure, from a labyrinth, and can walk at least some distance, and feel her steps enlarged under her.

Take as an instance her Memory. This has usually been considered a fundamental power of the mind; but this author proves, as we think, conclusively, that it has no claim to be so considered. On the supposition of its being so, "a good memory" as it is called, would be a memory retaining, easily and distinctly, all impressions made on the mind. But where, in fact, does such a memory exist? Even the *best* memories are partial, not universal: in some, indeed, whose memory is excellent, and even wonderful, in some things, it appears feeble, and almost extinct in others. This alone might lead us to doubt its being a fundamental power or primary faculty; but it is placed in our view beyond a doubt (since it has been suggested by this author) by reflection. It cannot be that memory of places, of things, of words, of dates, of occurrences, of tones and their succession, &c. &c. should be diversified operations of one and the same power: the difference of function necessary in each, proves that it cannot. Again, were it so, it would be equally able to retain all impressions, provided the will should be inclined to retain them: yet we see, in fact, that the memory of words and their succession in sentences, may exist in great perfection, where that of tones cannot possibly be produced; and memory of places may be active and vigorous, where that of dates is almost without existence. If it be said as a reason for this, that attention is not excited, and hence the impression is not retained, we grant it; but we contend that often the attention *cannot* be excited:—no effort of the will can excite that measure of attention to sounds, in a person destitute of a musical ear, which will enable him to remember tunes; while, yet, perhaps, events and persons may produce indelible impressions on him. Surely then memory is not a primary faculty, but an effect produced by the activity of some faculty which is primary; and

hence, varying according as the faculty which is excited to activity, has for its object of operation, words, or tones, or places or events.

It would be gratifying further to verify the opinions of this writer by a reference to some other operations of the special faculties ;—operations which have themselves been considered primary powers ; as will, judgment, and the faculty of association of ideas : but we pass on, to afford a brief notice to the remaining portion of the work.

The section on moral laws deserves, (what we cannot afford to it) something more than a passing notice. The corporeal and intellectual nature of man, being subjected to fixed laws, this author infers that *a fortiori*, his moral nature, his most noble part, is, in like manner, subject to moral laws. These laws, or the conditions of man's moral nature, the observance of which is indispensable to happiness, and the infraction of which must result in misery, this author believes to originate from God, and to be made known to man in two ways ; first, By the activity of the superior sentiments, which make him to *feel* the moral laws ; and secondly, by revelation. The latter, we have elsewhere observed, Dr. S. conceives to be requisite to enlighten the former, which are naturally blind. Christian morality,—the morality of the Bible, he considers, accords with the morality of nature ; and evidently, he was himself a believer in the Christian revelation, because, in part, he perceived in it such an adaptation to the nature of man, as presented to his own mind an irresistible internal evidence that God was its author. Throughout this section, he labors to show, that there is an entire coincidence between the natural laws of morality, as impressed on the superior sentiments of man's nature, and the moral laws of revelation :—that both enjoin the same duties and prohibit the same actions ; that both require the subjugation of man's animal, to his moral nature, since “the grand cause of moral misery in men consists in the great activity of the animal faculties.” p. 74.

In this whole section there are few things which we find it difficult to commend ; and, indeed, were the author at our side while reading his book, we should, perhaps, by his explanations, be freed from the necessity of at all dissenting from him. As the case is, however, we cannot subscribe to his doctrine of divorce, that it is permitted by natural morality. If this be so, it is an instance in which the natural and the revealed laws of morality are at variance. The lawgiver of the Christian church has forbidden it, except in one case ; and in that one, has forbidden the offender to marry again, and every other person from marrying her. It is true, as our author says, p. 87. “the consequences which follow ill assorted unions are much more serious to the parties, to their children, and to society at large, than such as attend on divorce ;”—he admits, moreover, that “were the sexes what they ought to be, there would be no occasion to permit divorce :” but we would ask whether the natural laws, which are impressed by the Creator on man's moral nature, are merely *expedient* ? calculated in their obedience, not to ensure happiness, but only to decrease misery ? If so, they do *not* correspond with the laws of revelation ; for if a man do *these*, he shall live by them. We would ask again, are not the laws of natural morality immutable ? How then can the course which Dr. S. would tolerate, accord with those laws ? for such toleration of divorce is an accommodation of a law to the condition of the governed ; so that that course is not a transgression of it, which would have been so, had “the sexes been what they ought to be.” This looks too much like drawing from *sinfulness*, a *permission* to sin ; and contravenes the most explicit laws of divine revelation. To allow divorce where the Saviour has forbidden it, is not only to set aside his authority ; but to retrograde towards ancient Judaism : a system of religion which tolerated divorce in cases in which Jesus has pronounced it unlawful. Were the author living, he might (if we have taken a correct view of his doctrine on this point,) have seen the necessity of revising his opinions respecting it. To us it appears that his error lies in the admission that divorce is permitted by natural morality. Natural morality, as we conceive, here corresponds with the morality of Christianity ;—it requires the subjection of the animal propensities to the moral sentiments.

All the jarrings to which the author refers, as justifying divorce, results from the superior strength of man's animal over his moral nature. *This*, natural morality and that of revelation would alike subjugate; now, would the permission of divorce subjugate it? Such permission might *soothe its violence* by indulging it in its object: but be it remembered, it is the animal part of man's nature which is thus indulged; and *this*, says the author himself, p. 87, is insatiable; the more it is indulged, the more it craves indulgence. Natural morality, then, prohibits what would indulge it; and, in this, corresponds with the morality of revelation:—both enjoin forbearance and patience and a subjection of the inferior nature to the superior sentiments, such as shall render divorce as undesirable, as it is opposed to natural and revealed morality.

Intimately connected with the moral laws of man are those which are religious in their character. In ordinary language, indeed, "moral laws" include those which regard man's conduct both to God and man: our author, however, has distinguished them, and discusses them separately. He considers this part of his subject in sections under the following heads: "Religion in general"—"Natural Religion"—"Revealed Religion"—"Christianity"—and "Church Religion."

The first section treats of the various kinds of religion which have existed; as Monotheism, Bitheism, Polytheism, &c. The second treats of Natural Religion, or is an inquiry whether, and to what extent reason can infer the existence and perfections of the Creator, and the homage or worship which will be acceptable to him. It concludes with the admission that natural religion and natural morality are the same;—that all which man, in the present life, has to do with God is to respect and to obey his laws. The section on revealed religion treats not only (as from its title we might expect) on that religion which is *really* revealed; but on those religious systems also, which have claimed to be revealed. This remark needs to be kept before the mind, lest some of the sore thrusts which the author gives to "the priesthood," should be supposed to be aimed at the Christian ministry; a class of persons which, when truly qualified for the office they sustain, Dr. S. regarded with unfeigned respect. By "the priesthood," we understand Dr. Spurzheim to mean, the ministers of a religion established by law, and who, by requiring uniformity in religion among the governed, are hostile to free inquiry and the advancement of the species in the career of improvement.*

This section justly demands for reason the right to examine the claims of a professed revelation, to a divine origin; and suggests topics of inquiry in such examination;—it also insists on the harmony of morality with religion, and the connexion of general culture, with the advancement of the interests of both. The concluding sentence of this section affords us high satisfaction, as proceeding from the pen of Dr. Spurzheim:—"Pure Christianity is that system of revealed religion, which surpasses all others in every kind of perfection, and which stands the scrutiny of reason."

But the section on the Christian Religion (the next in order) proves that the meaning of the author in the language just quoted, differs, almost *toto calo*, from that of some persons, who would not hesitate to adopt his expressions. He does not consider that in order to Christianity standing the scrutiny of reason, all those parts of it must be pared away, which reason cannot comprehend, and that the *remnant* is Christianity—rational Christianity. No: he includes in Christianity two principal parts;—the marvellous and the moral. "The marvellous includes whatever is incomprehensible; whatever is beyond the limits of observation;—such as the nature of God, the creation of the world by his will, his in-

* That this is his meaning, if not absolutely certain from the work under review, is plain from the following quotations from the author's Phrenology, Vol. 2. p. 100. "It is a common tendency of the sacerdotaly to keep religious notions stationary:—"it is therefore natural that they decry every improvement which may be proposed. Accordingly the Roman, English, Scotch, or any other dominant church will contend for the necessity of some uniform discipline, &c."

fluence upon his creatures, his communication with men, the birth and miraculous actions of Jesus, the immortality of the soul, and the rewards and punishments in the life to come." p. 151. "This part of Christianity depends entirely on belief; for the points of which it is composed cannot be submitted to present observation." p. 152. Yet let it not be supposed that to belief he attached exclusive, or indeed undue importance in the Christian system: the following quotation evinces the contrary. "To be a Christian it is not enough to recognize Jesus as the Son of God, the Redeemer of man, and the interpreter of the will of his heavenly Father, or even to be conversant with his commandments; it is indispensably necessary to act upon the precepts he taught." p. 157.

The last section of this work, viz. that on "Church Religion," shows that the author does not conceive Christianity to be a solitary system, but a social one. He approves of ecclesiastical superiors, not indeed as "lords over God's heritage;" but as persons appointed to teach, and to watch over the accomplishment of the principles which the church they serve admits:—yet are they responsible to the community for every one of their religious interpretations, in the same way as the officers of civil governments are answerable for their measures. p. 168. In other words, he considers the teachers of religion as guardians of the spiritual interests of the church; and that their office is not to legislate; but to execute the laws enacted by the Church's Head.

In conclusion, perhaps nearly every person who shall read the work before us will be ready to ask, "what were the author's distinguishing religious opinions? With what religious denomination is he to be ranked?" It might be expected that every denomination of Christians would be ambitious of ranking among them a man of views so enlarged, and philosophy, at once so simple and profound:—but the work under review affords few facilities to any who might feel disposed to advance such a claim. Judging from the known religious sentiments of those persons who occupied prominent places in the occurrences consequent on his decease, we should conclude that he was claimed for the ranks of Unitarianism: but even Watts was so claimed, and certainly Dr. Spurzheim entertained theological sentiments as remote from those of modern Unitarians, as those of Watts. What Dr. S. *was*, it is not easy to say: the probability is, that, as a theologian, he was one *sui generis*, and who could not be identified with any existing sect. But if there be any body of Christians, with whose views of religious truth his own were in harmony, his acquaintance with human nature, would, probably have prevented his acknowledgement of it. His one great, absorbing object was, the diffusion of the light which he thought phrenology would shed on its dependent sciences, metaphysics, morals and religion; and being well aware of the religious jealousies which exist among Christians towards each other, he probably concluded that to range himself on the side, and call himself by the name of any religious body would be to injure the interests of truth and science, by awakening the prejudices of all other religionists against the doctrines he might teach. Doubtless he had his own religious creed; but he "had it to himself before God." We never met with an individual to whom Dr. S. confided the particulars of his religious belief, and we doubt if this continent contains one.

But if we are unable to say precisely what, as a religionist, Dr. S. *was*, we feel no such difficulty in saying what he was not.

1. He was not a DEIST, at least in the ordinary acceptation of that word. He distinctly acknowledges the necessity of revelation,—a belief in it, and also in the Christian religion, as the substance of the revelation given.

2. He was not a UNITARIAN. There are several parts of the work before us, which place this point in a very satisfactory light;—we shall just mention a few of them, some of which are rejected by some Unitarians, and others by others; for, under the same general appellation, are found persons, varying in sentiment from high Arianism down to mere Humanitarianism.

Among the marvellous points of the Christian religion, Dr. S. distinctly admits the miraculous production of the Saviour's body. Moreover he was not,

as many Unitarians are, a believer in the innocence of speculative error. "Religious ideas," he says, "cannot be indifferent in their nature; true religion being the will of God, cannot be indifferent,—a God all perfection and bounty cannot act from mere arbitrariness." p. 128. He was moreover a believer in the lapsed condition of human nature, although he did not choose, for the reasons assigned above, to adopt the Shibboleth of any religious party in the expression of this belief. He says expressly, that the superior sentiments in man were designed by the Creator to command, and to control the inferior propensities;—that yet moral misery exists, and that the great cause of it, is the too great activity of the animal faculties:—that all the natural inclinations have gone astray, and have a continual tendency to err in their application;—that the moral sentiments are blind, and that reason, which is to enlighten them, though it acts according to determinate principles, does not furnish the objects on which it operates; and hence is liable to err, and requires revelation as its guide. In these particulars, the work before us presents evidence that he differed widely from the denomination who, at least tacitly, claim him. But we have, in another work of this author, more comprehensive proof that he was not a Unitarian. Whatever differences exist among them, there are a few points of common agreement, one of which is their negative view of the Redeemer, i. e. all Unitarians agree that he is NOT DIVINE. In this, Dr. Spurzheim differs from them all. "An unbeliever, in any religion is he who disregards the divine revelation given to man since his creation. An unbeliever in that sense, among Christians contradicts the Divinity of Jesus." Phrenology, vol 2. p. 86. Again p. 146. "Many flatter themselves with being Christians, when they say that they believe in the Divinity of Jesus, in his mission, and miraculous actions, and all the while neglect the moral principles he inculcated." This incidental exhibition of his creed on this capital point, we regard as valuable and necessary evidence that he was not a Unitarian.

3. He was not a PERFECTIONIST. "Man," says he, "as he is now constituted, is not capable of accomplishing the precepts of natural morality." p. 115.

4. He was not a UNIVERSALIST. Here again he shall speak for himself. "According to the Christian religion, our fate through eternity depends on the present life." p. 12. He believed, as we have already shewn, in "the rewards and punishments of a life to come," and says "physical and moral evil mutually engender each other." Now if this be so, future punishment in the world of despair will operate to increase the sin of the punished, according to Rev. xvi. 11. They "blasphemed the God of heaven because of their pains:"—this sin again will result in their further punishment, and thus on, indefinitely. He cannot therefore have been a Restorationist.

5. Yet we are afraid to hope that he was an evangelical Christian. True, he was a religionist:—hundreds can bear testimony to the boldness, with which in his lectures, he introduced the name and works of the Supreme Being: and the work before us he expressly devoted, *so far at least*, to religion. But there were not in the lectures, and there are not in this work, those references to the peculiarities of the Christian system, which his subject afforded him the opportunity for making. He speaks, indeed, of Jesus as "the Son of God and the Redeemer of men;" but it is not as one who had himself "fled to Him for refuge," and found in the blood of atonement "all his salvation and all his desire." Though he speaks also of the "influence of God on his creatures," he makes no allusion to influences of the Holy Spirit, which are renovating and sanctifying: yet this silence *might* result from the cause before mentioned; a desire to avoid exciting religious prejudices, and thus impeding the progress of truth.

But he is gone to his account: for the light he has shed on our path, let us be grateful, and employ it in the investigation of truth; and where his torch ceases to illuminate our way (viz. in the region of religion proper) let us rejoice "that we have a more sure word of prophecy." Let us hope, too, that under the philosophical garb which his language always assumed, there might still be an evangelical strain of feeling and meaning, which met the approbation of him who "searcheth the hearts, and trieth the reins."

RESEARCHES OF REV. MESSRS. SMITH AND DWIGHT IN ARMENIA, including a visit to the Nestorian and Chaldean Christians of Oormiah and Salmas. By ELI SMITH, Missionary of the American Board. BOSTON, Crocker & Brewster, 1833. 2 vols. 12mo. pp. 328 and 348.

These volumes were briefly noticed in our last number. We there expressed our intention to introduce them again, chiefly in order to gratify our readers with a few extracts. We need say nothing further in their commendation, nor waste time in general observations. The journey described was undertaken in accordance with the instructions of the Prudential Committee, to investigate the condition of the Armenians and other Christians in their neighborhood, and to ascertain the probability of finding a new and promising field of missionary labor in that portion of Western Asia. They are written in the form of letters, that information on the various topics may be thrown together, instead of being so scattered as to render it less valuable or less easily accessible. An introduction gives a brief history of Armenia.

Leaving Malta in March 1830, the travellers proceeded to Smyrna, where they more fully prepared themselves for future investigations by intercourse with the Armenians there established. They found here a school of 200 Armenian children, in all stages of advancement, and the New Testament, in ancient Armenian, among their class-books. Of the 8000 Armenians in Smyrna, 2000 or 3000 were said to have revolted to the papal church.

The next important place on their route was Constantinople. On the way, they passed through Thyatira, now Ak-hisar, the seat of one of the seven churches in Asia. To every Christian, information concerning these churches must be welcome. The journalist says:

"Curiosity to see as much as we could of a town where once flourished one of the apocalyptic churches, made us improve to the best advantage the few hours of our delay. Ak-hisar occupies an eminence elevated but little above the surrounding alluvial and marshy plain; and having been reduced to ashes a year or two ago, its houses were now mostly of one story and built of boards. Its population can amount to but little more than 1000 families, of which 800 may be Greek, and 25 or 30 Armenian. Walking through its streets, we observed many inscriptions and broken pillars, and were offered numerous coins, the relics of Thyatira. An ancient church, now a mosque, was mentioned to us among its curiosities, but in vain did we solicit a number of Christians to conduct us to it. At length an old Turk offered to be our guide, and we hastened with eagerness to examine it. Its foundations, and some broken and fallen columns bespoke a high antiquity, and a few aged cypresses threw over the precincts a gloom befitting the spot. As we entered the yard, two Turks, performing their devotions in the portico, looked around upon us with an expression that called us infidel intruders, and made us feel that the lamp of true religion, which once burnt brightly in this 'candlestick,' was extinguished in the darkness of Mohammedanism." p. 49.

The state of education among the Armenians in their own territories is very low. They have, with perhaps two or three exceptions, no schools. Females seldom learn to read at all. A few boys are taught to read, so that they may assist in the church service; but most of them are unable to write. The rest are left in total ignorance. Under such circumstances, the following account of an Armenian school at Constantinople will be interesting:

"We were received by Gregory Peshdemaljan, the principal of the academy, with a cordiality suited to the account of him, which we had received from Boghos of Smyrna. He is a layman, well acquainted with the language and literature of his nation, and himself the author of a very respectable grammar and dictionary of the ancient Armenian. We found him surrounded by a company of young men, fifteen or sixteen years of age, possessed of the fair and ingenuous countenance, so peculiar to the young Armenians of Smyrna and Constantinople. They were members of the highest department of the school. The lowest embraces the children of the poor, who are taught gratuitously, to read and write. In the second, are others of more respectable connections, who are studying the same branches. The members of the third, now forty or fifty in number, are introduced to the elements of grammar. That study they complete when advanced to the fourth under Gregory, the number in which is about the same. They were generally possessed of uncommonly inter-

esting countenances, and had an appearance of great neatness and order, as they sat, each upon his cushion or carpet, in double or triple rows around the floors. The whole number of scholars was not far from 300. It has a considerable income from a fund, contributed by the same primate who aided so liberally in erecting the buildings of the establishment, and the remainder of its expenses are borne by the Armenian community.—There are schools attached to the other Armenian churches, but none of them are of much repute. We were told also that private schools for girls are not uncommon, but we got admission to none of them.

It is painful to find that none of the modern improvements in primary education have been introduced, even in this most enlightened part of the Armenian nation. The only thing that shows a tendency that way, is the use of a spelling book, and one or two other first books, in the modern Armenian, their vernacular dialect. Abundantly able helps in grammar, arithmetic, and some other branches have been issued from the press at Venice, as well as here; but they are in the ancient tongue, and accessible only to the few who understand it. Even in geography, I was surprised to find them so well supplied, that when we mentioned Andover, as the place to which we should send a Persian dictionary, which the Patriarch had the politeness to give us, a person present immediately referred to a book in ancient Armenian, not only describing its position accurately, but also that of the adjacent towns." pp. 65, 66.

The second letter relates the events of the journey from Constantinople to Tocat—a name dear to every friend of missions; for it is hallowed by the dust of Henry Martyn. An impenetrable cloud had formerly rested on the nature of his disease and the circumstances of his death. Imagination was left to fill up the story of his final sufferings. Our travellers, like true missionaries, made as thorough investigation as possible concerning this matter, and enjoyed the melancholy pleasure of visiting his tomb in the cemetery of the Armenian church.

The description of the Turkish post-establishments we do not remember before to have seen so distinctly stated. That we may dissipate any mist, hovering over the minds of our readers on this subject, we present it.

"In every post-town in Turkey a number of horses belonging to an individual or a company are attached to the post-house, and at the command of any one who brings an order from government, and pays for them. The established price, when we went, was thirty paras, and when we returned, one piastre, the hour. The *menzili* has under him *surijies*, who act as hostlers, and, whenever horses are taken on a journey, accompany them to the next post to bring them back. Their name, which signifies a *puller*, is derived from the fact that a part of their business is to lead loaded horses. When the horses of the post are not sufficient, the traveller's *menzil-emry*, as the order for horses is called, obliges the authorities of the place to press into his service the horses of the inhabitants for the same price. As this system provides only for travelling, and not the transportation of letters, it is imperfect, without the separate establishment of *tartars*, who are the official couriers. Some of them are attached to every pasha, and whoever will pay them what they demand, can employ them as an express. They are officers of considerable rank, and travellers by post generally take one to make themselves respected, and to expedite their journey." pp. 111, 112.

At Erzroom, owing to the patronage of the bishop, probably, the Armenian school was very flourishing. Its principal was a layman, and he had five or six assistants. The scholars were 500 or 600 in number, studying all the common branches from grammar to logic. "We did not learn," says Mr. S. "that the Armenian females of the city were ever blessed with a school; yet some of them, we were assured, could read." The following is an account of an effort made by the German missionaries at Shoosha for the benefit of Erzroom.

"The only protestant missionary effort, so far as our information extends, that has ever been attempted at Erzroom, or in any part of Turkish Armenia, was made just before we arrived. The missionaries at Shoosha, aware of the obstacles in the way of preaching the gospel to moslems under the Turkish government, determined to seize an opportunity of doing it, while the presence of a Russian army would afford them protection. Mr. Zarembe, therefore, taking a good quantity of the Scriptures in Turkish and Armenian, and a few for the Russians themselves, proceeded first to Tiflis, to make known his intentions to the governor. His excellency entered warmly into his project, and gave him letters to all the chief officers of the army, which secured him their favorable regards, and open and decided protection. His first visit was to Kars. There were no more than a hundred Turks

in the city; but in the house of the ayan, where he carried his books for sale, he met a room full of effendies and others. They examined the Bible and disputed, in a supercilious manner, proving themselves to be bigoted, and easily offended at having their faith questioned. He sold but one Turkish Bible, and that was on his return from Erzroom. At Bayezeed, also, he found but few moslems; and they were bigoted and inimical, and disposed to have but little to say to him. One Turk manifested some candor; but he sold no Turkish Scriptures. At Erzroom, where there was a great number of Turks, he determined at first to say nothing, and only send his books for sale through the bazars and streets. Prices were offered much below that which he had fixed, and were at last refused; but he afterwards sold at any price, and even gave gratis. After seven or eight days, no more offers were made and the sale ceased. He then began to talk with the people wherever he had opportunity. With a few encouraging exceptions, they were easily incensed at any thing said against their religion, and not disposed to inquire. He heard of eight of his books being torn in pieces. At last, after he had spoken for his passports to depart, the kady and mufty declared to the general, that so strong was the popular feeling against him, if he should be killed they could not be responsible. He still made a parting call upon one of them, and, in a religious argument before a room full of moslems, boldly convicted him and them of ignorance of their own Koran, in affirming that it contained a doctrine, which in fact it does not.

During the whole journey, though he had the Scriptures in every language he was likely to meet, he sold only to the amount of 17 ducats or about 40 dollars. In Turkish, one Bible and 14 Testaments were sold, and 3 Bibles and 22 Testaments were given away. This seems but a discouraging report; and yet so strong is my impression of the fanatical and supercilious bigotry of the moslems of Turkey, that I am decidedly interested and encouraged by it. The intolerant spirit of their religion and a thorough contempt for Christians, make them so indignant at an opposing word, and deprive them so completely of the least curiosity to read our sacred scriptures, that I am gratified whenever they are made to hear the truth at all, though it be but to gainsay and resist; and if but one copy of the word of God is bought with the intention of reading it, I am encouraged. The bread has been cast upon the waters, and after many days it shall be found. How delightful, too, to see messengers of peace at hand, to avail themselves of even the openings made by war, to proclaim their glad tidings! Then is the wrath of man made to praise the Lord." pp. 136, 137, 138.

The Armenians, like other zealots, have established more religious services than they can well attend to.

"The Armenian ritual designates nine distinct hours every day for public worship, and contains the services for them: viz. *midnight*, the hour of Christ's resurrection; the *dawn of day*, [when he appeared to the two Marys at the sepulchre; *sunrise*, when he appeared to his disciples; *three o'clock*, (reckoned from sunrise,) or the first canonical hour, when he was nailed to the cross; *six o'clock*, or the second canonical hour, when the darkness over all the earth commenced; *nine o'clock*, or the third canonical hour, when he gave up the ghost; *evening*, when he was taken from the cross and buried; *after the latter*, when he descended to hades to deliver the spirits in prison; and, *on going to bed*. But never, except perhaps in the case of some ascetics, are religious services performed so often. All but the ninth are usually said at twice; viz. at matins and vespers, which are performed daily in every place that has a priest; the former commencing at the dawn of day, and embracing the first six services, and the latter commencing about an hour before sunset, and embracing the seventh and eighth. On the Sabbath, and on some of the principal holidays, instead of one, there are frequently two assemblies in the morning; the first at the dawn, embracing the first three services, and the other not far from nine o'clock, embracing the second three. Mass, is as distinct from these services as the communion service of the church of England is from the morning prayer. Whenever it is said, which is generally every day, it follows the sixth service; so that if there are two assemblies in the morning, it finishes the second. The ninth service, when it is performed at all, except in some convents, is said by individuals at home." p. 181.

The following incident, which occurred at Tiflis, is worth quoting for its strangeness.

"You may suppose that we were gratified to meet the productions of our own country in this commercial market. But not every countryman's face is welcome, even at the distance of Asiatic Georgia. In the first caravan~~some~~ we entered, the day after reaching Tiflis, we stumbled upon a hog'shead of New England rum! What a harbinger, thought we, have our countrymen sent before their missionaries! What a reproof to the Christians of America, that, in finding fields of labor for their missionaries, they should allow themselves to be anticipated by her merchants, in finding a market for their poisons! When shall the love of souls cease to be a less powerful motive of enterprise than the love of gain?" pp. 215, 216.

Though the Armenians are, to some extent, orthodox in faith, and generally uncorrupted by papacy, yet their forms of worship have plainly been influenced by their proximity to Catholic churches.

"Go into one of these churches in time of prayers; and you will find a number of lamps suspended from the roof, endeavoring to shed their dim light upon the congregation, though the sun be shining with noonday brightness. In the enclosure before the altar will be two or three priests, surrounded by a crowd of boys from eight to twelve years old, *performing* prayers; some swinging a smoking censer, others, taper in hand, reading first from one book and then from another, and all changing places and positions according to rule. The monotonous inarticulate singsong of the youthful officiators, with voices often discordant and stretched to their highest pitch, will grate upon your ear, and start the inquiry, can such prayers enter into the ears of the Lord of Sabaoth? You will be surrounded by a barefooted congregation, standing, wherever each can find a place, upon a sheepskin, or bit of rug, (unless the church is rich enough to have a carpet,) uttering responses without order, and frequently prostrating themselves and kissing the ground, with a sign of the cross at every fall and rise. The whole will seem to you a mummery and an abomination, and you will probably hasten away, wishing to hear and see no more of it.

In entering the church barefoot, and in prostrating themselves to the ground, the Armenians have doubtless retained relics of genuine orientalism. Abraham, when he ran to meet the angels, bowed himself to the earth; and Moses, when standing on holy ground, took his shoes from off his feet. Why so large a part of the service has been suffered to pass into the hands of boys, is exceedingly strange. They fill the four ecclesiastical grades below the subdeacon, to which are attached the duties of clerks; or more commonly are substitutes for their occupants, having themselves no rank at all in the church. Of the first 158 pages of the Jamakirk, containing the whole of the midnight service with all its variations for feasts and other special occasions, more than 130, consisting of psalms, hymns, &c, are read or chanted by them under the direction of the priests. Well may the priests, in view of having such important helps in their duties, find motive enough in most places to teach a few children to read! Of the remaining pages, some half a dozen belong to the deacons, if there are any, and the remainder, consisting simply of prayers and lessons from the gospel, are read by the priests. All the service, with few other exceptions than the lessons, and that the priest in the middle of every prayer of any length turns round to wave a cross before the people, and say, 'peace be to all, let us worship God,' is performed with the back to the congregation. Add to this, that the whole, with the unfortunate exception of the book of legends, is in a language not understood, often by the priests themselves, and much less by the congregation; and if it were not, is read or chanted with so little articulation as would render it perfectly unintelligible: and you will hardly need any other answer to the question, whether there is any spirituality in the worship of the Armenian church. The priests go through it, as if it were a daily task of the lips, as a joiner's work is of his hands, and are apparently as much relieved when it is over. If a boy makes a mistake, he is reproved, or even chastised, on the spot, though a prayer be interrupted for the purpose. The people, too, are constantly coming, and going, or moving about, and often engaged in conversation." pp. 227, 228.

In the part of the journey, which led Messrs. S. and D. through Georgia, they were thrown into the company of some German colonists. Their interesting history, with that especially of the missionaries at Shoosha, we are compelled, by want of space, to pass by.

The family devotions of the Armenians, as witnessed in the convent at Datev, we fear are too often paralleled in spirit, though not in appearance, among more enlightened Christians.

"The bishop rose before light, at the sound of the convent bell, to attend the morning devotions of the church; but in his room neither in the evening nor in the morning was there any acknowledgement of divine providence, except in the asking of a blessing upon our food. That duty he seemed to consider as devolving of course upon him. It was done while he was looking around upon the company, and with so little reverence that my companion knew not what he was doing, till he had half finished. My own experience in convent devotions prepared me to expect it, as a customary civility to strangers, and prevented me from being surprised, though not from being shocked at such gross indecorum. As I have often witnessed elsewhere in similar circumstances, he wished us a good appetite at the close, without a pause or a change of tone, as if it formed the concluding sentence of his prayer. Family prayer, as practised by us, is believed to be unknown among the Armenians; and the same, it is feared, may be said also of private devotions. Not uncommonly, however, in these parts, one or more members of a family repeat, either individually or in concert, before lying down at night, so much as they can recollect of the long prayer of Nerses Shnorhali, which forms a part of the ninth service of the church. It is in fact the usual substitute for the whole of that service. If ignorance or disinclination prevent this formal attempt at prayer, a simple sign of the cross in the name of the Trinity;

is the only act of devotion with which they commit themselves to the slumbers of the night. The same superstitious ceremony is believed, also, to be their only mode of asking a blessing and returning thanks at table, unless an ecclesiastic is present to go through the mockery just described." vol 2. pp. 27, 28.

The manner in which the Sabbath is observed among the Armenians will be read with interest. The present description holds true of them in other places, as well as here.

"To-day being the Sabbath, we remained at Shaghad, and were pained to observe that a part of the people spent it in the labors of the loom, the employment in which the villagers pass their winter months. In general the Armenians aim to observe the literal command to do no work on the Sabbath. Especially are the labors of the field almost universally suspended in obedience to it; though at Shoosha, the villagers often take that opportunity to carry their wood to market. Shops in the bazar, too, are generally closed, though some do not scruple to sell goods privately. The feeling that the Lord's day is more sacred than their other festivals, is generally clear, and is expressed in a better observance of it. And conscience is often sufficiently enlightened to extort the confession, when reproved, that in profaning it they cannot but be guilty. Still, neither in their feelings nor in their conduct, can we find any just views of its sanctity. Travelling seems never to be regarded as an infringement of it; and that persons should be stopped by it when on a journey, appears to them exceedingly strange. They generally spend it as a holiday in visiting and feasting, and thus commit more sin than they would by laboring.

"Attendance at church is perhaps more general than one would at first conclude from the small number present at any one time. That nothing like the whole population of a place attends at every service is perfectly evident. But it must be remembered, that, as there is public worship twice every day, one may go in the morning and another in the evening, and one who is absent to-day may be present to-morrow, and thus every one make out a tolerably frequent attendance even on common days. On the great festivals and Sabbath days, a much more full attendance is observable; and considering that there are then three services, of which some may be at one and some at another, we can believe, what we were assured in Kara-bagh, that nearly all attend church on the Lord's day. I must not forget, however, to except all marriageable and newly married females, whom custom debar entirely from the privileges of God's house." pp. 55, 56.

These extracts shall be closed with the information given by these volumes on the subject of baptism and communion in the Armenian and Nestorian churches. Those of our readers whose knowledge of ecclesiastical history has made them acquainted with the origin, antiquity and character of these bodies, will be gratified with the testimony they offer concerning the primitive ordinances of our religion. The first relate to the Armenian church.

"The communicants this morning stood up before the altar, and the bishop put a bit of the bread, which had been previously dipped in the wine, in the mouth of each. In this way only do the Armenians communicate in both kinds. The wine they never drink. One of the women had a child not more than a year old in her arms, and that also communicated; for infants, from the moment of baptism, are admissible to the table of the Lord. The Armenian, like the papal and the Greek churches, practise close communion."

The two things necessary for salvation, he [the vartabed or monkish priest] said, were baptism and the communion. He afterwards explained that their doctors distinguish three kinds of baptism, either of which is effectual; one the actual application of water in the name of the Trinity; another, the wish of a moslem or heathen for baptism at the hour of death; and a third, the desire of a person who is under a master that will not allow him to receive the ordinance. The same distinction he also admitted in regard to the viaticum, or communion at death; it was necessary, but when it could not be had, the wish for it was equivalent. We replied, that in John 3: 5, not only being born of water, or baptism, but also being born of the Spirit, or internal regeneration, is declared to be necessary to admission into heaven; one of which we believe to be an external sign of the other, and not productive of it, nor necessarily accompanied by it; and then inquired if his church holds baptism to be regeneration, or acknowledges the necessity likewise of a change of heart. He confessed, in answer, that it knows of no other change than external baptism.

According to the rules of the Armenian church, I believe, baptism consists in plunging the whole body in water three times, as the sacred formula is repeated; but the present mode of administering it in Armenia, we were assured by more than one intelligent ecclesiastic, is by pouring upon the head of the child, sitting in the font, a handful of water in the name of the Father, another in the name of the Son, and a third in the name of the Holy Ghost, and then plunging the whole body three times, to signify that Christ was in the grave three days. That entire immersion, and the triple repetition, are not considered essential, however is proved by the fact, that the baptism of even heretical sects who only sprinkle once, is considered valid, and persons thus baptized are not required, as among

the Greeks, to submit to the ordinance again, on entering the Armenian church. We once inquired of a bishop, what is the effect of baptism, and were answered with the greatest astonishment at our ignorance, that it takes away original sin. The doctrine, however, that all who die unbaptized are thrust immediately down to hell for Adam's sin, though firmly held by the Armenians, has not led them, as it has the papists, to allow in urgent cases of lay baptism. The ordinance can be performed by those only who have been admitted to priest's orders. Generally it is done, in imitation of the Jewish law of circumcision, on the eighth day, though dangerous illness sometimes hastens it, and when no priest is at hand it is postponed." pp. 125, 126.

The following relate to the forms of the Nestorians. The information was communicated by a priest.

"*Baptism*, he said, is performed only in churches, and the whole body of the child is plunged three times in the water, because John plunged our Saviour three times in Jordan. When we mentioned, however, that we had heard that they only plunge the body up to the chin, and then pour water three times upon the head, his father confessed that they do so, though they plunge the whole, also, when there is water enough! When asked the effect of baptism, both replied that it is the regeneration spoken of by our Saviour, when he said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." We suggested that he explained himself, by saying in a subsequent verse, "Except a man be born of water and of the *Spirit*." "Yes," they replied, "as the Spirit descended upon Christ at Jordan, so he now, in every instance, descends upon all persons at their baptism." The bishop would not allow that the souls of infants that die before baptism are doomed to hell, nor did he admit that they are received to heaven, but said that a place is prepared specially for them." p. 227.

The whole tour, to those who love the cause of missions, will be interesting. And that all Christians are bound to love the cause, no one can doubt. As a result of the investigations of Messrs. S. and D., the Prudential Committee have resolved to send two missionaries to the Nestorians, as soon as suitable men can be obtained. The whole ground, moreover, is now before them. They know its wants and its prospects. And as providence may direct, and the liberalities of the American church in contributing her sons and her substance to the cause of God will admit, stations may hereafter be established at Trebizond, Tocat, Cesaria, Tarsus, and Diarkeker.

THE GRACE AND DUTY OF BEING SPIRITUALLY MINDED; by John Owen, D. D. abridged by E. Porter, D. D. Andover. BOSTON, Pierce & Parker, 1833. pp. 211, 12mo.

Perhaps the greatest danger to which we are liable in the present age is that of substituting the outward show of Christian activity, for the inward principle of holiness. In our own country, especially, religion is, to a good degree, fashionable. It is no act of self-denial to make an open profession of piety; for the ranks of the church seem to be, in a measure, the ranks of respectability and influence. The sacramental host, instead of being chiefly composed, as formerly, of the aged, who were soon to leave the world, or the afflicted and bereaved, who loathed it, for its trials, now numbers multitudes, who have strength in its vigor, and beauty in its bloom. - Hence there is reason to fear that many press into the visible church, who were never sealed as the followers of the Lamb. A few vague emotions of seriousness, an occasional state of mental excitement, and the encouragement of injudicious and undiscerning friends have sufficed to persuade them, in union with the deception of the "deceitful heart," that they are worthy to be enrolled with the holy on earth, and may confidently look forward to a mansion in the skies.

In contemplating the injury done to the common cause of religion by the admission to the church of unconverted persons, and their subsequent exclusion, or retention, which is worse, we have sometimes been almost ready to wish for a return of the primitive persecutions. Then candidates would be obliged to count the cost, before they joined the band of the persecuted. It would not be so slight a thing to become a professed follower of Christ. Then men's souls would be tried; and none would expose themselves to the tortures of a furious priesthood, or a cruel pagan magistracy, unless they

were nearly certain, that a cross would but hasten their possession of the crown, and the flames of the stake would sooner introduce them to the unspeakable joys of Paradise. Then, as we assembled at the Lord's table, we should not be pained with the thought, that, in all probability, there was a Judas among every twelve, or five foolish virgins among every ten—that the tares might, perhaps, be as numerous as the wheat. The company would indeed be smaller; but they would be a *chosen* few—the “little flock” of whom Jesus spoke, to whom it would be the Father's good pleasure to give the kingdom. They must be so vastly outnumbered by the world, as to be scarcely seen; or more properly, so few, and so holy in their deportment, that they would be like a city on a hill, marked amid the thousand hamlets of the plain below; like a candle, penetrating by its brilliance the ubiquity of darkness.

But though there may be private opposition, yet we see not, and probably never shall see any thing like the persecutions of former times. We shall never have this instrument to purify the church of hypocrites, and to drive reluctant spirits to the work of self-examination. No remedy remains to us, then, for freeing the church from unworthy members and maintaining its purity but plain exhibitions of Christian character—thorough heart-searchings, both from the pulpit and the press. The churches are in a manner, delivered over to their pastors; and if the pastors fail of doing their duty by plain preaching, by watchfulness, by a careful examination of every candidate, how can the body be composed of lively members? How can the ministers give a good account of their stewardship?

We rejoice in every effort made to test the purity, and elevate the standard of piety among us. And it is with unfeigned pleasure that we notice here the book mentioned at the head of this article. It deserves the careful and thorough perusal of every minister and every private Christian. He who takes it up must not expect soon to dispatch it, and lay it away in his library. It is one of the few works, that appear in our day, which must be digested, as they are read. It contains food for the soul; it is a treasure-house of excellence. It discusses first the nature of spiritual mindedness; and the evidences of it, as drawn from the character of our emotions, while occupied in religious acts, and from the general course of our thoughts. It then proceeds to the objects of spiritual thoughts, and presents motives for steadiness and distinctness in our religious contemplations. The author then treats of the affections, as the seat of spiritual mindedness, and the means of drawing those affections from earth to heaven. The difference is pointed out between affections spiritually renewed, and those which are merely changed by the influence of light and conviction. The truth is fairly brought out, which we so often see exemplified, that individuals may seem to delight much in spiritual duties, and be very diligent in their performance, who yet know not God; and the reasons of this phenomenon are briefly presented. The assimilation of the believer's character to the holy character of God, the centre of his spiritual affections, is there discussed. And the book closes with an account of the danger and causes of spiritual languor and advice to those who are sensible of their departures from spirituality, and desirous of return. Our abstract is extremely brief and imperfect; but it is sufficient to give a general notion of the nature of the book, and the value of its matter. To say that it is the work of Owen is guaranty enough that it is no superficial treatise.

The only abridgement which the work has suffered is a removal of useless words and phrases. The writers of Owen's age had an uncouth habit of loading every sentence with synonyms, which seem to modern readers to enfeeble their style, to cloud their sentiments and bury up in rubbish thoughts, which, when extricated from their envelope, prove to be diamonds. By thus *lopping off* the excrescences of the work before us, Dr. Porter has presented the public with a book, whose style is certainly not wanting in attractions, while its thoughts are clear and its developement of the subject thorough.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

EXTRACT OF A LETTER FROM MRS.
WADE TO THE COR. SEC.

Rangoon, April 18th, 1832.

Dear Sir,

You are already informed that the boarding-school at Maulmein was re-established as soon as sister Bennett had gained sufficient knowledge of the language to render efficient assistance, and others were expected to strengthen our hands. Our prospects were deeply interesting, as one of our pupils soon gave pleasing evidence of piety and was baptized; while several others appeared serious, and all were daily taught the way of salvation through Christ the Saviour, and made good proficiency in their studies. We had also the prospect of as many girls as we wished to educate. But my health, which had long suffered from a slow fever, grew worse and worse until the physician assured me that entire cessation from all labor and care, was indispensably necessary to its restoration. It was, however, a hard case; for neither sister Bennett, Kincaid nor Jones were then much better able to perform such duties than myself; and we all felt extremely anxious to continue the school. I therefore tried still to help a little, though I had a fever every day; and each of the sisters also performed a part; so that the girls were getting on finely, until I was *obliged* to give up every care, and felt that I was sinking into the grave; and soon after, through the advice of the brethren, set sail for America. When we returned and went to Mergui, not expecting to remain in the place many months, it was not thought ex-

pedient to incur the expense of building a school-house; but I found 12 or 14 girls and women, who were willing to learn to read with the assistance of a father or brother at home, and come to me for recitation and religious instruction nearly every day. Two of this number learned to read and committed the catechism and short prayers; another had just begun to read; four others, who had before learned to read, made good proficiency in committing select portions of scripture, prayers, &c., (three of this number were from sister Boardman's school at Tavoy,) and three others had nearly finished the elementary lessons. These ten promise to continue their studies, though we are removed from them. This is the little all I was able to do in the way of schools, during our stay in Mergui. We are encouraged, however, in reflecting that the last great day may show that even this feeble effort was not entirely in vain; for the first woman soon after beginning to learn, began to appear serious, attended family worship, and daily instructions, and was the first baptized. A young girl also, (the daughter of Ko Ing's wife,) began to appear serious, not long after she began her lessons, and asked for baptism before we left; but we all thought it proper for her to wait for a time. Another woman, from a high proud governor's family, was so vain and haughty that she would never come into our house, until she took a fancy to learn to read. She then came often to us, and learned fast; but treated the subject of religion with entire neglect, for some time. We continued, however, to instruct, admonish and pray for her, until we had the happiness of seeing her begin to relent;

and not long after she came in at the time of evening worship, and, with the disciples, bowed down and worshipped Him, "who is meek and lowly." She assured me, the next day, that she felt constrained to do this by the fullest convictions of the truth of the Christian religion and of her state, as a poor lost sinner. Some time after this, without my influence or knowledge, she took a small present and went to several of her neighbors, confessing how foolish she had been when her pride would not permit her to speak to them, and telling them that she was now resolved to be in all things a disciple of Christ, the Saviour of sinners. She continued to give very pleasing evidence of real piety until we left Mergui; but her baptism was deferred on account of a marriage-contract, which could not then be settled according to gospel-rules; though nothing was wanting on her part, and she earnestly desired to become a member of the little church. When we arrived at this place, we found that br. Kincaid had gathered a few of sister Jones' scholars and some others, who were taught in the lower room of the house we occupy. The number has now increased to 20, though four or five do not come very regularly. These are taught to read by a native Christian, and such books as we provide are daily committed to memory. Br. Kincaid superintends their writing, and teaches them geography, &c. while I take the general superintendence of the school, and spend about an hour every morning in giving them religious instruction. They also attend family worship, which is conducted in Burman, every evening and Sunday morning, and my Sunday school, every week. I should have some hope of the conversion of these children, could they be with us *entirely*; but my heart sinks within me to think of the scenes of heathen superstition and wickedness into which they are daily led by their ungodly parents. We have, however, the comfort of seeing decided improvement in their morals, and knowledge of the way of salvation; and we know that with God all things are possible. We hope to have one or two more day-schools in different parts of the town before long.

May 10. We have just now received a letter from Ko Ing, the native pastor at Mergui, who says that my scholars there continue their studies, and that they meet on Sundays at the house of Mah So, the pious woman above mentioned. The sisters at Tavoy have had about 100 children in their schools the season past; but I am

grieved to add that my last from sister Boardman states that she has been obliged to dismiss the boys on account of the illness of br. and sister Mason. I trust, however, that a later date may give you a more cheering account, as my letter was written nearly a month ago.

It makes me sad to think of the *two* called away last year, and the *two* so ill at Tavoy; but it is consoling to reflect, that though the poor "pioneers" fall here and there unaided and alone, the "soldiers of the cross" are beginning to awake, and will ere long march forward and take possession of the land.

I remain your servant for Christ's sake,
D. B. L. WADE.

France.

A French paper states that Messrs. Chase and Rostan have arrived at Paris. A chapel was to be immediately procured, where the former would preach in English, and the latter, in French.

ONONDAGA FOREIGN MISS. SOCIETY.

At a meeting of brethren, convened at Onondaga Hill, N. Y., on the 12th of February for the purpose of organizing a mission society in said county, Mr. J. B. Worden was called to the chair and D. Bellamy appointed secretary. The object of the meeting having been stated, a constitution was presented and adopted, and the society organized.

It is called the "Onondaga Foreign Mission Society, auxiliary to the Baptist General Convention for Missionary Purposes."

About three hundred dollars were paid into its treasury on the day of its organization.

GRANT OF THE BIBLE SOCIETY.

The American Bible Society have granted 100 Testaments and 50 Bibles to the Baptist missionaries among the Indians west of the Mississippi.

By the frequent visits of English traders, and the steady flow of our population toward those regions, opportunities are presented of greatly benefitting those who speak our own tongue. Thus, though the pioneers of civilization leave the comforts of home, they are still met by the word of God, the ministers of the gospel, and the influences of the Holy Spirit. And the most destitute followers of Jesus, as they sigh in those regions for Christian privileges, may joyfully say, "the Lord provideth a table for us in the midst of the wilderness."

Proceedings of other Societies.

English Baptist Missionary Society.

Extracts from the last annual report, presented June 21, 1882.

EAST INDIES.

The native church at *Calcutta* has enjoyed the pastoral care of Mr. W. H. PEARCE, by whom public worship has been conducted four times a week through the year. Some instances have occurred requiring the exercise of Christian discipline, but, on the other hand, say the brethren, "the conversion of many, and the holy temper and conduct of others demand our lively gratitude. The diligence and prudence of our native preachers residing at *Kharee*, and the meekness, and spirituality, and anxiety for the prosperity of the church manifested by those who live in *Calcutta*, do certainly deserve honorable mention. One of the latter, *Soojatallee*, has been lately very seriously ill, and was thought by himself on the verge of eternity. At this solemn period, Mr. Pearce in his visits, was delighted with his peace and confidence. He indeed witnessed a good confession. On being asked what were his motives in preaching the gospel, he said, "The heart searching God, into whose presence I am just about to enter, is witness that I have not pursued this work from any regard to wealth or honor. I have done it from desire to glorify his name, to honor my Saviour, and to benefit my countrymen." When asked, in an interval of ease from his attacks of fever, whether he was not disposed to murmur at his long and distressing sufferings, he said, "O no! Shall not the child with whom his father takes the *most trouble* be the most grateful?" On its being inquired if he had a good hope of eternal life, he said, "Christ hath said, him that cometh to me I will in no wise cast out. I know I have come to him by faith, and that he has received me. Christ is a *rock*: he shakes not. I am built on him, and know *I am safe for eternity*."

Such was the language of one who, a few years ago, was a fierce and haughty Mussulman, but whose holy and consistent conduct, since his conversion to the faith of Christ, has attested the divine reality of the change wrought upon him.

The type-foundry and printing-office, under the direction of Mr. PEARCE, have

been in full employment during the year. As a pleasing proof of the growing desire for knowledge among the natives, it may be mentioned that founts of types in English, Bengalee, Persian, Hindoo, and Goojuruttee have been supplied for their use, chiefly in *Calcutta*. Three thousand copies of a new translation of the book of *Genesis* have been ordered by the *Calcutta Auxiliary Bible Society*, while many thousands of tracts in various languages have been printed, a large proportion of them at the expense of the missionaries themselves. The New Testament, which has been some time in preparation by Mr. YATES, is not yet completed, the progress of the work being somewhat retarded by the wish to secure the advantages arising from the co-operation of others. The four Gospels in a detached form, have been some time in circulation, and the demand is so considerable that a second edition will probably be called for, by the time the whole has left the press.

From *Howrah* it is reported that the congregation has, on the whole, increased during the past year, but it still retains a fluctuating character, owing to the changes so constantly occurring among the inhabitants of the place. Mr. THOMAS has had the pleasure of admitting four members into the church, and another candidate was about to be received. A native Bungalow has been erected in the neighboring village of *Sulkea*, where the gospel is proclaimed twice a week; the attendance varying from twenty to fifty. By the road side, also and under trees, here and in the neighboring villages, the word of the kingdom has been spoken, and tracts distributed, and sometimes very interesting discussions have taken place. Recently some people of the inhabitants of a village about four miles distant from *Sulkea* have come repeatedly to attend native worship there. One of these persons who keeps a school has introduced Christian books into it; but a spirit of opposition has been excited, chiefly through the influence of a leading Brahman in the neighborhood. The Native English School under the care of Mr. THOMAS continues to prosper.

At *Chitpore*, Mr. GEORGE PEARCE has been assisted in preaching to the heathen by a native brother who is very diligent and zealous in his attempts for the conversion of his countrymen. By their united labors the tidings of salvation have been ad-

dressed to multitudes in many places, both near and distant; in addition to which, Mr. PEARCE has continued the practice of itinerating among the villages bordering the Ganges, at the season most favorable for such excursions. His journals, afford a clear illustration both of the difficulties and encouragements attending labors of this description; and we are warranted by past experience to indulge the hope that the seed thus cast upon the waters shall be seen after many days.

Kharee, the most distant station connected with Calcutta, being about fifty miles from that city, has been visited with very merciful tokens of the divine goodness. "In the month of June last," our brethren inform us, "an attention to religion, much exceeding in its nature and extent what we have been privileged to witness at any other station, commenced; and in August, when brethren YATES and W. PEARCE visited the station, they had the delight of baptizing fifteen, whose knowledge, feeling, and what was testified and witnessed of their holy conduct, gave their brethren great satisfaction." At a subsequent visit, the work was found still in progress, and eight more were added to the church, having given equally satisfactory evidence of real conversion. Among these was an old man of seventy, whose great complaint was that he could not remember enough of divine truth to answer all the questions that might be proposed to him on his admission. "I hear and understand," said he, "the message of salvation by Christ,—I believe it,—it makes me happy,—but I cannot remember as I would." We asked him "Do you feel yourself a sinner?" "Oh yes," he answered, bursting into tears, "I know no one so great a sinner as I am." We inquired, "Do you believe in Christ?" He replied, "With all my heart; my hope rests entirely on him. I think of him and pray to him day and night. Oh, may I hope for salvation by him!" Affected by his entreaties and tears, and remembering Him who has compassion on the ignorant, we with delight assured him that the gracious Saviour was as willing as he was able to bless him; and that whosoever came unto Him, Christ would never cast out.

Including those who have been baptized at *Kharee*, and who are considered as forming part of the *Calcutta* native church, under the pastoral care of Mr. W. PEARCE, that church now consists of forty-four members, being an increase of twenty-four during the past year.

From the Tenth Report of the Female School Society, under the direction of our *Calcutta* brethren, we learn that the total number of pupils is 550, whose general progress affords their instructors much pleasure.

Mr. LESLIE has been enabled to persevere in his active exertions at *Monghyr* and its vicinity, and the church under his care has received some recent additions, both European and native, of a very pleasing character. Among the former is a gentleman of rank in the civil service, who has since removed to a considerable distance from *Monghyr*, but with the full purpose of employing his influence to promote the diffusion of that gospel, on which all his own hopes are fixed. Numbers of youth continue to go forth from the schools at this station, not only able to read the Christian Scriptures, but with many of the sentiments contained in them engraven on their memories. Nor have opportunities been wanting of bringing these sacred truths under the notice of persons of a widely different class. When visiting the large annual fair at *Hadjipore*, which is frequented by many of the native Mohammedan princes, Mr. LESLIE succeeded in obtaining interviews with several of them, and conversing on the contents of the Scriptures which he had previously submitted to their perusal. One of these personages appeared to be very candid in his inquiries, and much in earnest to discover the truth. He had perused the New Testament, and referred, as is common among Mohammedans, to the 16th of John, as containing proof that his prophet was foretold as the Comforter. When reminded that the Comforter in question was promised to the disciples then present with Jesus, and that these had all died before Mohammed was born, he felt at once that his own view of the subject could no longer be sustained, and eagerly sought further information. Perhaps this interesting individual may never have another opportunity of conversing with a minister of Christ: but the inspired volume is in his hands—may it please God by its means to render him wise unto salvation!

The accounts from *Ceylon* show the continued assiduity with which our missionary brother, Mr. DANIEL, prosecutes his great work. Having vigorously applied to the study of the Singalese language, he began preaching in it to the natives in little more than a twelvemonth after his landing, and had the satisfaction to know that enough was understood to give his hearers an acquaintance with the way of

salvation by Christ. The English congregation in the Fort has considerably declined ; chiefly in consequence of the removal of the 78th regiment, which contained about half the members of the church, to *Candy*. Twenty-three had been baptized during the year ; and, though temptation had drawn some aside, many remained steadfast in their Christian profession. The native congregation in the Grand Pass wears a very pleasing aspect ; and four persons from this class of attendants on public worship have been baptized, two of whom have joined the church at Hanwell. Mr. DANIEL has opened several preaching stations in different parts of *Colombo*, and visits six or seven of the surrounding villages also. At some of these, the audiences appear very serious and attentive, and a desire is expressed to leave the worship of Boodh, and devote themselves to the service of the true God. At the request of the other missionaries in *Colombo*, Mr. DANIEL has drawn up a tract on Mohammedanism for the benefit of that class of the population, amounting, it is said, in *Colombo* alone, to 8000 or 9000. This tract will probably be printed by the Colombo Tract Society. The schools also, begun and carried forward by Mr. DANIEL's own family, have prospered, notwithstanding many discouragements, and bid fair to be of great benefit to the rising generation.

Mr. BRUCKNER, having completed the printing of his Javanese New Testament, returned to his former station at *Samarang* about a twelvemonth ago, and experienced a very friendly reception. He carried with him a considerable number of tracts, which excited so much attention, that crowds surrounded his house to procure them, many of whom came from places forty or fifty miles distant. This circumstance led the police to interfere and render it necessary for Mr. BRUCKNER to repair to *Batavia* and appeal in person to the Dutch Governor-General, by whom the temporary prohibition was taken off, and Mr. B. permitted to resume his labors without further molestation.

WEST INDIES.

The church at *East Queen Street, Kingston*, received with much thankfulness our brother Mr. SHOVELLER, and after he had officiated among them for three months, united most cordially in inviting him to become their pastor. About the same time he was favored to witness a large accession to the church, one hun-

dred and fifty-six persons being admitted to its communion on the first Sabbath in August. Cheered by such a happy commencement of his labors, and refreshed by the indications of genuine and fervent piety among the people of his charge, Mr. SHOVELLER devoted himself with his whole heart to the duties of his office, and sought, by every practicable mode, to promote the interests of his flock. But it pleased Him *who seeth not as man seeth*, soon to remove his servant from the toils and dangers of this troubled scene to his heavenly rest. He died after four days' illness, on the 12th of December last, exhibiting in his last moments the calm resignation, not unmixed with joy and gladness, of the faithful servant discerning the approach of his Lord. He was interred amidst the lamentations of thousands on the following day, when several clergymen and missionaries from the Wesleyan connexion took part in the funeral solemnities. The bereaved church has since been supplied by the conjoint labors of Messrs. TINSON and CLARKE, the latter of whom baptized, on the last Sabbath in December, 127 individuals, most of whom had been examined for admission by our deceased brother.

Amidst much anxiety and fatigue from his exertions in erecting two places of worship, viz. at *Hayes Savannah* in the parish of *Vere*, and at *Old Harbor*, Mr. TAYLOR has been refreshed by witnessing the progress of the spiritual building at each station. Ninety nine were baptized at *Old Harbor*, June 12 ; and 111 in *Vere* the following Sabbath. Each of this large number of candidates was examined separately ; and, though the uncouth dialect of some of them rendered an interpreter necessary, the proofs of a work of grace on their hearts were very satisfactory.

The prospects of Mr. ABBOTT, at *Lucea* and its neighborhood, were as pleasing as those of any other missionary on the island ; though he felt the pressing need of sufficient accommodation for those who flocked to hear the words of eternal life. When it is stated that this newly formed church consisted in Nov. last, of 154 members, besides 764 inquirers, and that their place of worship would not contain more than 400, we cannot wonder that he should remark, " Could you witness only for one Sabbath the numbers who are compelled to stand without the doors listening to the word, I am sure you would see the importance of immediately procuring a place that would, at least, shelter the hearers from the scorching rays of the sun,

or the heavy showers which in these parts descend so suddenly."

At *Green Island* also, Mr. ABBOTT has been favored with equal success. Forty-nine persons were baptized there in September, and between thirty and forty in December. Two other secondary stations also are mentioned.—*Claremont* and *Ginger Hill*, at which the gospel had been introduced, places to preach in having been gratuitously provided by some of the resident proprietors.

The church at *Falmouth*, in which town our first missionary, the late Mr. ROWE, began his pious labors nineteen years ago, has continued to prosper under the care of its zealous and affectionate pastor, Mr. KNIBB. In November last he stated that the clear increase of members for the preceding quarter had been fifty-two; of inquirers, 412.

Our communications from Mr. NICHOLS, who resides at *St. Ann's Bay*, and applies also *Ocho Rios*, and *Brown's Town*, show that a spirit of inquiry after truth prevails at each of these places. Thirty-six have been received into the church by baptism.

In the commencement of the year 1832, the unhappy rebellion broke out among the slaves of Jamaica. Unprincipled men, whose hearts rose in opposition to the progress of the cause of Christ, took this as a fit opportunity to endeavor to crush the advances of Christianity. By wicked attempts to implicate the missionaries as the prime movers of the rebellion, they excited against them a bitter persecution. No charge however, could be substantiated so as to convict them; and after having been counted worthy to suffer awhile for the name of Christ, they were set at liberty. The property of the Society, to a large amount, was destroyed, at nearly 20 different stations, the ministers driven away from their charge, for a time, and the churches, left like lambs upon the mountains. We rejoice to say that all is quiet again, and it is hoped the Society will be remunerated, and the missions, thus exposed to public notice, will hereafter shine like gold, refined in the furnace.

SOUTH AFRICA.

At the previous annual meeting of the Society, it was stated that Mr. Davies would sail as soon as opportunity offered, to establish a station in South Africa. After wait-

ing a considerable time, he embarked with his family in Jan. 1832.

They were not permitted, however, to reach their desired haven, having been wrecked under circumstances of peculiar distress, off one of the Cape Verd Islands, early in April. The lives of Mr. and Mrs. DAVIES were mercifully preserved, and they have since returned to England, intending still to prosecute their voyage by the first favorable opportunity.

Episcopal Missionary Society.

The contributions to the Domestic and Foreign Missionary Society, for the last year amount to upwards of \$16000, exceeding those of the preceding year by \$3600. The Society has under its care a station among the Indians at *Green Bay*, and one in Greece; and sustains a number of preachers in destitute parts of the U. S.

The school at Athens, in Greece, where Messrs. Robertson and Hill are stationed, is a place of much interest. One hundred and ten boys and one hundred and sixty-seven girls were, at the last date, receiving instruction. They are destined, we trust, to revolutionize the Greek Church, and introduce pure Christianity. The mission-press is constantly employed in useful labor.

A missionary magazine, edited by Rev. P. Van Pelt, secretary of the Society, was commenced in Jan. 1833. It is a pamphlet of 16 pages, 8vo., entitled "Missionary Record of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." The numbers already published present journals of interest. It will doubtless prove an efficient aid in the cause; and we hope often to glean from it stirring extracts.

ORDINATIONS.

MR. WILLIAM T. BOYNTON, ord. pastor at Gillettsville, N. Y., Dec. 6, 1832.

REV. RICHARD FULLER, ord. pastor at Beaufort, S. C., Jan. 13. On the same day, Messrs. F. B. Baker and William Fuller were ordained as Deacons, and 107 persons were baptized and admitted to the church.

MR. FERONDA BESTOR, ord. pastor of the Baptist church at Seekonk Mass. Jan. 22.

MR. ABRAHAM B. EARL, ord. pastor of the Baptist church in Truxton, N. Y., Jan. 30.

MR. LEWIS RAYMOND, ord. pastor of the Baptist church at Lawrence, Otsego Co. N. Y. Feb. 21.

MR. SAMUEL WHITE, ord. evangelist in New York city, March 4.

Account of Moneys from Feb. 26 to March 23, 1833.

From Miss Martha V. Ball, for one quarter's payment towards educating a Bur-	
man child, named Lydia M. Malcom,	6,25
A member of Fed. St. Bap. Church, for Bur. Miss., per Rev. H. Malcom,	1,00
Mr. Cullen Townsend, for Bur. Miss., per Mr. William Nichols,	1,00
A few friends in the Baptist Church in Canton, Mass., for the support of	
a child in Burmah, to be named Lucinda Gill, per Mr. Friend Crane,	25,00
Mrs. Mary Arnold, Providence, R. I. for Bur. Miss., per Mr. William	
Nichols,	2,00
The "Female Juvenile Miss. Soc. of Greenville, S. C." for For. Miss.,	
per Rev. W. B. Johnson,	40,00
The "Young Men's Tract Soc. in Cambridge, Mass." for printing Tracts	
in Burmah, per Mr. W. B. Hovey,	10,00
A female friend to missions, for Bur. Miss., per Miss Lambert,	1,00
A friend to missions, having been contributed by two children for Bur.	
Miss., accompanied by the following note :—	,50

"Sir,

"Half the enclosed was received from a little boy six years of age. The gift is small, yet it may be said of the giver, 'he hath done what he could;' for he 'cast in *all* that he had.' While on his death-bed, little John —, requested his teacher to 'take the money and buy a Testament for those little heathen children, who have no one to tell them of Christ.' The remaining twenty-five cents was received from another little boy, who denied himself the gratification of a sleigh-ride with his school mates, that he might send his money to the heathen.

'Gather up the fragments, that nothing be lost.'

A Friend of Missions."

From members of Bap. Ch. in Alexandria, D. C. as follows :—	
John Withers, for Bur. Miss.	\$50,00
Mrs. Low, to educate an Indian boy, named A. Faw,	30,00
Collected at Miss. Prayer Meeting,	30,00
Per Rev. S. Cornelius :—	110,00
From Mrs. Long, widow of Rev. David Long, late of Shelburne, being	
avails of a string of gold beads, for Bur. Miss.—per Rev. David Pease,	6,37
Cyrus Alden, Treas. con. by Charlemont ch. for For. Miss.—pr Mr. Coley,	3,63
Sunbury (Geo.) Juvenile Female Working Society, for Mrs. Wade's	
school, Burmah,—per Rev. H. J. Ripley,	46,27
Mr. A. S. Barber, for printing tracts in Burmah—four dollars of the same	
having been con. by two female friends in Simsbury,—per Mr. D. Green,	5,
A young friend in Cam-port, being the avails of jewelry col. for Bur. Miss.	11,15
A female friend in Milton, for Bur. Miss.,—per Eben. Bourne,	1,
A friend in Raynham, Mass., as follows :—For Bur. Miss. 1,—printing	
tracts in Burmah, 1,—printing Bible in do. 1,	8,

LEVI FARWELL, *Ass't. Treas.*

ANNUAL MEETING.

The Annual Meeting of the Board of the Baptist General Convention for Foreign Missions will be holden at the First Baptist church in Salem, Mass., to commence April 24, 1833, at 10 o'clock, A. M. The REV. B. T. WELCH, of Albany, is appointed to preach on the occasion, and the REV. BARON STOW, of Boston, his substitute.

L. BOLLES, *Cor. Sec.*

Boston, March 18, 1833.

Editors of Baptist Periodical Journals are requested to insert this notice.

NOTE.—A letter has just been received at the Missionary Rooms from the Treasurer of the Board, giving notice of his safe arrival at Charleston, S. C., on his way to the Valley Towns Station.

THE

AMERICAN BAPTIST MAGAZINE.

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May, 1833.

No. 5.

VIEW OF THE ENGLISH BAPTIST MISSIONARY SOCIETY.

ORIGIN OF THE SOCIETY.

IN the year 1784, the Baptist association, meeting at Nottingham, resolved to devote the first Monday evening in every month to special prayer for the extension of the Redeemer's kingdom. Preparation was already making, in the divine administration, for the calling forth of individuals, who should serve as leaders and master-spirits in achieving the glorious work to be afterwards accomplished by British Baptists. Early in his ministerial career, Mr. (now Dr.) Carey was led to a serious compassion for the unevangelized world. And, though he arose from obscurity, yet the accurate geographical knowledge and facility in attaining languages which characterized him, were evidences that God had designed him for a peculiar crisis in the history of the church.

When the Almighty has lofty designs to be effected, he generally arouses the attention of several of his people simultaneously, in different districts, to the requisite efforts. Thus, when the fetters of papal bondage were to be broken, Luther was not left alone to sound the note of alarm from his convent at Wittemberg. Calvin and Zuinglius, Knox and Melancthon, felt a congenial flame kindling in their bosoms, and, by their united efforts, all Europe was convulsed. So in England, other hearts were prepared by the Holy Ghost to respond the emotions and to sympathize in the ardent feelings of Mr. Carey. At a ministerial meeting in Clipstone, Northamptonshire, in 1791, Messrs. Sutcliffe and Fuller preached two missionary sermons; and Mr. Carey afterwards urged the brethren to adopt some resolution, which should serve as a primary effort for the evangelization of the heathen. The effort, however, was thrown back upon himself; and he was requested to publish a missionary essay, which he already had in manuscript, and thus summon the attention of Christians to their obligations to use means for the conversion of the heathen.

At the next annual association, in Nottingham, Mr. Carey was appointed to preach. The subject that had long been uppermost in his mind, it was very natural for him, under such circumstances, to present to his brethren. And, indeed, if he could succeed in drawing the attention of the ministers to the duty of missionary effort, he would, in fact, gain all he wished; for the sensation, thus produced, would infallibly communicate itself to every portion of the church. He chose the text—Isaiah liv. 2, 3;—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen

thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." From his text, Mr. Carey deduced the noble exhortations—expect great things from God, and attempt great things for God. The effort was not in vain. It was resolved that a plan for a missionary society should be prepared and presented at the next meeting, at Kettering. Thus were his incipient efforts crowned with cheering success; and the object he had so much desired was, at length, in a fair way for accomplishment.

At the meeting thus appointed, October 2, 1792, after the public services of the day were ended, the ministers retired for prayer. They then solemnly pledged themselves to God, and to each other, to make a trial for introducing the gospel amongst the heathen. They opened a subscription at the time, which amounted to little more than fifty dollars; but they regarded it sufficient for present purposes; and resolved not to ask for the aid of the public till their plan of operations and prospects of permanent existence could be made more sure and encouraging. All the endeavors within their power were put forth to ensure the purity of the infant society; and, notwithstanding all the difficulties that presented themselves, at home and abroad, they proceeded, with trust in God, to select a committee to superintend their early concerns. As a large body would have been found, for several reasons, inconvenient, they chose the Rev. Messrs. Ryland, Hogg, Carey, Sutcliffe and Fuller, for the first committee, and Messrs. Hogg and Fuller consented to act, respectively, as treasurer and secretary of the feeble band.

NAME AND CONSTITUTION OF THE SOCIETY.

Christian charity, and a pure desire to promote the kingdom of Christ and the salvation of men, as distinct from the interests of sectarian partiality, were the bright stars that shone on the nativity of the society. "So far were we," says the historian, "from having in view the exclusive promotion of our own peculiar principles, as Baptists, that we were determined, from the beginning, if no opportunity appeared for sending out missionaries of our own, that we would assist other societies already in being, among the Presbyterians and Moravians." But considering the probability, under existing circumstances, that more could be accomplished by leaving each separate denomination of Christians to exert the utmost of their own energies, they took the name—"THE PARTICULAR (or Calvinistic) BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN." All persons subscribing 10s. 6d. per annum, donors of £10 or upwards, and ministers making annual collections on behalf of the society, are considered members. A general meeting of the society is held annually, for the choice of officers and other business. A general committee of eighty members is appointed to circulate missionary intelligence, and promote the interests of the society in their respective neighborhoods; and a central committee, selected from this general committee, conduct more immediately the affairs of the society, and meet monthly in London, on a fixed day, for the transaction of business. The select committee consists of twenty-five members, of whom sixteen reside in or near London, the remainder in the country. Five are required to form a quorum.

Previously to the year 1819, the annual meetings were held in October, and, like the triennial convention of American Baptists, at places designated at each meeting. Since that time, the annual meeting has been held uniformly in London, in the month of June.

OPERATIONS OF THE SOCIETY.—EAST INDIES.

In November, 1792, the month after that in which the society was formed, divine providence opened a way for the commencement of efficient operations. Mr. John Thomas, who had been preaching to the natives in Bengal for several years, had returned to the metropolis, and was endeavoring to estab-

lish a fund for the support of a mission in that country, and to procure an assistant to aid him in his foreign work. He had first sailed to Bengal in the year 1783, as surgeon to the Oxford East Indiaman, and, soon after his arrival, began to feel an earnest desire for the promulgation of the gospel in those regions. He had not then, however, the slightest intention of becoming a missionary of glad tidings, under that specific character, to those whose cause he pleaded. He returned home with the vessel, and was baptized in London, in 1785. After his baptism, he began to preach occasionally in and around the metropolis, and, with the advice of friends, he sailed again for the east in 1786. On arriving at Calcutta, he found a few serious persons, to whom he preached every Sabbath evening. One of these friends earnestly exhorted him to remain in the country, learn the native language, and devote the remainder of his life to the propagation of Christianity among the Hindoos. At first he felt decidedly unfavorable to the proposition. Numerous obstacles seemed to crowd around him, as will always be the case, where men seek to hide themselves from God. The reluctant heart can always find excuses enough to shield its own unwillingness. The will of the Spirit, however, was manifest. And the Holy Ghost would have him set apart, like Paul and Barnabas, to the work whereto he had called him. The importance of a personal engagement in the mission weighed more and more heavily on his mind; and, after several weeks of prayer and inquiry, he gave his final consent. To encourage his heart, God had given him two Europeans, as seals of his ministry, and pledges of success in his future labors in the cause of Christ. Upon some of the natives, too, his efforts were not in vain. Two or more gave good evidence of conversion; and others were led to serious inquiry.

Having learned these facts, and observed the ardent spirit of Mr. Thomas, the committee applied to him at once to return to Bengal, as a missionary under the patronage of the society. They also solicited Mr. Carey to go out as his colleague; and, as they had anticipated, he acceded, without hesitation, to the request. His people at Leicester felt, of course, that his separation would be a severe affliction; but churches, trained under a faithful ministry and instructed in the paramount authority of the voice of God, never selfishly withhold their pastors, when Providence summons them to another field. The Almighty has abundant resources; the treasure-house of his gifts is never exhausted; though he bereaves his servants of one blessing, it may be only to prepare the way for another. Though Dr. Carey was taken from Leicester, yet that people afterwards enjoyed the splendid talents and lofty energies of Robert Hall, to reap the abundant harvests sown, and to lead in the paths of holiness the lambs of Mr. Carey's spiritual fold.

The missionaries were set apart to their arduous work, in a meeting held at Leicester, March 20, 1793; and, in the following June, they left the shores of England. On their arrival in Balasore roads, in November, they landed at a bazar, or market-place. Mr. Thomas soon entered into serious conversation with the natives; and the people, leaving their merchandise, assembled together for the express purpose of hearing the gospel. After having attentively listened for three hours, the Hindoos expressed an earnest desire that the missionaries would take up their abode with them.

Before they departed from England, it was distinctly understood that the brethren should be supported by the society at home, until they were able to provide for themselves. This arrangement, by which a large proportion of their time must be devoted to secular affairs, may seem to us strange and unworthy. But before we condemn the course of our British brethren, it becomes us to remember that they were just setting out in the missionary cause. They could gain knowledge only by experience; and in a work so complicated and difficult, we are not to wonder, if their earliest plans afterwards required modification. Indeed, although we should recoil at the thought of permitting our missionaries thus to seek their own support, perhaps this was, on the whole, the most judicious way of introducing them to the notice of the heathen, and giving them frequent opportunities of intercourse, and a chance

of extensive influence. According to the plan, Mr. Thomas established himself at Calcutta, designing to maintain himself by his profession as a physician; while Mr. Carey hoped to attain the same end by cultivating a few acres of land, on one of the fertile streams of India. But although they occupied themselves to a limited extent in temporal employments, their chief object in residing in the country was to devote themselves to the spiritual good of the heathen. Their sphere of usefulness, in the labors they had thus chosen, would, at best, have been small. But Providence prepared for them stations of more importance, and where they had the prospect of far greater usefulness. At the solicitation of a wealthy manufacturer, both the brethren accepted the superintendence of indigo factories, where their influence extended over more than a thousand persons, and their daily contact with the Hindoos contributed rapidly to increase their acquaintance with the language of the country. "With the aid of an interpreter," Mr. Carey observes, "I am enabled to go out, especially on the Lord's day, and preach the gospel to the natives." On account of the character of the population in the villages, the assemblies were small; but, frequently, composed of *all* the villagers. In addition to their secular employments and their missionary labors, the brethren were ever attempting little acts of kindness to the natives. By his skill in medicine, Mr. Thomas excited attention, and often had opportunities of administering to the spiritual necessities of those, who sought relief from bodily afflictions.

In November, 1795, Messrs. Carey and Thomas formed a church at Mudnabatty, consisting of themselves and two Englishmen, who had settled in Bengal, and were now baptized. Such was the commencement of the church of Christ in that heathen country; and from such a beginning, sprung the important branches of our Zion, which now overshadow the land.

In the spring of 1796, Mr. John Fountain was recommended to the directors as a fit person, for his talents and missionary zeal, to be engaged for the Bengal mission. Not waiting for him to come to the Board and offer his services, they sought him out, investigated his character and abilities, and sent him at once to the aid of the brethren. He arrived in the following September. About this time, success of a cheering character was beginning to attend the labors of the missionaries. Mr. Fountain says, in a letter, "the first Sabbath I spent at Mudnabatty was a very affecting one—a relation of which may not be unacceptable. But I must first tell you that, on the day after my arrival, one of the idolatrous feasts of the Hindoos was celebrated. They had been drumming and dancing before the idol three days and nights; but this evening it was to be thrown into the river. Brother Carey went among them, and spoke for some time respecting the folly and sinfulness of their practice; but, not being able to procure their attention, he addressed himself to the officiating Bramin and some of the wildest devotees, who were much ashamed before him, and went away. Just as he had left them, a letter was brought from brother Thomas, stating that he hoped a good work was begun at Moypauldiggy, and requesting brother Carey to come over and speak to the people. We accordingly went on the Saturday; and on the Sabbath, at sunrise, worship began, when nearly an hundred people were assembled. Great attention was paid by all present; and, after breakfast, three persons came to converse with our brethren concerning the state of their souls. They seem to be hopeful characters, and are daily in the habit of praying together. They appeared deeply affected, when I informed them, through the medium of brother Thomas, that the people of England were praying earnestly for their salvation. 'What!' said they, 'do they pray for us?' At half past three o'clock, the natives assembled more numerously than in the morning. Brethren Carey and Thomas both preached again. They declared, that I had witnessed more seriousness and attention, my first Sabbath, than they had seen all the three years they had spent in India."

The utility of village-preaching is felt every where by the missionaries of the cross. Multitudes who, otherwise, would never hear the words of life, are thus brought within the sound of the gospel. And although their brief stay

may leave comparatively a slight impression, yet a commencement is thus made—attention is awakened—and a ray of light is let in upon the darkness of heathenism, which may, perchance, lead to a thorough investigation of their miserable systems, and a thorough renunciation of them for pure Christianity. The Bombay missionaries have lately performed such a tour among the villages in the Deccan, to much advantage. And it is by the village-preaching of our Berman apostles, that the Karen wilds have already begun to blossom as the garden of the Lord. In 1797, Mr. Carey writes—"I have a district of about twenty miles square, where I am continually going from place to place to publish the gospel; and this space comprises about two hundred villages. My manner of travelling is with two small boats, one of which serves me to lodge in, and the other for cooking my food. All my furniture I carry with me from place to place; viz. a chair, a table, a bed and a lamp; but I repair to my boats for food and lodging. There are several rivers in this part of the country, which renders it very convenient for travelling."

A letter was received, during this year, from Dinagapore, about thirty miles from Mudnabatty, signed by five Hindoos, stating that about three years before that time, the Bramin, Mohun Chund [a convert, fruit of the labors of Mr. Thomas before the mission was established,] had been there, and had told them a little about the gospel of Christ; promising also to send them certain parts of the translation, which had not yet been received. The object of the letter was to request a sight of the translation, and to solicit that some person might visit them, who should be capable of giving them further instruction.

About the same time, the missionaries learned that Mr. Ignatius Fernandez, a gentleman of Portuguese origin, residing in the same place, Dinagapore, was extremely desirous of hearing the gospel. Messrs. Fountain and Powell, accordingly, visited him, and explained to him various portions of the Scriptures. The next Sabbath he spent with them at Moypaul, where, for the first time in his life, he heard a gospel sermon. He appeared to embrace the truth with much readiness and affection. He shortly afterwards erected a place of worship, at his own expense, in Dinagapore; and exerted himself as much as possible, by conversing with the Hindoos in that city, to prepossess them with favorable sentiments of Christianity. Here also the missionaries were introduced to several gentlemen, whose acquaintance promised to prove highly advantageous, on account of their eminent knowledge of the Sanscrit language.

Repeated and earnest solicitations had been sent by the brethren to the mother country for more missionaries. This awakened the anxiety of the society to seek out suitable men. In 1798, their attention was drawn to Mr. William Ward, a printer, and member of a Baptist church in Hull. Dr. Carey had previously written to Mr. Ward, intimating how useful his services would be to the mission, when they were prepared to print and circulate tracts and translations. This personal appeal, coming directly to himself from India, made upon his mind an indelible impression. And although he received several invitations to settle at home, after he had entered the ministry, the voice that summoned him abroad sounded a note more imperative and urgent than any other. Accordingly, provision was made by the committee for the preparation he needed, before entering on his work as a minister of the gospel, and it was decided that he should embark for India in the spring of 1799.

About the same time, Mr. Daniel Brunson was introduced to the notice of the society, and accepted as a missionary. His zeal to devote his life to the cause of Christ among the heathen was kindled by a sermon which he heard preached in Bristol.

Mr. William Grant, of the same church, was also destined to be one of the reinforcement. His early life had been tinged by free thinking, and he went to most unbounded lengths in iniquity. Having formed acquaintance, however, with Mr. Marshman, a member of that church, his return to virtue, which, by some previous circumstances, had already been commenced, was essentially advanced. The conversations they held, from time to time, gradually led Mr. Grant back to the paths of rectitude, and, through the influences of the Holy

Spirit, he was brought to sincere repentance, and humble trust in the Redeemer. After he had been baptized, and admitted to membership in the Broadmead church, Bristol, he conceived an earnest desire to make known among the heathen the unsearchable riches of Christ. A kindred sentiment was aroused, by this determination of Grant, in the breast of his friend Marshman; and all obstacles having been taken out of the way, it was decided that they should both engage in the foreign service.

In April, 1799, passage was taken in the ship *Criterion* for eight missionaries; viz. Rev. Messrs. Marshman, Grant, Brunsdon and Ward, with the wives of the three former, and Miss Tidd, who had long corresponded with the Rev. Mr. Fountain, and was now, with the approbation of her friends, about to bestow her hand upon that faithful missionary. The master of the vessel was a pious man, and expressed himself greatly rejoiced in the prospect of a voyage with such a consecrated band.

The vessel sailed from London, May 25th; and the missionaries arrived at Serampore in the following October. Here they waited to receive advice from Mr. Carey, being not permitted to go at once to his residence in the interior of the country. One of their number, however, was prevented, in an inscrutable providence, from entering on his work. A fortnight after their arrival, while they were expecting in a few days to enter upon their toils, Mr. Grant was called from the service of the church on earth, to the rest that remains for the people of God. By a rapid, but not alarming illness, he was seized October 27, and no effectual remedy could be invented. Thus did God come forth to teach the missionary family a lesson of submission to his will, at the commencement of their labors. Surely clouds and darkness are round about him; but justice and truth are the habitation of his throne. Though his dwelling-place be shrouded in night, still God is there; and he is working out, by mysterious means, his lofty and glorious purposes. Mr. Ward preached for him a funeral sermon, from the text—"Death is swallowed up in victory."

A combination of circumstances led to the establishment of the mission at Serampore. The government of the country were unwilling that the whole reinforcement should settle at Mudnabatty. The indigo crops had failed, and the factory at that place had been relinquished. Mr. Carey's engagements there were within a few weeks of terminating, and he had taken a small place at Kidderpore, where he hoped to reside with peace and usefulness, and collect the missionary brethren about him. Hence a change in his plans would involve some loss of money, and, what was more painful, would separate him from the little church. But at Serampore, they might be protected and accommodated; the country was more populous, and the ends of the mission were more likely to be accomplished there, than anywhere else. Accordingly, in January, 1800, the decision was made, and Serampore became the seat of the mission.

Having purchased a house by the side of the river, the brethren drew up a plan of family government. All the missionaries were to preach and pray in turn; and they were appointed to superintend the domestic concerns a month each, successively. Mr. Carey was made treasurer and keeper of the medicine-chest; and Mr. Fountain, librarian. Saturday evening was devoted to the adjustment of any differences which might arise during the week; and it was resolved that all awards, accruing from the services of any of the members to government or otherwise, should be sacredly devoted to the general funds of the mission. A press and types were soon procured from Calcutta, for printing the Bengalee Testament, which was already translated; and all the official printing of the Danish government in the East Indies was put into the hands of the brethren.

In August of this year the mission sustained a second severe loss in the death of Mr. Fountain. He had been married little more than nine months, was in the prime of life, and much good was expected to result from his active labors. But God seeth not as man seeth. While we are distressed by the severity of his dispensations, we are assured that the Saviour still lives; and to him we are bound to yield in quiet and childlike submission.

About this time, Mr. Thomas, who had been preaching at Bheerbhoom, visited Serampore. During this visit, his conversation and prayers were observed to be more than usually solemn and impressive. He remarks in his journal, "on hearing of the outpouring of the Holy Spirit in America, it became very desirable that the Lord should remember us; and it appeared most exceedingly necessary to me, the vilest of all. I longed for the unction of God's Spirit, and did ask for it believingly; especially about midnight, when I was enabled to pour out strong cries and supplications." At his desire, a weekly prayer-meeting was established, for the success of the mission; and about this time it was observed, that not only Mr. Carey, but all the missionaries, seemed particularly led to discourse on the sufferings and death of Jesus—a subject which the Moravian brethren found to be so abundantly blessed to the conversion of the heathen.

Such a state of mind among the missionaries, we should naturally expect, would be followed by some train of events in their history, of more than ordinary interest. When there is an evident moving of the Holy Spirit on the minds of his people, it is always to be regarded as the prelude to some unusual manifestations of divine power. Such was the case here.

On the 25th of November, 1800, Mr. Thomas was called to attend a Hindoo, named Kristno, one of whose arms was dislocated. After the operation of reducing it, our missionary talked very seriously to the sufferer, who wept, and even sobbed aloud, whilst listening to the glad tidings of salvation by the blood of the cross. Gokool, another Hindoo, who resided at a short distance, was present at the time, and appeared to pay great attention to all that was said. Two or three days after, Kristno was anxious to go to the mission-house for instruction; for he said Mr. Thomas had not only cured his arm, but had told him how to escape the wrath to come. He and Gokool accordingly went together and heard the word; and though the wife and family of Gokool deserted him, in consequence of his supposed attachment to the gospel, those of Kristno appeared to be like-minded with himself; and on being subsequently visited and instructed by the missionaries, they avowed their intention of casting in their lot with the people of God.

On the 22d of December, Kristno and Gokool publicly renounced *caste*, by eating with the missionaries. This had been always considered an impregnable barrier in the way of the progress of Christianity; and Mr. Thomas had labored fifteen years, and Dr. Carey till almost his last hope had expired, when this joyful event occurred. "Thus," says Mr. Ward, "the door of faith is opened to the Gentiles; who shall shut it? The chain of the *caste* is broken; who shall mend it?"

"This evening," continues Mr. Ward, in a letter, "Gokool, Kristno, Rasoo, his wife, and his wife's sister, came to make profession of the name of Christ, in order to be baptized. Gokool said, when he heard the gospel, he could not rest; but conversed with Kristno, respecting the agitation of his mind; and on one occasion, he and another man sat up a whole night talking about it. He said, he had had great fears about his sins; but these had left him when he was employed in musing upon Christ.

"Kristno's wife's sister first heard of the Redeemer from Gokool. Her account was clear and simple; and, considering how little time she had heard, it astonished us all. Her sister, who we expected would say but little, pleased us much. They both acknowledged that the words of Christ had softened their hearts, had removed their sins, and had become all in all to them.

"Kristno concluded. He, as well as Gokool, had heard the word of life from the lips of brother Fountain, not without some effect; and when his arm was dislocated, both he and Gokool were so much affected, that, as the latter expressed it, their hearts were nailed to Christ." These testimonies, coming from the lips of their earliest converts, almost overcame the missionaries with joy. The exultations of that hour were an ample recompense for all their years of self-denial and toil.

But it was no sooner noised abroad that these Hindoos had renounced *caste*,

than the whole neighborhood was in an uproar. About two thousand people, animated with indignation against them, assembled in a tumultuous manner, and dragged Kristno and his family before the Danish magistrate. Instead of censuring their conduct, however, he commended them for having chosen the way of truth. Being thus defeated, another turn was tried, which was exceedingly painful to the family of Kristno, and productive of much inconvenience. In consequence of these events, Gokool and Kristno's female relatives sent to the mission-house, requesting the delay of their baptism for a few weeks. But Kristno was unshaken. The ceremony was performed, before a considerable number of spectators of various nations and religions, on the last Sabbath in the year. Dr. Carey first administered the ordinance to his son, Felix, who was about fifteen years old, and then to Kristno, using the same formula, in Bengalee. In the afternoon, the Lord's supper was administered, for the first time, in Bengalee; and at the termination of the solemn ordinance, Kristno stated that his heart was full of joy.

In consequence of his subsequent conversations with his family, and earnest intercession with heaven on their behalf, during the following month, his wife's sister was baptized, and Mr. Fernandez, the gentleman from Dinagopore, before mentioned, and joined the church. On this occasion the converted woman remarked, that she had discovered a treasure in Christ incomparably greater than every thing else in the world: whilst Kristno observed, that, having found mercy himself, his thoughts and desires were now principally directed to the salvation of others.

In February, 1801, Rasoo, Kristno's wife, having recovered courage, was baptized, and at the same time, Unna, a member of his family. About this period, the brethren had the unspeakable pleasure of issuing the Bengalee New Testament, thus enabling the Hindoos to read, in their own tongue, the wonderful works of God. By this means, the linguistic ability of Dr. Carey became known to the British government in India; and marquis Wellesley appointed him teacher of the Bengalee and ancient languages in the college of Fort William. He was afterwards raised to the rank of professor, with a salary of about fifteen hundred pounds per annum, which was sacredly devoted, according to their plan, to the missionary treasury.

In the month of May, Gokool, who had given in his relation to the church at the same time with Kristno, but was deterred from baptism by fear of persecution, resolved to break over all opposition, and submit to the Christian rite. He was accordingly baptized; and his wife, who had manifested a determined spirit of resistance, not only attended as a spectator, but even seemed to express some approbation of the gospel.

In the beginning of July, God again visited the mission with the chastisement of affliction. After severe indisposition, for a considerable time, Mr. Brunsdon rested from his labors. Within three months, Mr. Thomas, also, the first missionary to the Hindoos, was called to follow him into the world of spirits.

But judgment was tempered and alleviated by mercy. For about the time of the death of Mr. Thomas, Komal, the wife of Gokool, after giving a very interesting relation to the church, was baptized, and admitted to membership. "We have now," says Mr. Marshman, "six baptized Hindoos, whom we consider more precious than the most beautiful gems in the universe. We need great prudence, however, in our conduct towards them; as we are obliged to encourage, to strengthen, to counteract, to advise, to disapprove, and to instruct; and yet to do all in such a manner as to endear the Saviour to them, and to retain our own place in their affections."

Whilst death was thinning the ranks of the missionaries, the survivors continued to labor in their holy and important vocation with unremitting diligence. In the evening, they usually went into the streets of Serampore, where they conversed and disputed on religious subjects with the natives, and occasionally distributed papers among them, consisting of plain and forcible addresses to the consciences of sinners; and though many of the people treated them with de-

rision and insult, yet others were inclined to listen to their arguments and to peruse their tracts. In fact, the very opposition which they experienced proved subservient to the cause of the gospel, as leading to a public controversy, from which the Bramins were compelled to retreat, or to hear themselves and their religion exposed to contempt before the populace, who had hitherto regarded them as a sort of demi-gods. Some of the brethren, also, itinerated through the country, preaching the glad news of salvation to multitudes who had never before heard it,—distributing thousands of printed papers,—and leaving several copies of the New Testament in such places as appeared most eligible.

The year 1802 was introduced by a solemn thanksgiving to God for his past mercies, and with the baptizing of a Hindoo of the writer caste, named Petumber Shingo. This man was so forcibly impressed by the contents of a religious tract which had been put into his hands, that he walked from his residence at Footepore to the mission-house, a distance of forty miles, in order to find out the author and to hear the gospel. He stated that he had read many books, and had been long inquiring the way of salvation with great anxiety, but could not find it among the Bramins, or in the Hindoo system; he had, therefore, long since abandoned his idolatrous worship; and in the truths contained in this paper, he had found the way of life. A few days after this explanation, he threw away his caste by eating with the missionaries, and subsequently to his baptism, he maintained such a consistent and respectable character, that the brethren were induced to appoint him their Bengalee schoolmaster.

During the first three months of this year, there was much to animate the zeal of the missionaries, and much, at the same time, to exercise their faith and patience. In consequence of the distribution of tracts at Jessore, in the preceding October, several persons arrived from that district, expressing a wish to obtain copies of the New Testament; many others, both Hindoos and Mussulmans, came to the brethren, inquiring the way of salvation; and several Europeans, who had heard the gospel from their lips, appeared to be made truly sensible of the things of God, as connected with their eternal welfare. Pleasing anticipations were also formed, in consequence of the dissemination of some excellent "Letters on the Evidences of Christianity," which had been previously published in the Calcutta Gazette, and were now reprinted at Serampore.

In the month of May, three Mussulmans came from a distance of nearly sixty miles to inquire after the *new way*. They consented to stay a few days with the missionaries; and, though they appeared to find much difficulty in the doctrine of the Trinity, the sonship of Christ, &c., they listened with great attention to all that was told them concerning the plan of salvation, and stated their objections with great candor and ingenuousness. In fact, they appeared much pleased with their visit, and earnestly invited the brethren to their villages, promising to accompany them through that part of the country.

Towards the latter end of July, one of the Mussulmans, who had solicited the missionaries to visit their villages, came again, for the purpose of conducting any of them who were inclined to go thither. The only person capable of undertaking so long a journey was Mr. Marshman. He, however, readily consented, and took with him the new converts, Petumber Mitre and Bharut.

On their arrival at the place of their destination, situated in the district of Jemore, near the river Isamuty, they found about two hundred persons, comprising Mussulmans and Hindoos; the latter of whom were formerly of various orders, but had for several years renounced the gradations of caste altogether. Many of them, indeed, appeared to be convinced of the absurdity and wickedness both of the Hindoo and Mohammedan faith, and expressed a strong desire to hear the gospel, confessing that they were totally ignorant of the right way. Mr. Marshman's reception, therefore, exceeded his most sanguine expectations; and on his arriving at the place appointed for preaching, the people came flocking together, and, sitting down on the grass, desired him to enter immediately on the subject. After having listened with profound attention for about half an hour, they requested the preacher to rest, and take some re-

freshment. He did so, and then resumed his discourse. They heard most attentively, occasionally proposing questions, and requiring proof for every thing that was advanced, but in the most candid and friendly manner. Some of the ideas brought forward made an evident impression on them; particularly that of God's hatred of sin being more strikingly manifested in the death of his Son, than it would have been in the everlasting punishment of the whole posterity of Adam.

After discoursing for three or four hours, Mr. Marshman observed, that they must be weary, and proposed retiring to his boat. To this they readily acceded; but they followed him to the water side, and, whilst he lay down to sleep, they entered into close conversation with Petumber Mitre. In about two hours, our missionary arose, and renewed his pleasing and truly important work.

After he had finished, the hearers retired to a viranda, where they spent the evening, sitting around their visitors, and asking questions relative to Christ, the resurrection, and a future state. At nine o'clock, Mr. Marshman retired, full of astonishment and thankfulness at what had transpired in the day.

"These people, amounting to some hundreds," says the editor of the *Brief Narrative*, "had, for the last fourteen years, begun to dislike the idolatry of the country; and, attaching themselves to a grave, elderly man, named Neelo, as their goroo or teacher, had, from that time, been inquiring after the right way. The old man had taught them that there was one God, who alone was to be worshipped; that sin was to be forsaken; and that a further revelation was to be expected; and it was in consequence of his having heard of the missionaries, that a person was sent to Serampore, to request them to visit their part of the country. After Mr. Marshman had spent the Lord's day among them, the old man took him aside, for private conversation, and appeared to be very averse from the system of the Bramins, and very friendly to the gospel, as opposed to it; recommending the latter, also, to his people, as the revelation which he had encouraged them to expect."

Early in the year 1803, Mr. Chamberlain, whose memoir is so well known in America, was added to the mission. He was received with great cordiality by the missionaries and the native converts. One of the latter said, "they cannot speak our language; but we perceive that all our hearts are one, and that we are united by the death of Christ."

On the 6th of March, Petumber Shingo began preaching in Bengalee to a mixed congregation of Hindoos, Mohammedans, Armenians, and Europeans. After praying for a short time with fervor and consistency, he sat down, and, with his hands joined together and stretched out, solicited the attention of his auditors. He then spoke for an hour, with great faithfulness and propriety, and closed the service with prayer. The missionaries felt completely satisfied with the manner in which he acquitted himself; and as this was the first sermon delivered by a native, they considered it as an important era in the history of the mission.

In October of this year, Gokool died, the first fruits of the Bengalee mission, which had been gathered into the garner of God. In view of his peaceful death, the native converts afterwards frequently said, "May my mind be as Gokool's was."

In February, 1804, Kristno and Petumber Shingo were set apart to the work of the ministry. The same day, a prayer-meeting was held for the purpose of commending to God Mr. and Mrs. Chamberlain, who were about to undertake a new mission station at Cutwa. During the year, seventeen natives were baptized.

Early in the year 1804, four new brethren, Messrs. Biss, Mardon, Moore and Rowe, were added to the missionary band.

In August, the native convert, Petumber Shingo, was called to give up an account to God of his stewardship. He died, triumphing in that blessed gospel, which had shone in upon his own darkness, and which he had endeavored to make known to his perishing countrymen. But even the deaths of God's

people are blest. The wife of Petumber was led, by the influence exerted on her mind by the scenes of his exit, to seek the religion which supported him; and two Hindoos, also, were so much impressed with what they saw and heard during his life and at his funeral, that they resolved to abjure their superstitions and embrace Christianity.

In the month of September, Messrs. Moore, W. Carey, Jr., and three native brethren set out on a missionary tour, through the country of Dhacca. In the first sixty or seventy miles of their journey, it appeared that many of the people had either received tracts, or heard something about "the new way" before. On their arrival at Dhacca, they were received with great enthusiasm. Their boat was so surrounded by natives, that they were obliged to put off seven or eight yards from the shore, and even then the people followed them into the water. Here they remained about an hour and a half, and distributed nearly four thousand pamphlets. Thus was the good seed of the kingdom sown extensively among the people. Its fruits will never be fully known, till we see them garnered in the kingdom of heaven.

In the beginning of October, Messrs. Marshman and Ward were chosen co-pastors with Dr. Carey over the church at Serampore. During this and the two following months, twenty-one persons were baptized—seven of whom, from a distant village, seem to have been first led to inquiry by the tracts left among them.

(To be continued.)

OUGHT MISSIONARIES TO BE ENGAGED FOR LIFE?

MR. EDITOR,—The question, "*Ought missionaries to be engaged for life*," agitated by MELVILLE in your last, is certainly worthy of serious discussion. The conclusion at which he arrives is, however, somewhat different from my own. And, with your permission, I will offer your readers some remarks on the arguments he adduces.

I am prepared to admit, in the fullest extent, the need of some provision to secure the advantages, which he supposes would be secured from a *ten years enlistment*. But I am very far from believing that this limited engagement would secure them. Happily, however, we need not be left to mere conjecture, founded on theories of human feeling and motive. The Board of Foreign Missions have it in their power, (and I really hope they will hasten to employ it,) to determine the two first advantages proposed by Melville. Let them issue proposals for missionaries to engage for ten years, with the assurance that they shall be returned to their native land with their families, at the expense of the Board, at the expiration of that period. I fear the appeal would be quite unproductive of missionaries, with respect both to numbers and to talents. I hope, however, not altogether so; for I presume that Melville's communication must have been induced by a personal desire to engage in a mission; but hitherto smothered by the appalling alternative of either laying his bones on a foreign soil, or subjecting his missionary fame to suspicion, by returning to deposit them with the bones of his kindred. I could wish, too, that I might find myself disappointed; and that many others, actuated by similar feelings, might with him devote ten years of their life to missionary service. I hope, at all events, that our Board will immediately try the experiment; for, in this age of Macedonian cries, ten years service of one able missionary are not to be overlooked. I have no fear that men of their prudence would make this proposition an immediate substitute and successor of the existing mode of enlisting for life. If any should enter the missionary fields for this term, and should return, they would be the instruments most suitable for effecting most of the desirable objects mentioned by Melville.

One object, in particular, is too important to be overlooked; I mean the acquisition of the language of those heathen to whom the missionary is sent, before leaving his native shores. In this matter, even the scriptures seem to afford us direction; for though the apostles and primitive preachers were miraculously endued with power from on high (to preach the gospel to *every creature in all the world*;) yet they were commanded by the Saviour to tarry at Jerusalem, till they were so endued. They were not permitted to go from their native homes to the heathen of other tongues, till other tongues were communicated to them. I have long been of opinion that all our missionaries, so far as is practicable, should learn the language of their future people, before leaving home. About the opening of the Columbian College, I wrote to Mr. Rice a suggestion, that a professorship of oriental languages should be established there for the express purpose of instructing candidates for missionary service at the east. He acknowledged the importance of the object; but lack of funds or of a suitable professor, prevented its going into effect. This professorship could now be transferred to Newton, and some of our returned ten years men could ably fill the professor's chair. Or if none should engage on these terms, we might still secure the advantage of the professorship of Burman by recalling some of our missionaries, whose health admonishes them not to hope for further usefulness in Burmah. Such, I would have, by all means, return immediately, with the hope of being useful at home, as teachers of Burman, counsellors of the Board, mission-exciting pastors, &c. &c.

But Melville has offered one cruel remark, as an argument for his return-system; and containing an additional barb, as applied to the poor invalid, returning only to leave his impoverished widow and orphans among strangers in their fathers' land. "If the missionary died after his return, the Board would be wholly absolved from the expense and care of the children."

I own, with Melville, that there is a difficulty—how the Board shall dispose of the widows and orphans of disabled and deceased missionaries; but I am fully persuaded that Melville himself would not be willing to abide the remedy he proposes. How would his heart shudder at the thought of closing his eyes upon a houseless and penniless widow and orphans, disabled from earning their subsistence by diseases contracted by arduous labors in an exhausting climate;—when his only, cheerless prospect in their behalf, was from the Board, who had dealt out to them from year to year a bare subsistence; and this prospect presented in his own words:—"the Board are wholly absolved from the expense and care" of them! I own there is an evil. It is an evil of the same nature with that which has depreciated our ministry, and lain, like an incubus, on our denomination for ages past, and is not yet wholly removed; I mean—the want of sufficient ministerial support. I own, too, that, as ministers formerly encouraged this evil by denying salaries,—so missionaries now, are unconsciously entailing poverty upon their widows, and mental darkness upon their children, by rejecting every assistance further than barely an immediate subsistence. I suppose the motives of former ministers and present missionaries to be nearly the same; but I cannot but suspect a little spice of vanity in missionaries, in substantiating the boast "that they have never received a salary from the Board:" a boast, by the way, which will be apt to cost their widows and orphans years of misery and degradation, and which certainly costs the Board the utmost anxiety and perplexity.

"The laborer is worthy of his hire;" and this certainly no less amid the privations of the missionary cause, than in the sunshine of pastoral labors, surrounded with all the comforts of the metropolis. And "he that provideth not for his own, and especially for *them of his own household*, hath denied the faith, and is worse than an infidel:" and here, too, no exception is made against the missionary.

I am indifferent how this provision is made. If the Board prefer merely sustaining the missionary, while living, and his family when he is dead, (not

forgetting the education of the orphans,) I am content; the missionary, by engaging to the Board on these terms, has fulfilled the duty of "providing for his household." But were I a member of the Board, I think I should much prefer giving the missionary a salary sufficient for the support and education of his family; and thus put the family upon *their own economy* for anticipating and preventing the evils of future poverty.

This course at once strikes a blow at the root of the evil of having 'grown up ungodly children,' maintained by the mission funds; and it obviates, too, the cruelty of so mingling the *economy* of the "supporting system," with the *independence* of the "salary system," as to *save money* indeed, to the missionary treasury; but to *lose those men* on whom the funds for the conversion of the heathen might be expended with the most abundant results. If such a system must be continued, I confess, that a limited term of missionary labor would be more likely to secure able men, than the term of life. For souls burning with love to the heathen would have some faint hope (though few remain in the field ten years,) of returning and securing, by their subsequent labors at home, an education for their children, and a little pittance for their widows.

But how impossible it is for a man to be eminently successful in a great enterprize, without being wholly enlisted in it—without feeling that the whole energies of his life are to be devoted to it! And how difficult for a man to feel this enthusiasm in a cause, which he feels is to be his business but for a few years! It is thought extremely undesirable for a pastor to exchange his location, even when no sacrifice of three or four years' study and several hundred dollars expense would be the forfeit of the removal. True, if his health, or, either a deficiency or redundancy of abilities for his station dictate his removal,—it is submitted to, as the least of evils; and so, indeed, it should be with respect to the missionary. But, in ordinary cases, a missionary, who has labored in a foreign field ten years, is worth ten missionaries, who should go to supply his place: besides, being on the ground, all the expense of outfits and transportation would be saved; and, being thoroughly versed in the language, three or four years of dead expense, in time, money, and health, would be saved likewise. Ask Dr. Judson, who has been on the ground twice ten years, whether he would be willing to exchange his missionary labors in Burmah for any station in his native land? His answer to an urgent invitation from the Board, merely to come home on a visit for the restoration of his health, and the recruiting of the missionary treasury,—shows how he would view a proposition to resign his beloved Burmans to some inexperienced hand. And, with respect to the feeling of responsibility, whose could be greater than his? If the terror of giving an account of his stewardship to the Board who had directed his labors were held over his head, as an inducement to greater faithfulness, would this affect him? He would doubtless feel all the force of Paul's assertion:—"It is a small matter for me to be judged by you, or of man's judgment." And every missionary worthy of the office knows that he has but a very limited period to watch for souls, and that he must give an account to the Master he is serving.

TYERMAN and BENNETT were not sent out as *spies* upon the missionaries, to see whether their annual and occasional reports were fabrications. The Board were satisfied that their missionaries were faithfully reporting, what their faithful labors had achieved. But they wished to show their self-denying, self-immolated brethren, how deeply engraven they were on their hearts; and to confirm to the heathen the testimony which their missionaries had given them, by two witnesses directly from the Board. How much more effectually these objects were accomplished, than if TYERMAN and BENNETT had been sent out to succeed two of those beloved missionaries, who had already won the heart (as well as the ear) of the islanders!

With regard to the support of the missionary enterprize, who does not know that there is at the present day, as there always has been, a much greater want of men, than money? The church will be awakened to their

duty of toil and self-denial for the support of missionaries, only by the prompt answer of efficient men for the enterprise; "Here am I, send me." That is, the Macedonian cry of the heathen, the response of the missionaries, and the prayers and alms of the churches,—all have a mutual action and reaction on one another; and all together upon the vital piety and prosperity of the churches at home. If Melville's project, then, will have the effect of sending more and better men into the missionary field, let the proclamation be sounded throughout christendom, that the Board are willing to engage missionaries for ten years. But let not the Board cut off the eleventh year's efficient labor of an experienced, healthy, and efficient missionary, by making a ten years' plan of enlistment supersede the existing plan of enlistment for life.

"WHOM SHALL WE SEND?"

Who, at the call of heaven, will go
And reap the whiten'd field—
Trusting in God's protecting arm
To be his strength and shield?

The heathen, in his grief, says "come"—
Who will respond the cry?
Who bear the tidings of the cross,
And cheer him ere he die?

Christians, ye bound yourselves to God
In heaven's unchanging vow;
Who doth regard his lofty pledge,
Who will redeem it now?

Who to the heathen world will give
The remnant of his years?
Who will the voice of sadness list,
And wipe the wanderer's tears?

The day of dread awards is near,
Onward it swiftly rolls;
Who, at that solemn day will stand
Pure from the blood of souls?

Ye who inertly sit at ease,
And pour the unmeaning prayer,
How, when the heathen world are judged,
How will ye meet them there?

Priests of the altar! ye are God's—
To him your days are given;
Go, then, where heathen nations call,
And lead the lost to heaven.

Haste, for they pour the piercing cry—
List to the anxious wail;
Oh, who will answer to their call,
Ere life's last light shall fail?

LONG ARTICLES.

That the present is a reading age is a remark more frequently uttered than reflected on. We are unable to tell precisely what proportion of the community must be habitual readers, in order to stamp upon the times this character. And equally difficult would it be to say what constitutes a reader, in the current vocabulary. We think, however, it may be set down as a fact, that they are not worthy the name of lovers of reading, nor likely to get any benefit at all for their pains, who will never read a long article. It is well enough, to gratify a natural curiosity and recreate men's minds, that our evanescent periodicals should have an occasional column of minced

matters, a chapter of accidents, of marriages and deaths, of tidings of the times, which the eye may catch at a single glance. But we make no question, that such articles, by the majority of readers, are soon forgotten. They vanish from the mind as soon as the eye is taken from them. They have no permanent interest. They sink not into the depths of the understanding, and arouse no latent energy of the heart. The impression they make is like that of the waves on the sand; the tracings, however fair and beautiful, remain only till the next tide comes and obliterates them.

That the mind loves to be thus temporarily excited is not to be doubted but we seriously question whether all grave and solid writing, essays on important subjects, and disquisitions on matters of permanent interest ought to be forever done away, in servile compliance to a perverted system of public thinking, or a weak disposition to cater for minds, which ought to seek gratification only in improvement. The press, we know, is exerting an immense influence on the whole body politic. And the manner in which its operations are conducted is calculated to guide and direct the taste of the nation. A vast responsibility is thrown upon those who have in charge periodicals issued more or less frequently. For in the thousand minds with which they come in contact, they are training up a host of enlightened, vigorous, independent men, or a band of weak ones, who will flatter them, indeed; but their flattery is a poor balm to the conscience for having earned it by perverting all their powers, and pleasing, instead of profiting them. As for ourselves, duty to the public and a regard to men's permanent interests will not allow us thus to tamper with them. We believe that the taste of the reading community should be urged up to a worthy standard, rather than that we should lower the standard to the present condition of an unjustifiable taste. If we should in all things descend to what men are, how should we ever make them wiser or better? No; if we are not to become hermits—if we are to have any connexion with the world, we must be permitted to use our efforts to benefit men, and not to injure them.

Readers of periodicals are frequently begging for short articles; and a proper proportion of them they always have; that is, all subjects which can be properly treated in a page or half a page, are uniformly thus treated. But under every view, we esteem those brief discussions least likely to be of permanent benefit. It is those articles, where there is space for the mind to uncoil itself and act in all its ease and native strength, that do good among us. It is where the fire on the altar is allowed time to kindle and the spirit is permitted to walk forth unshackled by chains and stocks and manacles, that developements appear worthy to be read, and results are looked for affecting the history of nations. It is our quarterly reviews and similar works, where an article, even of twenty pages, is sure of being read, that exert a forming and purifying influence on the literature and taste, and control the mental unfoldings of all the thinking part of our population. And no man, who has in his breast a spark of Christian patriotism, will deem himself at liberty to counteract, or to fail to promote in the whole religious community so worthy an end.

It is a very favorite argument with those who advocate the cause of short articles, and short articles alone, that it is by brief and stirring paragraphs, that men are most often moved to noble actions. A single sentence may kindle the flame of revolution in an oppressed country. A few words in a friendly letter may be the means of awakening a slumbering Christian to duty. We freely allow it. But then in all supposable cases of this nature, the mind was already in such a state, that these paragraphs might at once enter into its retirement, and work their mighty effects. The writer has not, on all subjects, an excited attention to appeal to. He cannot light his match, and at once set the mass on fire. He must collect his wood green from the forest, and gather all his kindling-materials, and labor by a thousand experiments to concentrate the sun-beams on the pile with his feeble burning-glass—and after all, it is a matter of doubt, whether he can produce any warmth.

If we only had the advantage of enlightened, thoroughly instructed minds, on which to act, and were sure the whole community needed nothing but a slight impulse to set them in motion, the course to be pursued would be very different. But while the uncultivated need instruction, the undisciplined, direction, and the cultivated, the gratification of having others think for them, we esteem it a duty to do it in such a way as at the same time to benefit and to please. Moreover, if our mode of thinking is a recreation to the reading public, and excites in them new and valuable thoughts, they will never complain that our meditations are somewhat protracted.

It is sometimes said, ministers will read long articles with interest, but the common people cannot do so. It is an error to suppose that any man is free from obligation to attain as much mental cultivation as ministers—a habit of thinking, which shall make longer discussions as welcome to the one as the other. But we do not believe there is truth in this assertion. We know of persons in the lower walks of life, who read with intense pleasure and satisfaction articles of from one to two hours in length. If, instead of counting the pages, you should sit down and begin to read, your spirit would often become so deeply engaged, that you would forget that the article was long. And if, by chance, in turning over a leaf you should discover the end, you would regret to see it so near. We are not vain enough to make this remark concerning the present publication; we would lay it down merely as a general assertion, that our readers may discover its truth in all our periodicals, which strive to do their duty, rather than to cater for a perverted taste.

ON PERSONAL ACQUAINTANCE WITH MISSIONARIES.

The strength of the social affections, and their powerful influence upon mankind, have been felt and acknowledged in every age. There have been but few misanthropes among men, and they are ever regarded as something unnatural and monstrous—an anomaly in nature. Even the wild unsubdued Ishmaelite feels an ardent attachment for his associate, and will often manifest a magnanimous self-devotion in his behalf. But much more is this affection strong, and productive of self-devotion of spirit, when kindled in the hearts of good men; it binds soul to soul, and so becomes an auxiliary in the cause of Christian benevolence. The active, devoted life, and the very death even, of a holy man, whom we have known, and with whom taken sweet counsel, produces the happiest influence on the heart, and kindles in us an ardent desire so to live and so to die. The knowledge of such a man, which may have been the result of mere reading, will, it is true, produce a kindred effect, vastly weaker, however, than that which is consequent on a personal acquaintance.

My object in these remarks is to apply the thought they contain to the great and good cause of missions. If the above sentiment is founded in truth, we see the blessed consequences, which would result to that cause, could the ministers of the gospel, and the members of the churches generally, become *personally acquainted* with the missionaries of the cross, before they enter upon their appropriate work. I regret to say that but few of our missionary brethren are known to myself, although I have been for a number of years a settled minister of Christ within about two hours' ride of your city, and only one has ever visited me and preached in my desk. But my feeling towards those I do know establishes in my own mind the correctness of the above principle. And it may be relied on as a fact, Mr. Editor, that there are a number of churches in the country, within thirty or forty miles of your centre, which have never been visited by a solitary missionary now on heathen ground. The consequence is, that when they are appealed to on this subject, they cannot respond with the feeling and energy peculiar to

many of the churches; and that, because they have no living image of self-devotion, and toil, and suffering, upon which to gaze with the weeping eyes of fond remembrance and social affection. In such cases, there is little to move the heart and the hand, but the abstract consideration of general benevolence: whereas, to those, who have been particularly acquainted with our missionary brethren, their departures from our shores, their labors in foreign climes, their joys and their sorrows, their sicknesses, their bereavements, and their deaths, speak a powerfully persuasive language, and strongly appeal to the heart through the social principle. Yea, the very graves of those departed from time, as often as they are named or remembered, preach eloquently and successfully. Though dead, they speak. How many of my brethren, who were acquainted with the departed Mrs. Judson, and the later victor, Boardman, can attest to this reflection! And such, in a measure at least, would be the effect on all our minds, had we been acquainted with those departed saints.

I inquire then whether advantage ought not to be taken of this social principle for so desirable an end? And I do hope, Mr. Editor, *those persons, whose is the responsibility, will consider this question not unworthy their attention.* Should it be acted upon, I cherish the impression that the missionary cause will not much longer seem to many of our churches, and some of our pastors even, a far-off object, so remote that it cannot be felt; but the appeals made touching it, will strike deep in the fruitful soil of the social affections, rightly directed, and an abundant harvest follow.

Permit me, Mr. Editor, definitely to suggest the importance of our churches being as extensively as possible made acquainted with our future missionaries. *Let not our young men, while preparing for the work, confine themselves exclusively to your great centre.* Let them go abroad; visit as many of our churches as may be, every where making themselves known as brethren about to embark in this great work; especially, by passing a Sabbath with each, and preaching on the subject of missions.

May I not add that we can, of right, claim such attention? It is certainly a great privilege to be visited by such brethren; and since we throw in our part towards their support, (of the God of missions we can claim nothing,) might we not consistently ask, in return, the satisfaction and benefit of listening to a few of the gracious communications they leave behind them? "Yet for love's sake, we rather entreat you," brethren. And let us not be deemed too insignificant, even the smallest of our number, to receive such attention.

It is pertinent to ask, in conclusion, whether the deeper interest in this cause, which is felt in and about your city, is not imputable, in a degree at least, to the fact that you are so particularly acquainted with our brethren in foreign lands? Let us of the country never be charged with slackness in doing, till the same amount of means is brought to operate on us, as on yourselves—which may it be speedily. And I think, Mr. Editor, I may confidently assure our missionary brethren, through you, that the churches in the country, with their pastors, will joyfully receive and entertain them for a season, longer or shorter, as suits their own convenience. M. D.

NOTE.—The following fact will, in some measure, illustrate and corroborate the above. A few months since, in connexion with a sermon on the subject of missions, which I was preaching to my people, I read a communication from one of our brethren in Burmah. On the following day I received a subscription from one of my society, who, I believe, had never given anything to this object before, accompanied with the remark, that the subscriber had never before placed any confidence in the statements of the missionaries; but having been personally acquainted with Mr. M., the author of the letter I had read, he knew he would tell nothing but the truth.

A BURNING HEART.

"Did not our hearts burn within us, while he talked with us by the way."—*Luke*, xxiv. 32.

It happened, one evening in the spring of 1816, that the ordination of a missionary was solemnized in an ancient market town. The congregation that assembled to witness the novel scene was very large, and much affected. One gentleman who attended was so deeply interested, that the next morning he sent the missionary a gold seal, wrapped in a two pound note, and accompanied by a beautiful letter, of which the following is an extract:

"I beg your acceptance of this seal; and, with the note in which it is enveloped, I wish you to get engraved on it this device: A *heart*, and from the heart a *flame* issuing, and over the flame the word *Messiah*. I wish to have this done, from the conviction on my mind, that a flame of love is continually ascending from your heart to that adorable Person."

If this were a faithful picture of the missionary's heart, he must be a happy man.—Alas! that the likeness should be so faint! Yet it suggested what ought to be the case, and furnished a constant memento to watchfulness and prayer.

Since that period, half of the people who were then living, have been called into eternity. What a solemn thought. Perhaps the benevolent gentleman who presented this seal is also dead; but, if he is still living, and his eye should behold this, he will recollect the circumstance, and please accept the grateful acknowledgment of the recipient.

A burning heart, or a heart on fire with love to the adorable Redeemer, is mentioned but once in the whole Bible. The persons who were favored with this sweet experience, were "the two disciples going to Emmaus." It was produced by the conversation of the condescending Saviour, and the effect arising from it was what might have been expected. It was, indeed, peculiarly delightful. Let us join the interesting travellers, and see how much instruction we can gain from their society.

On first coming up with them, we hear them "*reasoning*." The name of one is Cleopas, but the name of the other disciple is unknown. No doubt they witnessed the scenes of Gethsemane, where their Master was apprehended; they also saw him on Mount Calvary, nailed to the cross, and insulted by the multitude, and pierced by the soldier's spear. When Christ was apprehended in the garden, all his disciples forsook him and fled; but they soon began to collect together again. John followed his Lord to the high priest's hall; and poor Peter could not refrain from getting as near to him as possible, though, in doing it, he fell into bad company, and Satan sifted him as wheat, and there he thrice denied his Master. Oh! we cannot tell with what an anxious and disappointed look they gazed on Him who, they once thought, would have redeemed Israel.—But now he is crucified, dead, and buried; and his enemies were indulging their insolent triumph, and the disciples were scattered, as sheep having no shepherd. Cleopas and another had now left Jerusalem, and were going to a village about sixty furlongs off; and as they went, they *reasoned*.

In a time of great darkness, of spiritual conflict and depression, the enemy is peculiarly active. This is the hour and the power of darkness. It is Satan's sifting time; and a truly pious man may be so harassed by temptations, as to be ready to give up all for lost—to be hopeless—to dispute—to doubt—to despair.

Perhaps all these feelings were operating at this moment, upon the heart of Cleopas and his brother; for we next perceive they were *gloomy*. Joy and peace flow from believing; but gloom and unbelief are intimate companions, and they are seldom long absent from each other. What a dreadful state of mind this is! and what a still more dreadful state it leads to, if

boundless mercy do not interpose! For "the fearful and *unbelieving* shall have their part in the lake which burneth with fire and brimstone." But, happily for these gloomy disciples, there is one near them who can turn their mourning into joy. Jesus himself drew near, and said unto them, "What manner of communications are these that ye have one with another, as ye walk, and are *sad*?" This question seems to have astonished them.—"Sad! Strange if it were not so!—if thou wert merely a stranger in Jerusalem, thou couldst not have asked this question. How can we help being sad? Hast thou not heard what things are come to pass there in these days?" And he said, "What things?" "Concerning Jesus of Nazareth, who was a prophet mighty in word and deed before God and all the people, and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him; but we trusted that it had been he who should have redeemed Israel!" Yes, once we had great hopes—we saw his miracles—we witnessed his devotion—we heard the gracious words which proceeded out of his mouth; and we surely thought, This is the promised seed—this is the Virgin's Son—the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; but now he has been crucified as a blasphemer, and all our hopes are buried in his grave. Yet, we know not how to account for it, but we cannot give up all hope respecting him.—Surely he cannot be a deceiver. There is yet truth in all he said. Thus our minds are torn asunder between hope and fear, and joy and grief. "Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and, when they found not his body, they came, saying, that they had seen a vision of angels, which said that he was alive." What can all this mean? This, this is the cause of our sadness.

Now, mark the change. Christ begins by chiding them; "O fools, and slow of heart to believe all that the prophets have spoken!—Ought not Christ to have suffered these things and to enter into his glory?" Was it not a suffering Messiah that was promised? Was he not to have been cut off, but not for himself? Is it not by his stripes that sinners must be healed? Why, you seem quite to have mistaken the matter. You fancied that you were to have a Messiah crowned with the glories of this world, and forgot that he was to be "a man of sorrows, and acquainted with grief." And, beginning at Moses, and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself."

And now, now is the happy moment when the heart begins to warm. A spark is kindled; and, as he proceeds, the flame increases—"Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

Now let us trace the effects of this burning heart on the two disciples.

1. Behold their kindness to the stranger. "Their eyes were holden, that they should not know him:" but he had touched a string in their hearts which set their whole souls in motion. They felt an indescribable attachment to him, and here we see it.

The village whither they went, was at hand. The stranger "made as though he would have gone further;" but that could not be: no, no: you have made our hearts glad; you have cheered our souls by those views of divine truth which you have given us; and, though you are a stranger, yet we cannot permit you to pass this village without one mark of our grateful esteem. "Abide with us, for it is toward evening, and the day is far spent." We hail you as a friend and a brother.

2. It led to an affectionate and reciprocal communication of their religious experience.

Their hearts had been burning for some time; yet they did not know what was passing in each other's breast, until their lips unfolded the secret. "Did not our hearts burn within us while he talked with us by the way, and opened to us the scriptures?"

This may furnish some observations on the conversation of disciples.

What profitable moments might be spent while visiting a friend, if the time were occupied in a reciprocal communication of religious experience! Christ cannot be expected to draw near, and to introduce himself, and to warm your hearts, if all the talk is engrossed by worldly things. We need not wonder at the coldness, and leanness, and uselessness of multitudes, where so much of their precious time is spent about matters, if not sinful, yet of no importance.

3. They made known the glad tidings to others.

The flame was at work; and, although it was a hidden fire at first, yet it could not long remain so; it must have vent. Midnight was approaching, and it might not appear quite so safe to return to Jerusalem at that unseasonable hour: yet to wait until the morning was impossible. They had something to communicate to their brethren, which to them appeared of infinite importance; and away they go—"the love of Christ constrained them." *Sleep, distance, midnight, difficulties, dangers*—all, all seemed as nothing to the enraptured disciples. Oh! what a mercy would it be, if there were such a heart in every one of us!—if the word of the Lord were like a fire in our bones!—if we felt a zeal for God, not to be repressed nor intimidated; which would lead us to rise early and sit up late, and to labor in season and out of season; yea, to circumnavigate the globe in order to proclaim the love of the crucified and risen Saviour! This would be delightful indeed. Oh! if this feeling were general among Christians, then we might confidently expect that the gospel would soon be preached to every creature.

These men afterwards became preachers—and *what* preachers? We cannot expect equal endowments in the present day; yet it may be set down as a solemn truth, that, whatever qualifications a preacher may have, if his heart is not warm, there will be little good done by his ministry. A blunt instrument, if it be burning hot, will make a deep impression. Nothing can stand before fire.—*London Evang. Mag.*

THE PRESENCE OF GOD.

There is no form of lordly man, that meets the curious eye,
And bids the quailing sons of earth stand in their meanness by;
No mortal pomp, no splendid robes, no gold and tinsel-glare
Present their gorgeous glimmerings, to tell that God is there.

There is no voice of thunderings, whose deep and deafening roar
Comes like the swellings of the sea, in storms upon the shore;
No tempest's crash proclaims him there, nor Sinai's clouds of night
Envelope the eternal God, from man's awakened sight.

A brightness, like ten thousand suns, is shed about the throne,
Where in his matchless glory, God, the Almighty, dwells alone;
At distance holy ones may bend, amid the burning rays,
Like insects, flitting in the glow of summer's noontide blaze.

Yet none may penetrate that light, Jehovah to reveal,
Nor tell with sacrilegious voice, him whom those rays conceal;
But silent awe pervades the soul; oh, who can utter there
A word to palliate his guilt, or pour the voice of prayer?

Prayer, in that scene of sacred peace, must be the whispered sigh;
The only plea of man, the tear that trembles in his eye;
The only thought—of holy things; and reverence fill the soul
Amid the silence, as when tones of sevenfold thunders roll.

Firm in his own omnipotence, sublime in works of might,
He dwells in glory far beyond the strongest angel's sight;
Oh, well we need the Saviour's voice of interceding prayer,
For who can look upon the light, that shrouds Jehovah there?

REVIEW.

THE EXTENT AND EFFICACY OF THE ATONEMENT: a Discourse delivered before the Boston Baptist Association, Sept. 19, 1832. By HOWARD MALCOM. Allen & Ticknor.

The church of our Redeemer on earth is in a militant state, and has to contend against numerous, subtle and powerful adversaries. Every movement she makes, though on the whole an advance towards her ultimate triumph, places her in a new situation of danger, and renders her liable to assaults to which she was, in her previous position, inaccessible. Her real friends, too, will often, through inadvertence or the misinterpretation of the Master's will, bring her into situations of danger, which threaten her purity, if not almost her existence. In support of the above assertions, we may look at the period of the Reformation from Popery. There was an unquestionable advance towards the triumphs destined for the church in the latter day. She assumed a new position, and her change of position exposed her to new dangers. Her friends could not see eye to eye, and contentions among them arose so sharp that they parted one from another, and were opposed to each other with scarcely less violence, than they had been unitedly opposed to the Roman Pontiff. Truth was probably elicited by their collisions; but it was, at least in considerable measure, a cause of retarding the progress of the church in the enlargement of her borders.

Since the days of the Reformation, there has, perhaps, been no period more remarkable than the few last years for the rapid increase of the church's prosperity. We might enlarge on the features of this prosperity, and on the fields of religious triumph; but our limits and our subject alike forbid. We can look, and, in this instance, need look only to our own country; and, indeed, principally, to our own section of it, New-England. How gloriously has the church in these states advanced within a few years; and especially within the three last, what clouds of converts have been added to the Lord! Every pious soul must exult in these additions; but every prudent and discerning spirit will see cause to apprehend danger from this new position of the church. More than usual attention to the subject of religion is still felt in many of our churches; and under the influence of this excitement, some portions of even the minister's duty are apt to be neglected; and this, through his intense earnestness in the discharge of others. He may be so earnest in "saving some by fear, and pulling them out of the fire," that those may be partially forgotten who are to be fed, some with milk and some with meat, but all with knowledge and understanding; that the new-born babe may grow up to the measure of the stature of a mature man in Christ. The work of exhortation may so fill the hands of the minister, as that he should fail to give due attention to indoctrination. This state of things long continued, may render some of the doctrines of religion strange to our ears, and even unpalatable; and before we are aware, we may be verging rapidly towards Arminianism.

There are times, then, and the present is such a one, when it is necessary to set up the way-marks, and call the attention of Christians to truths which are so rarely discussed as that there is danger that they will become antiquated; and it is in this view, principally, that we hail the sermon mentioned at the head of this article, as a valuable and specially seasonable production. Mr. Malcom's text is, I Tim. i, 15,—*"Jesus Christ came into the world to save sinners."* From these words, he proposes to consider "the design and efficacy of the atonement;" and in so doing to disprove the Arminian doctrine of Indefinite Atonement, and to show that "though in some respects general, in others limited, and in respect of sufficiency, infinite, it is in no sense indefinite; and, in respect to the final salvation of men, it is limited."

The position the preacher takes is the following one—"The great object and design of the atonement was to *secure the final salvation of the elect.*" In proof of this position, his remarks are classed under the following heads:—

1. The motive of Christ in assuming the office of Mediator.
2. The vicariousness of the atonement.
3. The system of Old Testament types.
4. The terms used in the New Testament in relation to the atonement.
5. The justice of God.
6. The essential Deity of Christ, and unity of the Divine Nature.
7. The Federal Union between Christ and his people.
8. The intent of the atonement.
9. The absolute effects of the atonement; and finally, he
10. Answers some objections.

The following is an epitome of his discussion under these heads respectively. He proves his position,

1. By ascertaining that the motive of Christ in making the atonement was definite.

2. That the atonement he made was vicarious or substitutionary.

3. That the types of the atonement under the Old Testament were definite, as to the end contemplated, and the persons to be benefited.

4. That the terms employed in the New Testament to express it are definite in signification.

5. That justice to Christ requires that he should know definitely for what, and for whom he died.

6. That since the Redeemer is divine, his purpose must correspond with what will be the event; and as only some will eventually be saved, so the atonement was only designed or purposed to save some.

7. That Christ atoned for the sins of those only with whom he stands in a federal relation; and that in that relation he stands to only a definite number.

8. That the intention of the atonement is definite.

9. That, in point of fact, the salvation of all for whom the atonement was made, is secured by divine promise; and as these are a definite number, the design of the atonement was to save them only; i. e. it was definite.

10. That the objections against this doctrine are by no means serious.

It will be seen by a glance at this epitome of the discussion, that they all have a bearing on the intention or design of the atonement, and on the proof that its design was the salvation of the elect. This being the case, we are constrained to regret that the preacher was drawn off from these points in the course of his discussion, to another—on the *nature* of the atonement; a subject, which, we think, destroys that symmetry in the discourse which would otherwise have characterized it, and which moreover is not as acutely examined as its importance demands, nor as Mr. M. could have examined it.—But of this more afterwards.

There is also another point to which, while the first division of the discourse is especially before us, we must devote a single moment. It is this—Mr. M. says, the "prime motive" of Christ and of the Father was the salvation of the elect: we would rather say, that as God doubtless proposes to himself the *highest end*, the *most worthy* object in all his acts; and as there is an object above and beyond the salvation of the elect, and which must therefore be of higher importance, viz., his own glory; it appears to us *this was* the grand originating, impulsive consideration in the work of man's redemption. The force of his argument, however, is not impaired by this oversight;—it was not necessary in proving the design of the atonement to be definite, to prove any thing more than he has proved; viz.: that he who made it had, in making it, a definite object; and that that object was the salvation of the elect.

Impartiality compels us to say thus much in a tone of dissatisfaction; and it affords us cordial pleasure that our censures can be directed against nothing of greater magnitude in the discourse. Ten objections against the rhetor-

ric of a sermon, or against its logic, even, are a trifle compared to one against its doctrine; and against this we have no objection to make. We feel so strong an assurance that, notwithstanding any little want of lucidness, the author's meaning in the discussion is intelligible and scriptural, that we earnestly wish every religious family in the country were in possession of a copy, as being a scriptural compend of a doctrine dear to every believer, and one to which, in the present day, a whole sermon is very rarely devoted.

We shall not attempt to follow the preacher through each of the heads of his discourse; but must satisfy ourselves with the above general expression of our approbation, and shall now confine ourselves to some remarks on particular terms and expressions in the sermon, to which we have been accustomed to attach different ideas from those which this writer attaches to them.

We have not been accustomed to employ the phrase—"The atonement is definite"—and, in our view, it is objectionable; yet to the *sentiment* Mr. M. intends to convey by it, we have no objection; viz.: that the *design* of the atonement was definite. This we cordially believe; and it is surprising how any who one who believes the doctrine of election, as our churches in general hold it, can do otherwise. If among his brethren any shall be found who suppose they differ from the author of this sermon, because he employs a phrase which they deem exceptionable, let them not make him an offender for a word, but wait patiently till he tells them his meaning; and it will generally be found that the difference is more about words than things; and though they may (as we do) disapprove of particular *expressions*, they will accord in sentiment with him who employs them.

We have said that we disapprove the phrase—"The atonement is definite;" we do so for this reason, that it conveys to our mind the idea that the *nature* of the atonement is limited. And if this be not the author's meaning in the use of it, he has unwittingly dropped a sentence, which looks as if it were. He says, p. 32, "The intent of the atonement is definite, as well as *its nature*." Now to the definiteness of the *nature* of the atonement we do not subscribe. The nature of the atonement must correspond, or be commensurate with, that of the end which it is designed to accomplish:—if that have limits, the nature of the atonement has limits also; but not otherwise. Now what was the end designed to be accomplished by the atonement? It was the rendering propitious of a Being whose nature is infinite; and hence it was an object whose nature was not limited, and therefore could not be accomplished by any thing whose nature is limited; but this object actually was accomplished by the atonement which Christ made; therefore that atonement was, in its nature, unlimited, i. e. it was an infinite atonement.

Mr. M. admits that, "in respect of sufficiency, it is infinite," p. 8; now we ask, whence arises the *sufficiency* of the atonement, but from its *nature*? To borrow an illustration from note F. of the sermon itself,—How comes it that the pearl given for the ransom of a few prisoners is *sufficient* for that of all in the prison? Is it not from its *nature*? If it were only of the value of a few dollars, would it be equally *sufficient* to answer the purpose? But whence arises its value? Surely from its *nature*; or because it is a pearl, and not a pebble; a pearl of exceeding great worth. To return to the atonement,—How can that be infinite in respect of *sufficiency*, which is definite or limited in *value*—or infinite in *value*, which is yet limited or definite in its *nature*? Has its nature no connexion with its sufficiency? Then, where was the necessity for a Divine Redeemer, so far as sufficiency in the sacrifice is concerned? Why is it not possible that the blood of bulls and goats should take away sin? If we admit the connexion between the nature of the atonement and its sufficiency, and assert that, in point of *sufficiency*, the atonement is infinite, we must admit also the infiniteness of its *nature*. Our views on this point are exactly expressed in note F., which Mr. M. has adopted as his own. We will extract from note F. the sentences to which we refer. "That which makes the atonement particular is *not the nature* of the transaction—it is the design and intention of him who provided it, and

him who made it;—this designation, however, does not limit the merit, or diminish the *sufficiency* of the atonement, considered in *its own nature*." The professor here distinctly states that the *sufficiency* of the atonement arises from its *nature*; and as it is "infinite in respect of sufficiency," it must also be infinite in nature.

Our author appears to us to pass over the distinction between atonement and redemption too easily. His language is—"Atonement seems to refer chiefly to *guilt*, and redemption to the effects of guilt. In other words, atonement respects God, as made to Him; redemption respects men, as secured to them. The difference is in precise accordance with our doctrine, because an atonement naturally implies that he to whom it is offered is satisfied, and he for whom it is made is released." p. 24.—He scarcely allows these terms to be distinguishable; and hence subsequently confounds them with each other, and asserts of atonement what is true only of redemption; viz.: that it is definite. We must take the liberty of thinking that between these two things there are plain differences; and that a perception of these differences will enable us to speak and write more lucidly on the subject, than will be otherwise possible. They differ, as we conceive, in nature, in design, in object, and as cause and effect differ.

First, They differ in *nature*. Atonement being made to God, and actually rendering him propitious, is *infinite* in its nature; because He is infinite in his nature, whom it propitiates; and because, also, He who makes it is, in his nature, infinite, and "He is the propitiation for our sins." Redemption, on the contrary, is *definite* in its nature; for it is a blessing, of which only a definite number will partake.

Secondly, They differ in *design*. The design of atonement was to render *God propitious*; the design of redemption was to render *man* everlastingly blessed.

Thirdly, They differ in *object*. Atonement is offered to *God* as its object; redemption is purchased or prepared for *men* as its object. Atonement is a sacrifice offered; redemption is a benefit conferred.

Fourthly, They differ as cause and effect differ. Atonement is the cause of redemption; and redemption is the effect of atonement. Atonement is the *price* of redemption, Zech. ix, 11, "*By the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.*" Redemption is the *purchase* of atonement. Rev. v, 9, "*Thou hast redeemed us to God, by thy blood.*"

If these distinctions shall appear to Mr. M. to be well grounded, he may see cause, if his sermon shall pass to a second edition, to guard and modify such parts of it as have relation to these terms.

We have great pleasure in referring our readers to the improvement of this sermon, or its application to the hearers, as a triumphant refutation of the aspersion sometimes cast on the distinguishing doctrines of the gospel; viz: that they produce self-importance, and indolence, and licentiousness. In this part of the sermon, the doctrine discussed is shewn to be a "doctrine according to godliness;" and Christians are made to feel that the doctrine of particular redemption, properly understood, will promote love to the Saviour, deep humility, and zealous service of our Master. Sinners are affectionately besought to submit to God, and believe in the Redeemer, instead of cavilling against truth, and quarrelling with the doctrines of the sermon. Ministers are exhorted not to mix philosophy with lessons of scripture:—not to conceal the obnoxious features of Christianity:—to avoid unreasonable aversion to creeds and confessions of faith:—to adopt with great caution opinions purporting to be new; and finally, to addict themselves much to the devotional reading of the scriptures, as distinguished from the mere professional and critical perusal of them.

We commit the sermon and its author to the blessing of the great Head of the church, in the fervent hope that his life may be long preserved for usefulness to the church; and that his sermon may diffuse widely a savor of the truth as it is in Jesus.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

REV. MR. WADE'S JOURNAL.

The journal of the *last* part of Mr. Wade's residence at Mergui, was published in the Magazine for December, 1832. The journal of the first three months had either been mislaid, or was brought by some other vessel and put up in another package, which escaped attention, so that it did not appear in the proper order. It contains matters, however, of so much interest, that it would seem wrong to withhold it from the readers of the Magazine. The letter which follows, written also at Mergui, suffered the same fate with the journal.

Mergui, Oct. 14, 1831.

FIRST EFFORTS.

On arriving in this place yesterday, Mr. Maingy very kindly interested himself to obtain a house for our accommodation. The one assigned us, belongs to an officer now absent. It was uninhabitable, without repairs, there being no partitions, no cook room, and floor very much broken; several men were employed in repairing it yesterday and to-day. This evening we moved into it; still, however, the partitions and floor are unfinished. Our passage cost 150 rupees.

15. Went out in the morning to take a survey of the town; it is rather larger than I expected to find it; the inhabitants are a mixed multitude, consisting of Burmans, Portuguese, Chinese, Mussulmans and several other nations. The Portuguese have

a chapel and a priest. The Mussulmans, also, have a place of worship. The Burmans, as usual, have many kyoungs and pagodas. I cannot yet say how they will feel disposed towards the gospel. I went out this evening with a bundle of tracts, but did not dispose of a single one.

16. Went out to a *zayat* this morning, and succeeded in disposing of three tracts. It is now the time of the yearly festivities; and all the Burmans are so much engaged in boat-racing, boxing matches, &c., that they have no leisure or inclination to attend to the concerns of their souls.

THE BURMAN SLAVE.

17. Disposed of 6 tracts to Portuguese. Had a visit from one Burman, who came more, however, to ask pecuniary aid, than to listen to the gospel. He said he was a slave, and begged I would redeem him, in consideration of which, he would enter our religion forthwith. I told him I could buy no disciples; if he believed, it was to his own benefit, and if he rejected, it was to his own peril, not mine. I read and explained a tract to him, but he had no heart for it, only as a condition of his being redeemed from slavery. I am informed that the Mergui Karens have given the Portuguese priest here a very pressing invitation to come and preach among them, probably in consequence of hearing about Mr. Boardman's labors among the Karens at Tavoy. Where a people seem thus universally inclined to receive religious instruction, is it not an intimation that they ought to be attended to, in preference to those who manifest no such inclination? The priest declined going, on account of his not being able to speak Burman.

18. Had a visit from seven respectable looking Burmans, who came apparently for no other purpose than to converse on religious subjects; but while talking to them, I was taken violently with the colic, and for about two hours suffered most excruciating pain. Alas for those who must suffer the pains of eternal death! Mrs. W. continued to talk with the men some time, and then they left, promising to come again when I should be well. Disposed of six tracts to Portuguese. (N. B. The Portuguese are all Catholics.)

19. More tracts called for by the Portuguese. Disposed of ten tracts and two of the Epistles of John.

20. Had a request from one of the kyoungs for tracts; disposed of nine—mostly to the Portuguese. Had requests also for English tracts and a Bible, but had none to give.

21. Disposed of five tracts,—to Portuguese; quite a company of Portuguese women and children called on Mrs. Wade. Some of them read Burman.

THE SETONGS.

The numerous islands lying near Mergui are inhabited by a race of people called the Setongs. This people have no permanent places of abode, but wander from one island to another, and live chiefly in their boats. They live almost exclusively on fish, turtles, frogs, &c., which they are said to eat raw. They make a few mats and some other little articles, which they bring to Mergui and exchange in trade. The Merguiers also frequently go among them to trade. They are said to be quite harmless, speak the Burman language, (i. e. many of them) and have no religion.

22. Had but one call,—disposed of three tracts. Mrs. W. had a call from one woman, whose circumstances render her case a little hopeful; she said her mind was very hot and uncomfortable; on inquiring the cause, she said she was originally a Mohammedan; but having married a heathen, she was cast out of the congregation as one who had broken caste; she could not believe and worship with her Burman husband; so that she was left without an object of worship, and, of consequence, without hope. After Mrs. Wade had conversed with her about Christ for a considerable time, she went away, saying her mind was very much cooled.

24. A small vessel came in from Maulmein, but brought us no letters. Very few vessels come to this place.

28. Went out to a zayat. For a long time, every one who passed by kept at a

distance; at length a Mussulman ventured to stop and ask for a book, as he saw me reading. I gave him one, and he sat and read for some time; this attracted attention, and encouraged others to stop. Had six or seven different persons in all, and one or two listened with considerable attention. Two boys from a kyounge came to the house for tracts.

KAREN DEPUTATION.

29. Last evening in walking we met a couple of Karens. We asked them a few questions about where they lived, &c., and told them we came to instruct the people in the true religion, and they at once urged us to come among them. This morning quite a company of them came to us before breakfast, to listen and to invite us to come among them. There was a chief among them, and he pressed us to come, promising to come after us with a boat and to provide a house for us; he wished us to come and live among them altogether.—Went to a zayat, had more hearers than yesterday, and disposed of several tracts. One ignorant fellow was madly opposed, and said he would not change his religion under any consideration; however, he staid but a short time.—When I returned, found the Karens had come again, and were listening to Mrs. Wade with much attention. About a dozen boys from different kyoungs came for tracts. Just at evening the Karens came again and listened; also three or four Burmans.

30. Lord's day. Went to the zayat. Had quite a company of both men and women most of the time; all listened without disputing. One man showed his good will by bringing me a cocoa-nut. Disposed of two tracts at the zayat. Two of the Karens came again to our house;—they were just returning to the jungle. Mrs. W. gave away about twenty catechisms to boys from the kyoungs; some wanted them to read, and others for the priests.

31. Had several hearers at the house in the morning; some of them listened well and took tracts. After they left, went out to a zayat,—had but three hearers,—disposed of no tracts. Mrs. Wade had several calls at the house for tracts.

Nov. 1. A head-ache, which I got by exposure to the sun yesterday, prevented my going out to-day. Had several calls for tracts at the house;—among others, the man who brought me the cocoa-nut came for a tract; he appears very friendly, and I hope he has some relish for the truth. A small vessel came in from Tavoy, but it seems our friends there had not yet heard

of our being at Mergui, for we got no letters.

2. Went to the zayat.—Had a good number of hearers; no one made objections to the things spoken and read;—one, after listening some time, said, 'If these things are so, there is not a person in Burmah that can escape hell.' Three inquirers came to the house, and after talking with them for some time, each one took a tract.

NATIVE DISPOSITION.

3. Went to the zayat; sat some time without company; but at last had rather more than usual. The natives always seem very anxious to make out coincidences between the religion of Christ and their own; fancying, I suppose, that it originally proceeded from the same source; but being carried to a distant country, where there are no priests, images, or pagodas, it has become amazingly corrupt; while they, being more highly favored, have preserved it in its original purity. And to make out a coincidence, they frequently tell the most flagrant falsehoods about things which they pretend to say are in their sacred books; by which means they would sometimes shut our mouths, if it were not that we are much better acquainted with their sacred books than they themselves are. One to-day said, their books contained an account of a certain person in Nat-country, who was free from sickness, old age, and death. I told him there was no such account in their books; but if he thought there was, he must suppose Gaudama a great liar, for he said there is no being free from sickness, old age, and death. This completely put him down. Some listened with good attention, and some were inclined to be disputative. Mrs. Wade had three or four at the house.

THOUGHTS IN SICKNESS.

Nov. 13. Since the last date, I have been confined with illness. The first attack was a most excruciating pain in the stomach, which continued with scarcely any mitigation for two days; after this I felt much better for a couple of days, and then had a second attack, which was for one night nearly as severe as the first. But through the mercy of God, I now feel myself nearly recovered. While suffering such excruciating pain, the thought occurred very strongly to my mind, whether the pains of hell were so severe as those I was then suffering; and if so, how it could be possible for a sinner to endure them *eternally*? The thought overwhelmed my mind. The bare possibility of my

falling short of heaven and becoming a subject of *eternal misery* filled my mind with horror. Ah! how little do sinners think, who go on cheerily the road that leads to hell, how intolerable even a slight degree of pain must be, if that pain is to continue without intermission or mitigation *forever and ever*. Since I have been ill, many Karens and others have visited us; also, pastor Ing with his family have arrived from Tavoy, which gives us much pleasure.

16. Yesterday had another attack, which confined me to my bed nearly all day; to-day feel better, but still in a good deal of pain. Have had quite a number of Karens every day since the last date. It is really delightful to see with what readiness and simplicity they receive the news of salvation. Some of those who came to-day were from the Tavoy district, though not from the place where those who have been baptized live. Two women from this place came to Mrs. Wade, and listened for a long time with good attention. Three days since, got letters from Maulmein, and the Magazine with the Herald from America. It affords me much comfort to have these to read now, while I am unable to do any thing in the way of preaching.

17. Felt encouraged this morning with the hope that I should soon be well, and went out a little in the forenoon; but am more poorly again this afternoon. I desire to feel that it is even the hand of mercy and kindness that directs all our afflictions. One of the women mentioned yesterday came again, and seems a little impressed with Mrs. Wade's conversation. One man, who has been a number of times before, came and asked for a tract. We are talking of an excursion among the Karens, as soon as my health will allow.

18. Suffered severe pain during the last night and a part of to-day; but am better again this afternoon. Mrs. Wade's visitor came again to-day; she is learning to read the catechism.

19. Two Karens came and listened for some time this morning; and as they were with us at the season of family prayers, we performed the service in Burman. We have not yet found a Karen man in this place, who does not understand the Burman. Four Burman men visited us this afternoon, and they acknowledged the consistency of all we said to them about the Eternal God and the Christian religion. When they went away, they took tracts. Mrs. Wade's inquirer came again to-day as usual.

20. Lord's day. Felt in better health than for some days past, so that I was able

to attend worship with two Europeans who came for the purpose,—then with a number of natives in Burman; and in the afternoon to administer the ordinance of the Lord's Supper, at which there were five communicants—Mrs. Wade and myself, Moung Ing and wife, and a member of the church at Tavoy. I know not that I ever before felt as I now do, how great a blessing it is to enjoy good health.

EXCURSION TO THE KAREN JUNGLE.

21. Made preparation for going into the Karen jungle, and left Mergui with the tide a little before sunset. Moung Ing with his wife accompany us. Expected to arrive with one tide, but, not knowing the road, took a wrong branch of the river, and did not find our mistake until the tide was nearly out, when we fell in with a boat from which we learned our road. The tide being out, we slept in our boat.

22. After breakfast, got under way, but were obliged to wait in different places for the water to rise sufficiently for our boat to pass. Arrived at the Karen village about noon; as soon as the chief, who had previously invited us, was informed of our arrival, he came and proposed that we should take up our quarters at his house. This chief, we find, is not a common Sankai, or chief of a village, but is a Karen Oke, or head man of a large district. He was at our house several times in Mergui, and from his first hearing the truth, he seemed to receive it with gladness. He seems to feel very cordial in receiving us, and to be desirous to do all in his power to make us comfortable and contented. In the evening, an assembly of about thirty persons collected to hear preaching. I read and explained to them the catechism, to which they listened with much respect and attention; after which, I prayed in Burman, and they all joined by placing themselves in a worshipping posture. When this was through, one of the men began to sing in Karen, in which I could frequently distinguish the name of Jesus Christ. This is the first song of praise to Christ, that I have heard sung by a native in Burmah; for we have no hymns in Burman, and the Burmans do not seem to make singing any part of their worship. The Karen language seems peculiarly easy to render into metre, while the Burman is extremely difficult.

THEIR IDEAS ON RELIGION.

23. Had companies of Karens at different times during the day, with whom we had much conversation, explaining the nature and first principles of the religion of

Christ, and exposing the absurdities of the religion of Gaudama, and of the worship of demons. In the cool of the afternoon, we went out to the zayat which the Karens here have built for a place of worship. We found it in a very thick part of the jungle, beside a stream of water sufficiently deep for baptizing, though they had no idea of making that use of it. The zayat is neatly built, and, in some respects, is quite fanciful. They have no distinct idea of any particular being or object, to which they direct their prayers in this place. They say that, about thirty years ago a white person, in the English dress, came among them, and told them not to make offerings to the priests or worship idols, but build a zayat and worship in that. And though they dared not refuse to make offerings to the priests, when they came among them for the purpose of receiving them, particularly under the Burman government, yet they built their zayat, and have kept up the custom of worshipping in this manner until the present time. When bro. Boardman was at Mergui, they heard of the name of Jesus Christ, which accounts for this name's being in the hymn sung last night. Quite an assembly collected again at evening for worship; and Moung Poo, the Karen Oke, declared that his mind was settled as to the truth of the Christian religion.

24. Had fewer people during the day, but they came together again at evening, to hear and join in prayers. It is the season of gathering in their harvest, so that we cannot expect much company during the day. Karen Oke is anxious to learn to read; and the Karens generally wish a school to be established, that their children may learn; and for this purpose as well as for religious instruction, they wish us to reside among them permanently; but we should be thought excessively imprudent to take up our residence in such a jungle.

25. Had no listeners during the day; even the Karen Oke was obliged to attend to gathering in his harvest. At evening several came as usual for worship, and we had quite an interesting time. An old man of about fifty, whom I had before observed with some attention as an inquirer, showed himself quite decided on the side of Christ. He and the Karen Oke talked together for some time about baptism in their own language; and though I could not understand them, I judged they were thinking very seriously of the subject. The subject of my discourse was about the fall of man, salvation by Christ, and the Millennium. Speaking of the last particular, they seemed to feel some interest to know whether

MR. WADE'S LETTER TO THE COR-
RESPONDING SECRETARY.

Mergui, Dec. 9, 1831.

Rev. and dear Sir,

On our return from Kyouk Phyoo to Maulmein, we had the pleasure of receiving your very kind and sympathizing letter dated Feb. 26, 1831.

We had not the least doubt but the Board would approve of our coming home, since it was the united advice of our brethren and sisters, and also of the physician, that such a step was necessary. Still, however, we were unwilling to leave the great work which we have undertaken among the heathen, unless ourselves convinced, that our constitutions were so broken that we could no longer attend to our duties as missionaries. And though this appeared to be the case, particularly with Mrs. Wade, when we left Maulmein, yet, by the blessing of God, our voyage to Kyouk Phyoo, and our stay in that place were so beneficial in their effects, and her health was so much improved, that we felt it our duty to relinquish the design of visiting our native land, and were happy to be thus permitted to return to the field of our labors. Mrs. Wade's health has continued good to the present time; and though I cannot say the same of myself, yet my indisposition is, I think, entirely unconnected with the liver complaint. We cannot foresee the future, and may yet see cause to regret our return; but we acted conscientiously, and must leave the future with God, who orders all events. Had we been aware that some one of us must necessarily go to Calcutta to superintend the work of completing the new font of types, we should probably have gone there from Kyouk Phyoo for this object, seeing we were so near; but we were not aware of this till our return to Maulmein; and perhaps it is better after all that bro. Bennet should attend to this work himself, as he understands it better, and will be more likely to be satisfied with a font of his own preparing.

In reading the Magazine, I was much gratified to find a proposition to set apart a certain day for solemn prayer, in behalf of all Colleges and Seminaries of learning.* A very important object certainly. Would it not be well to establish a season of prayer for this object once a quarter? If the churches generally should unite to pray at stated periods for the prosperity of seminaries of learning, and for the conversion of

their students, we might not only hope that God would answer those prayers, but professed Christians would feel an increasing interest particularly in religious seminaries, in proportion to the frequency of their prayers for the blessing of God upon them. I am certain, from my own experience, that, not in colleges only, but even in religious seminaries, students are exposed to great temptations, and require an uncommon share of grace to prevent the decline of vital piety, not to say how they ought to increase in piety day by day. There is moreover great proneness to depend on the powers of human reasoning, rather than on the direct and simple statements of the scriptures of truth; so that their faith becomes established in the wisdom of man, and not in the power of God. Then God withdraws the light of his countenance, and the influence of his Holy Spirit; for he will allow no man to glory in the wisdom of man; thus left, and esteeming themselves to be wise, they become fools in the knowledge of the mysteries of Jesus Christ; and they wrest judgment in favor of the "old man," whom Christ has sentenced to crucifixion; as Saul spared Agag and the best of the spoil. How important, then, that the churches should pray particularly for those who are to be their future pastors and instructors!

I was also glad to see the appeal which is made to the Christian public, and particularly to young preachers, in the piece entitled, "Missions to the Heathen."† It is very true, as is there stated, that "missionaries should be men of elevated piety; men who have counted the cost." While at home, in civilized and Christian society, enjoying all the means of grace, all the comforts of life, all the blessings of social intercourse with relations and friends; it is easy to talk about a "missionary spirit, willingness to face dangers, forego the privileges of society, endure privations, live a self-denying life, &c., for the sake of pointing the perishing heathen to the Lamb of God, which taketh away the sin of the world." Believe me, it is very possible, that one may say and feel these things, when at home, and yet say and feel very differently, when they come into the missionary field and see things as they are; that the heathen are a low, dirty, ignorant, superstitious race; given to lying, cheating, stealing, and every other kind of vice; who, at the same time, esteem themselves wiser and better than every other nation; and, instead of being ready to listen to the glad

* Vol. xi. p. 46, 116.

† Vol. xi. p. 11.

tidings of the gospel; and being thankful that we have come to teach them the way of life, look upon us with an eye of hatred, as enemies, who have come to overturn their religion and ancient customs; and having done this, and brought them over to our religion, intend, in all probability, to make them servants and slaves; who, having these feelings, curse us in their hearts, and revile us with their tongues. Young missionaries, when they "arrive on heathen shores," find these things very diverse from those fairy dreams, which they had in their native land. They find they have got to do something more than *talk* about self-denial, enduring privations, &c., whether they will or not; else they must give up their missionary work, (except in name,) provide themselves with all the conveniences and comforts which are available, and make themselves as contented as they can. For they cannot retrace their steps and return to their native land, to the pleasures and enjoyments which they have once professed to sacrifice, without endangering their reputation. Thus they are forced by circumstances, rather than constrained by the love of Christ and the love of souls, to labor among the heathen. Some no doubt have more of these feelings than others; but perhaps even the best missionaries have them more or less at first. And why? Because the example of the Christian world and their own habits have taught them to *talk* of the importance of elevated piety, counting the cost, self-denials, &c., without attempting much, or any thing of the kind, in practice. Had the writer of the piece referred to seen with his own eyes, and experienced in his own person, what it is to be a real missionary among the heathen, he might well say, "Missionaries should be men of elevated piety, men who have counted the cost,"—and ask—"Where are the men?" And he might add too, that "Few such men would be found, until the churches and clergy generally are composed of men of elevated piety, men who have counted the cost; for, as the fountain is, such will the streams be. Does not the gospel require all professed Christians to be of this same character? And ought not every church member, and particularly every minister, (as he is an example to the flock,) to feel that he is as much required to sustain this character, as if he were a missionary among the heathen? And then every minister would be fit for a missionary, as far as piety is concerned. They would then feel that compassion which they ought for the perishing heathen; and

would regard with greater sacredness the obligation which our Saviour has laid upon us, to go into all the world and preach the gospel to every creature. Then, too, a less value would be set on money; churches would contribute more, and missionaries would require less, so that a greater number could be sent and supported among the heathen. When I look over the vast extent of the missionary field, it appears to me there never will be a sufficient number of missionaries found, and sufficient means obtained to support the number required to occupy this vast field, until there is a very great reformation in missionaries, ministers at home, and all professed Christians. I hope, my dear Sir, you will excuse the liberty I have taken in making the above remarks. Bro. Judson, in a letter written to me, after we had left Maulmein with the view of going home, makes the following remarks in regard to missionaries coming to this country, "*I hope that none will come, unless they come for life.*" I am afraid it will become fashionable to come out for a limited term of years. Do inveigh every where against this pernicious system. I regard it as a regular scheme of the devil to sap the foundation of missions. I wish to see the face of no one, who is not sworn in for life. What sort of a missionary spirit can a man have, who intends to go home soon after he has got the language and begun to be serviceable, when every additional year will render his services more and more efficient and valuable. What should the man go home for, and leave perishing millions to whom he can preach the gospel, when there are so few that can preach in that language?" I fully subscribe to his views on this subject, and trust the Board will do so too.

I remain most sincerely yours,

J. WADE.

LETTER FROM MR. WADE.

Maulmein, Aug. 24, 1832.

Rev. and dear Sir,

A vessel being about to leave this place for Bengal, I embrace the opportunity of communicating with you. For the last quarter, it being the rainy season and itinerating impracticable, my time has been mostly taken up in study, and I have not kept a regular journal. I informed you in my last, that having been brought round from Rangoon by a severe illness, by the advice of the brethren, I had concluded to remain here and take charge of the native department, in order that brother Judson might devote his time more entirely to the

work of translating the Old Testament. Accordingly I preach to the native church every evening, have three of the native brethren in rotation for prayers every morning, and preach an afternoon sermon on Lord's days. The rest of my time I devote to the study of the Karen language, with a view of spending the next dry season among that interesting people. I commenced the study of this language more than a year ago, at first without any intention of reducing it to writing; but I found it necessary in order to assist my memory, to write down words, and my teacher understanding both Taling and Burman, I found that many of the Karen sounds could be expressed by the Taling character, which could not by the Burman; this suggested the idea of trying how far an arrangement of the Taling and Burman combined would go towards giving the Karens a written language. On going to Rangoon, as I expected to remain there, I gave up the work; but when I was again stationed here, and the Karens of this province came upon my hands, I resumed it, at the sametime, however, writing to brother Mason to know whether he had pursued the study so far as to have formed a plan of reducing the language to writing, intending if he had got a plan arranged to adopt it here. His answer did not touch the main point of inquiry, but sister Boardman said in a letter to Mrs. Wade, that brother Mason's poor health, and his being unable to have intercourse with the Karens during the rains, had prevented him from attending much to the study of their language, and that she was therefore glad that I had resumed the work, so that there was a prospect of the Karens having the scriptures in their own language. In the mean time I went on with an arrangement of an alphabet and a spelling-book, for which I had every facility, there being a number of Karens here previously, who were learning to read Burman. I have now completed a spelling book which contains above fifteen hundred radical words, or syllabic combinations, in all which only two types are required which are not used in Burman or Taling, and those of so simple a construction that brother Bennet can cast them without sending to Bengal; (and indeed has made the punches already.) This arrangement I think a very important one, as it saves the trouble and expense of a new font of types. I have also, with the assistance of my Karen teacher, made a translation of the Burman catechism and scriptural commands as contained in the "View of the Christian Religion." These I have sent to brother Mason, requesting him to suggest any un-

provements in the plan of the language which occur to him, or if he has a better plan to send me his. My Karen teacher has made himself master of the spelling-book, and is able to teach it to others, and has a Karen school under his care of ten scholars, who are learning to read in their own language with intense interest. I have had an ancient Karen poem written out, which has been handed down orally from time immemorial, and I was greatly surprised to find it commenced with the creation of the world; described man in a state of innocency, and his fall by partaking of the forbidden fruit through the suggestions of Satan, just as related in the Bible.

Brother Jones is about going to Siam to commence a mission station at Bankok. Brothers Bennett and Cutter are getting on finely with the printing of the New Testament, and brother Judson with the translation of the Old. We have had no baptisms within the last two months. The two schools in Rangoon have been broken up by government.

We are very happy to hear that new missionaries and another printer may be expected to join us soon. I have within the last week had another short attack of the complaint which occasioned my coming round here. This is the sixth attack I have had of the same kind. I feel extremely desirous to have health to spend the coming dry season in the Karen jungle, as there seems to be a wide and effectual door opened among that people for preaching the gospel of Christ with success. I beg an interest in your prayers and in all those of my Christian friends.

I remain yours very respectfully,
J. WADE.

—
Siam.

The letters, received by the last arrival from Calcutta, bring information that Rev. John Taylor Jones and wife were to sail for Bankok, the capital of Siam, Sept. 23, 1832, in order to establish there a new mission. The prospects of success are very great. The state of the public mind in relation to religion furnishes evidence that the natives are a people prepared of the Lord, for evangelical labors. In future journals, letters and selections, the character of the people and the importance of effort in their behalf, will be laid before our readers. At present, we can only bespeak the prayers and the interest of the Christian public for this new effort to extend the kingdom of Immanuel.

FRANCE.

Letter from Rev. Prof. Chase, Paris,
Jan. 24, 1833.

Rev. and very dear Sir,

It is now two months since we arrived in France; and it is about a month since we began to preach in a convenient chapel—a part of an old Papal place of worship, that has escaped the ravages of revolutions and of time. Just as we were commencing, a Mr. Cloux, a native of Switzerland, arrived here from London, on his way to the eastern part of France, as a missionary from the Baptist Continental Society in England, but with instructions to consult us before deciding fully on the field of his labors. Mr. Cloux speaks French, *German*, and English, and there are more than thirty thousand Germans residing in this city. On various accounts it was desirable that he remain here some months, to which his Society has consented. Accordingly I wrote to Mr. Cox, the secretary of that Society, a letter of which I send you a copy; and the proposal has met with the approbation of those by whom Mr. Cloux is patronized.

Till within a short time, the weather here has been mild; but the winter is now setting in, and, from what I suffer, I am very impressively admonished of the duty which I owe to my family and to the Newton Institution in respect to my health. I have consulted persons here on whose judgment I rely; and they urge me to escape to a region of less humidity and cold. I am at length constrained to relinquish my hopes of spending the whole winter in Paris; and to-morrow I set out for Italy, committing myself and all that is dear to me at Newton and elsewhere, to Him whose I am and whom I would gladly serve.

I hope to be able to return to Paris in April. The state of religious affairs here, is appalling. But there are some encouraging facts. The Lord be gracious to this people.

Most affectionately and respectfully,

Yours in a precious Saviour,

IRAH CHASE,

REV. DR. BOLLLES, Cor. Sec., &c. &c.

DONATION OF THE AMERICAN BIBLE SOCIETY.

With unfeigned gratitude to God, the Board acknowledge the present month the liberal donation of \$5000 from the American Bible Society, to aid in printing the Scriptures in Burmah. The recent accounts from that country of the rapid spread of religion—

the progress of the translations—the efficiency of the four printing-presses and their superintendents, and the heart-rending, yet cheering entreaties of the heathen for the word of life—all concur to render this donation, at the present time, peculiarly grateful. While many a heart has been made glad through the efforts of the Bible Society at home, and we love to contemplate the blessings it has diffused among our own population, we esteem it a more precious service, if possible, that the same divine word is thus sent to the ends of the earth. Whoever has formerly felt uninterested in the American Bible Society can no longer remain so; for it is now laboring, side by side and hand in hand, with the Boards of Foreign Missions. We beseech the community that these noblest of efforts be not clogged and discouraged by want of funds.

ANNUAL MEETING OF THE BOARD.

The annual meeting of the Board was held, according to appointment, at Salem, Mass., April 24 and 25. The number of ministers and members assembled was large, and all the proceedings were marked by kindness and harmony. The Annual Report presented facts, which could not fail to call forth the gratitude of every Christian. The benefactions of the churches at home were very much greater than those of any preceding year. And the success of the various missions abroad has led many to the devout and wondering exclamation—“What hath God wrought!”

The annual sermon was preached in the evening by Rev. Baron Stow, of Boston. Subject—“How can the Christian, in his efforts to promote the conversion of the world, best exhibit the spirit of his Master?”

The forenoon of April 25 was occupied in hearing and discussing the reports of various committees, and resolutions subsequently offered. In the P. M., Rev. Mr. Cone, of N. Y., preached from Eph. ii. 18—“For through him we both have access by one Spirit unto the Father.” In the second Baptist church, Rev. Mr. Knowles, of the Newton Theological Institution, delivered a missionary sermon from Is. ix. 1—3, in the evening.

The Annual Report of the Board will be the leading article in the Magazine for June.

RETURN OF MISSIONARIES.

By letters from Calcutta, the Board are informed that, if living, Mr. Wade is about to return to this country, as a last resort for the restoration of his health. Mr. and Mrs. Sutton (formerly Mrs. Colman,) were to take passage in the same vessel, the *Fenelon*, which is daily expected.

EDINATIONS AND INSTALLATIONS.

R. C. C. CONNER, ord. at Crooked M. H., Culpepper, Feb. 9.
 R. DANIEL WHITEHOUSE, ord. evan-
 t at Palermo, Me., Feb. 20.
 R. WM. MC CARTHY (late from Eng-
) ord. pastor, at Sharon, Con., March 6.
 R. JOHN MILLER, ord. evangelist, at
 adelpia, March 14.
 R. IRA R. STEWARD, ord. evangelist,
 ew London, Con., March 26.
 RV. LUTHER CRAWFORD, late Gene-

ral Agent of the R. I. Sabbath School Union,
 inst. pastor of the Middle Street Baptist
 church, Portsmouth, N. H., April 18.

REV. ABISHA SAMSON, inst. pastor at
 Southborough, Mass., March 26.

REV. ANDREW T. FOSS, inst. pastor at
 Hopkinton, N. H., March 27.

MR. G. B. DAY, ord. pastor at Middleton,
 Vt., March 28.

MR. EDWARD BARRASS, ord. evangelist,
 at Flexington, N. J., March 31.

REV. CHARLES MILLER, inst. pastor at
 Wenham, Mass., April 17.

*ount of Moneys received by the Treasurer of the General Convention of the
 Baptist Denomination in the United States, for Foreign Missions, from
 March 25, to April 27, 1833.*

Rev. Alfred Bennett, collected by him as Agent for the Baptist Board of For. Miss.		1040,67
Granville (N. C.) Missionary Society,	70,	
Avails of two gold rings and watch seal, for Bur. Miss.,	4,12	
per Rev. W. H. Jordan,		74,12
Individuals at Brownhill, Brown County, Ohio, forwarded by Rev. D. W. Lathrop, for Bur. Miss., per Rev. J. Going,		4,
Students and others connected with the Institution in New Hampton, per Mr. N. Marshman Williams,		10,
James Douglas, Esq., Cavers, Roxburyshire, North Britain, £30 sterling, through Mr. Joshua Clibborn, N. York, with premium, amounting to for Bur. Miss., per Wm. Colgate, Esq.		144,
"Richmond African Miss. Soc." for African Mission in Monrovia, per A. Thomas, Esq., Richmond, Vir.		248,32
Hubert Van Waganan, Esq., Treasurer of the American Bible Society, New-York,—being a donation voted by said Society for printing the Bible in the Burman language,		5000,
"Albany Bap. Miss. Soc.,"—being their annual payment for Bur. Miss.,	100,	
"The Society for the Education of Burman children," for the sup- port, &c. of a Bur. child named M. A. Welch,	25,	
Mr. Friend Humphrey, for the support, &c. of a Bur. child named B. T. Welch,—per Ezekiel McIntosh, Esq.,	25, —	150,
A female friend for Bur. Miss.,		50,
Dea. James Loring, Treasurer of the Boston Bap. For. Miss. Soc., received by him since Jan. 18, 1833, viz:		
Collected at Federal street Baptist Meeting-house, Monthly Concert, Feb. 4,	21,70	
two rings sold for	1,12	
Collected at Baldwin Place Monthly Concert, Feb. 4,	12,36	
ring and thimble sold for	46	
Mrs. H. Lincoln, Treasurer of the Female Primary Miss. Society of Fed. st. church and cong. for educating Burman females,	15,50	
Col. Nelson for Bur. Miss.,	50	
Mrs. Eliza Smith, Treas. of the Female Primary Society of First Bap. church and congregation, Boston,	15,50	
Monthly Concert at First Bap. Meeting-house, March 5,	10,12	
watch key sold for	1,90	
Monthly Concert at Charles st. Meeting-house, March 5,	5,24	
Mrs. Margaret Chorley, Treasurer of the Female Primary Soci- ety, Baldwin Place,	59,50	
Monthly Concert, Baldwin Place, April 1,	10,33	
Do. do. Fed. st. Bap. Meeting-house, April 1,	26,33	
Gold beads and ring sold for	5,56	
Miss Hannah B. Lunt, for translation of the Bible in Burman, per Mrs. Baldwin,	2,	188,12

Account of Moneys.

Rhode Island Bap. Convention, N. Waterman, Jr. Esq., Treasurer, as follows:—		
Collected at the Monthly Concerts of Prayer in the First Baptist Church, Providence,		105,
Do. at the Third do. do. do.		17,
Fall River Baptist Church,		13,
Ladies of the Bap. church and congregation, Warren, R. I.,—the third annual payment for the support and education of a Burman boy, named John C. Welch,		25,
Thomas Munroe of Warren, to aid in the translation and printing of the Scriptures in Burmah,		5,
per Rev. Mr. Pattison,		165,
Juvenile Burman School Society, Brooklyn, N. Y., by Mrs. Sarah Crosby, Treasurer, for the support and education of a Burman child, named Sarah Boardman,—per Wm. Colgate Esq.,		20,
Female Miss. Soc. of the South Bap. Church in New-York, to be applied for printing and circulating the Bible in Burmah, by Rev. C. G. Sommers,—per Wm. Colgate, Esq.,		50,
A Female Society in the Fourth Bap. Church in Providence, R. I., being a quarterly payment for the support of a Burman child,—per R. Morey,		6,25
James E. Welch for Bur. Miss.	5,	
D. K. McLellan, from the Seneca Bap. For. Miss. Soc.	123,50	
per Wm. Colgate, Esq.		128,50
Cohansey Church, N. J. for Foreign Miss.	6,25	
Pemberton Church for Bur. Miss., collected at Monthly Concert for Prayer,	10,63	
Bur. Miss. Soc. of Pemberton Bap. Sabb. School,	5,	
Middletown West Branch Fem. Miss. Soc. for Bur. Miss.,	15,	
Burlington Juvenile Soc. for Indian Miss.,	4,80	
General purposes,	32	
A Friend, per Rev. C. C. P. Crosby,	4,	
forwarded by Peter P. Runyon, Esq., Treasurer of the New Jersey Bap. State Convention, per Wm. Colgate, Esq.,		46,
Oliver Street Female For. Miss. Soc., by their Treasurer, Mrs. M. A. Lee, for Bur. Miss.,		223,21
Oliver Street Bur. School Society, auxil. to the above,		140,
per Wm. Colgate, Esq.		363,21
"Richmond Fem. Miss. Soc.," for general purposes of Missions, per Mrs. Mary W. Taylor, Treasurer,		104,
the amount to be paid annually, to enable the Society to be represented at the Convention.		
"Hancock Auxiliary For. Miss. Soc. collected as follows:—		
From the Primary Miss. Soc. in Trenton, Me.,		5,68
Fem. Miss. Soc. Eden,		8,
“ “ “ Hancock,		9,96
“ “ “ Surry and Ellsworth,		14,50
“ “ “ Bluehill,		10,56
“ “ “ First church, Sedgwick,		17,43
“ “ “ Second “		14,22
Male “ “ Sedgwick,		16,
Fem. “ “		14,21
Individuals in Brooksville,		3,83
Mrs. S. Milliken, Mt. Desert,		1,
Mr. E. White, Belfast, 50; Capt. S. Allen, Brooksville, 25;		75
A friend in Penobscot, 26; Mr. Thomas Perkins, do. 2,		2,26
Mr. Samuel Gray, Brooksville,		1,
Mr. Isaac Parker, Bluehill,		1,
Rev. James Gillpatrick, Bluehill, 2; Friends in Bluehill, 81;		2,91
Primary F. M. in Trenton,		7,94
		80
		132,
Received with the above a Box of Clothing, for station at Sault de St. Marie, value by the donors,		10,50
forwarded per Rev. James Gillpatrick, Treasurer.		
From Mr. Nathaniel Kennedy, of Jefferson, Lincoln co. Maine, being the contributions of a few friends, of East Jefferson, for Bur. Miss.,		7,
LEVI FARWELL, Assistant Treasurer.		

THE

AMERICAN BAPTIST MAGAZINE.

Vol. 13.

June, 1833.

No. 6.

ANNUAL MEETING OF THE BAPTIST BOARD OF FOREIGN MISSIONS, AT SALEM, MASS.

Salem, Mass. April 24, 1833.

The Baptist Board of Foreign Missions held their annual meeting at the First Baptist meeting house. The members whose names follow were present:—

Rev. Spencer H. Cone, *President of the Baptist General Convention.*

Rev. Daniel Sharp, D. D. *First Vice President.*

Rev. Francis Wayland, D. D. *Fifth Vice President.*

Rev. Lucius Bolles, D. D. *Corresponding Secretary.*

Rev. James D. Knowles, *Recording Secretary.*

Levi Farwell, Esq. *Assistant Treasurer.*

Rev. Bela Jacobs, Rev. Rufus Babcock, Jr., Rev. Gustavus F. Davis, Rev. Joseph A. Warne, Rev. Baron Stow, Nathaniel R. Cobb, Esq., William Colgate, Esq., Rev. Nathaniel W. Williams, Rev. Henry Jackson, Rev. Cyrus P. Grosvenor, Rev. Robert E. Pattison, Rev. Howard Malcom, Rev. E. W. Freeman.

Letters were presented from Rev. Dr. Brantly, Rev. Mr. Welch, Rev. Dr. Kendrick, and Rev. Mr. Sommers, containing an apology for their absence from this meeting.

Rev. Dr. Sharp, the first Vice President, took the chair.

Rev. Mr. Cone prayed.

Resolved, That ministers present, who are not members of the Board, be invited to take a seat with the Board, and participate in their deliberations.

The brethren, whose names follow, accepted this invitation: Rev. Messrs. Henry J. Ripley, S. P. Hill, John Holroyd, T. R. Cressy, William Hague, S. F. Smith, E. Thresher, Jr., Benjamin F. Farnsworth, Charles O. Kimball, Benjamin Wade, James Barnaby, Samuel Adams, A. Briggs, C. Miller, Jonathan Aldrich, Michael Carlton, Daniel Chessman, William W. Hall, Moses Curtis, James A. Boswell, James Huckins, Leland Howard, Caleb Clark.

The Annual Report of the Board was read by the Corresponding Secretary.

Resolved, That the Report be accepted, and be published, under the direction of the acting Board.

Resolved, That Messrs. Cobb and Colgate be a committee to audit the Treasurer's account.

Adjourned till 3 o'clock, P. M.—Rev. Dr. Wayland prayed.

3 o'clock, P. M.

The Board met agreeably to adjournment.—Rev. N. W. Williams prayed.

Resolved, That Committees be appointed, on the Burman Mission, on Indian Stations, on African Missions, on Publications, on unoccupied fields of

labor, on printing establishments; and that the following brethren constitute these committees.

On the Burman Mission—Messrs. Wayland, Warne, and Colgate.

On Indian Stations—Messrs. Cone, Malcom, Farwell.

On the African Mission—Messrs. Williams, Davis, Stow.

On Publications—Messrs. Babcock, Freeman, Pattison.

On Unoccupied Fields of Labor—Messrs. Grosvenor, Bolles, Jackson.

On Printing Establishments—Messrs. Jacobs, Knowles, Cobb.

The Treasurer's Report was read by the Assistant Treasurer, and the auditing Committee reported that they had examined the account and found it correct.

Resolved, That the Treasurer's Report be accepted, and published.

Resolved, That an auditing committee of two persons be appointed for the ensuing year; and that Messrs. Nathaniel R. Cobb and B. Stow form that Committee.

After several interesting statements by the Corresponding Secretary, the Board adjourned, till half past 7 o'clock this evening, to meet at the meeting-house, for the purpose of hearing the annual sermon.—Rev. Mr. Davis prayed.

At half past 7 o'clock, P. M., the Rev. Baron Stow delivered an interesting and instructive sermon, from 1 John ii. 6. "He that saith he abideth in him ought himself also so to walk even as he walked."

Thursday, April 25.

The Board met at 9 o'clock, A. M. Rev. C. O. Kimball prayed.

The Committee on the Burman Mission made the following Report, which was accepted.

REPORT.

The Committee on the Burman mission beg leave to report,—

That so far as they have had the opportunity of judging, the encouragements for prosecuting this mission seem not only great, but peculiar. Among these, may be noticed the following facts:

1. A spirit of active inquiry has been poured out upon the Burman empire.

2. This has resulted in an unusual num-

ber of conversions, and some of them under circumstances which show that the Spirit of God is now shed abroad in a remarkable manner throughout the nation.

3. The gifts for teaching, which have been manifest among the new converts, are such as to warrant the hope that effort may be multiplied to almost any extent, by means of native preachers. Under these circumstances, there can be no doubt that every effort should be made, by means of preaching and the press, to reap this field, which is now white to the harvest.

A new and important field is also open in the country of SIAM, to which our Missionary, Rev. Mr. Jones, has gone. It is hoped that this effort will be prosecuted with vigor, and that the Board, in connection with our brethren in Burmah, will occupy the stations in this interesting portion of the East as rapidly as the providence of God shall render it practicable.

On behalf of the Committee,

F. WAYLAND, jr.

The Committee on the Indian Stations made the following Report, which was accepted:

REPORT.

The Committee on Indian Missions beg leave to present the following Report:

The success with which it has pleased God to honor the labors of our Missionaries, during the past year, among different tribes of American Indians, calls forth emotions of the liveliest gratitude. For many years, the vigorous and persevering efforts of the Board to benefit this miserable and degraded portion of the human family, seemed unavailing; and many benevolent individuals began to question the propriety of expending large sums annually, with the vain hope of meliorating their wretchedness, elevating their characters, and saving their souls; but recent and numerous conversions at the Valley Towns, Sault de St. Marie, Thomas, and west of the Mississippi, have removed objections, and made plain the path of duty.

The Committee view with peculiar satisfaction the collocation of the tribes, in the territory lying between the Rocky Mountains and the Mississippi; believing that in this, their permanent home, facilities for promoting their present and everlasting welfare, will be greatly multiplied. A wide field of missionary exertion is here presented; and whatever may be the expense connected with its extensive and immediate cultivation, that expense, we doubt

not, will be promptly met by the friends of Zion, of justice, and of Indian reform.

The Committee cannot close this Report without expressing their gratification at the prospect of establishing a printing press in the Indian territory. They believe that a periodical publication would exert a happy influence upon the Indians themselves, while it would transmit regularly and economically to every section of our land, all matters of interest and moment, touching Indian affairs. By this means, the real and pressing wants of the Aborigines would be extensively made known, their rights be defended, and the number of their benevolent and active friends be continually increased. Such a publication we think can scarcely fail to secure a large subscription list; and very little if any pecuniary loss would probably result from the enterprise. In perfect accordance, therefore, with the Report upon this subject presented to the last General Convention, and since acted upon efficiently by the executive Board, your Committee highly approve that such printing press be established, at as early a period as circumstances will permit.

In behalf of the Committee,
S. H. CONE,
Chairman.

The Committee on the African Mission made the following Report, which was accepted:

REPORT.

The Committee on the African Mission respectfully Report:—

That in considering the Missionary cause as connected with the moral and religious improvement of Africa, they are pained, and they do deeply regret that, at this time, there is no missionary of our own in Liberia, where many of the people are favorable to our denomination, and wish to have ministers from our own churches.

Important and inviting facilities are afforded for the conducting of a mission in that country; and the claims of that long neglected and injured people are strong upon our sympathies and our benevolence.

Your Committee, therefore, recommend that the Board keep their eye upon this mission, and send faithful missionaries to Liberia with the least possible delay. They also recommend that no pains should be spared in procuring suitable colored brethren of promise, and educating them for missionary service. And considering the present urgent calls for faithful laborers

in Africa, it is also recommended, that all our churches make it a subject of *special, fervent* prayer, that the Lord will look in great mercy upon that degraded, suffering race, and speedily send to them the men whom he will honor, and long preserve in Christian labors for their salvation.

On behalf of the Committee,
N. W. WILLIAMS.

The Committee on Publications made the following Report, which was accepted:

REPORT.

Your Committee on Publications beg leave to Report:—

That they deem the press the strong hold of the friends of missions; as it is of the advocates of truth of every kind. We are absolutely dependent on an efficient press to diffuse throughout the community that religious intelligence, which alone can awaken a strong and universal missionary spirit.

We are happy to express it as our opinion that in no former year, has so much strength been gained in this respect, as during the past. The American Baptist Magazine, published under the direction of this Board, while it has been decidedly improved in character, has already begun to receive that increase of patronage, which it merits. It promises to be the *efficient organ* of our missions; and, as such, we recommend it to the patronage of our brethren.

Numerous other periodicals are ably conducted, and, in their appropriate spheres, are doing much to increase the knowledge of the Redeemer's kingdom.

But whatever improvement has been realized in these publications generally, still your Committee beg leave to suggest the importance of concentrating more talent upon this department; for it is power which God has put into the hands of his friends to use, for the advancement of his cause. All which is respectfully submitted.

R. BABCOCK, JR.
R. E. PATTISON,
E. W. FREEMAN.

The Committee on Unoccupied Fields of Labor made the following Report, which was accepted:

REPORT.

The Committee on Unoccupied Fields of Labor respectfully report:—

That they have with much solemn feel-

ing surveyed the broad circle, so few sections of which have yet, after so long a period, been brought under Christian cultivation. While they feel no disposition to despise the day of small things, and while they rejoice in the degree of Christian effort, which distinguishes the present age from many ages which preceded it, and in the success with which divine grace has crowned such effort; they cannot but experience a sadness, which well nigh makes the heart sick, when they attempt to select and fix on the next spot to be cultivated; for so much land remains unredeemed from the total wildness of idolatry, and so much which has been entered by nominal Christianity, has been thickly planted with the no less ruinous and indomitable errors of the Roman and Grecian superstitions, that the mind recoils, as from a task too mighty to be attempted, and is ready to believe that our labors must be confined to the land already occupied.

The single mission to BURMAH demands more than all of the means at present under the control of this Board; and the Committee believe that that great empire ought to receive large accessions of missionary laborers. SIAM is already entered, and must not be relinquished; but must, if possible, quickly receive additional help. The brethren in Burmah have judiciously seized a favorable occasion for commencing a great work in Siam; and if this is soon followed up by the Board with the due spirit, CHINA, the eternal nation, may not long continue invulnerable—especially, if a new station can be occupied on the northern borders of that immense empire, which new station is by some thought to present a fairer hope, than the port now occupied by the excellent Dr. Morrison.

It is possible that the islands of JAPAN may, on inquiry, be found to be accessible by Protestant Missionaries, and serve as a medium of approach to the North-east borders of China. Inasmuch as an inland traffic is carried on between that part of the empire and the shores of the Mediterranean, it may not be impossible to open a communication between the northern parts of Burmah and the northern borders of China. The Committee venture to offer these suggestions to the Board, in the hope that such inquiries may be instituted, as may at least lead to a better acquaintance with that portion of Asia than is now possessed.

The Committee are of opinion that a SOUTH AMERICAN mission is not impracticable. A well-conducted Protestant mission in MEXICO seems to be called

for, as a barrier between the Romanism of South America and the Great Western Valley in our country.

The present state of several of the INDIAN TRIBES gives encouragement for the increase of effort among them. In their home in the West, they may now be raised to their proper rights and dignity. The press cannot too speedily be made to scatter its blessings among them.

The Committee do not think that the labors of this Board would be so profitably expended in GREECE, at present, as elsewhere.

It seems desirable that the wishes of our brethren in Burmah respecting a mission in PALESTINE should be seriously considered.

FRANCE may justly be considered unoccupied ground, and perhaps as important as any other field of labor; yet the expected report from Professor Chase will probably throw light on the future duty of the Board.

General Remarks.

Although the fields of labor alluded to seem many and extensive, they are but a very small portion of the parts of the earth.—If our hope were in man, it would faint; but trusting in the sure promises of Him whose servants we profess to be, we will labor and pray in hope.

C. P. GROSVENOR,
Chairman.

The Committee on Printing Establishments made the following Report, which was accepted:

REPORT.

The Committee on Printing Establishments report:—

That they highly approve the measures which the Board have adopted, in relation to the printing establishments at Maulmein, and to the proposed establishment in the Indian Territory west of the Mississippi. The Committee need not say any thing, concerning the incalculable power of the press, and the duty of employing, to the utmost of our ability, the noblest of the arts in promoting the most glorious of all objects, the spread of the Saviour's kingdom. Much of the wonderful success of the Burman mission is to be ascribed to the agency of the printing press; and, on this powerful instrument must depend, in a great degree, our hopes of the conversion of the Burman empire, and of the whole world, to the knowledge of Christ and him crucified.

The Committee are gratified to learn,

that the printing establishment at Maulmein is now well furnished with the means of prosecuting its operations with vigor and success. Great embarrassments existed for a time, from the defective state of the fonts of type, which had been procured at Calcutta, and the defects of which could not immediately be remedied. If Mr. Bennett had not possessed unusual energy, skill, ingenuity and patience, the work of printing must have been wholly suspended for a long period. He succeeded, however, in printing tracts, by setting up a few pages only at a time, and putting them to press under great disadvantages. But he proceeded, at length, to Calcutta, and there superintended in person the cutting of punches, and founding of the types. He returned to Maulmein, with an ample supply of types, and with punches, which will enable him to cast, at Maulmein, the particular letters which may chance to be deficient. He can now keep three presses in constant operation. There are now there, it is probable, four presses, three American printers, a standing press, and large supplies of paper, ink, and other needful apparatus, for ordinary printing and for preparing stereotype plates.

The printing of the Scriptures and of tracts, will, with the divine blessing, proceed rapidly:—the printing of works in the Karen language may soon become necessary; and there is a prospect, that a translation of the Scriptures into the Taling language will be made, and will create an increased demand for the services of the printing office.

The printing establishment will require a large annual expenditure; but the Committee think, that there ought to be no hesitation in prosecuting the work of printing with the utmost vigor.

The Committee are gratified to know, that the Board have authorized the purchase of a press and types, to be employed at some point in the Indian territory west of the Mississippi. It is cheering to anticipate the operation of these great instruments of civilization among the native tribes. One of our missionaries is a printer, and God seems thus to have clearly indicated the duty of the Board to establish a printing office. The best results, both to the temporal and to the eternal interests of the Indians, may be confidently expected.

For the Committee,

B. JACOBS.

Rev. G. F. Davis requested leave of absence, which was granted. He, at

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the same time, presented a request from the Baptist Church at Hartford that the Board will hold their next annual meeting at Hartford.

On motion of Rev. Mr. Stow, the following resolutions were adopted:

Resolved, That this Board acknowledge, with peculiar pleasure, the receipt of \$5000 from the American Bible Society, to aid in the publication and distribution of the Scriptures in Burmah; and that they are gratified with the information, that the Directors have recently pledged the additional sum of \$5,000, to be paid during the current year.

Resolved, That the Board consider the American Bible Society as an Institution whose operations are conducted upon principles the most elevated and catholic; and they indulge the earnest hope, that its treasury will be so liberally supplied with funds as to be able to assist this body, and others of a similar character, by larger and more frequent appropriations.

On motion of Rev. Mr. Knowles,

Resolved, That the actual completion of the translation of the New Testament into the Burman language, and the prospect that the translation of the Old Testament into that language will soon be completed, are regarded by the Board as causes of gratitude to God, and of cheering hope in reference to the temporal and eternal interests of the Burmans.

Resolved, That the Board feel great pleasure in the anticipation, that translations of the Scriptures into the Karen and Taling languages, and into some of the languages spoken by the Indian tribes, will, in due time, be made and printed under the direction of the Board.

Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own language; and to furnish their missionaries with all the means in their power to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible.

Resolved, That all the Missionaries of the Board, who are, or who shall be engaged in translating the Scriptures be instructed to endeavor by earnest prayer and diligent study, to ascertain

the precise meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated.

On motion of Rev. Mr. Babcock,
Resolved, That the thanks of this Board be tendered to Rev. Mr. Stow for the appropriate annual sermon delivered by him last evening.

Adjourned.—Rev. Dr. Sharp prayed, and the meeting was closed, by singing the doxology:

Praise God, from whom all blessings flow;
 Praise him, all creatures here below;
 Praise him above, ye heavenly host;
 Praise Father, Son, and Holy Ghost.

JAMES D. KNOWLES,
Recording Secretary.

REPORT OF THE BOARD

for the year ending April 24, 1833.

The return of the annual meeting of the Board, while it furnishes motive to gratitude, suggests themes for solemn reflection.—The rapidity with which these meetings succeed each other admonishes us, that the time during which we can labor for our Redeemer on earth is soon to terminate; and it reminds us that the numberless millions, for whose salvation we are toiling, will soon be in eternity.—The Board have occasion, at this meeting, to feel with more than usual force, the lesson which death is constantly teaching us. Four of the members of the Board have died during the past year.—THOMAS STOKES, who served the Board for several years, as their Treasurer, was an ardent friend to the cause of missions, and endeared himself to all his brethren, by his piety, his pure integrity, and his amiable manners. ENSIGN LINCOLN was one of the most assiduous members of the Board, punctually present at their numerous meetings, notwithstanding the claims of his extensive business, and always giving the most important aid, by his zeal for the spread of the gospel, his matured judgment, his kind spirit, and his unwearied diligence. ABNER W. CLORTON, though he was not, until recently, appointed a member of the Board, has, for many years, been an active friend of missions, and his death is justly lamented as a calamity to Zion. DAVID JONES always brought to the service of the Board a heart warm with love to the Saviour and to perishing men, a mind clear, well balanced and discriminating, and a firm yet conciliating temper. The Board have reason to mourn for the death of these excellent and beloved brethren. We enjoy no longer, their labors and often prayers. We mourn for the loss which their families and the churches have sustained. But we remember that the Lord reigneth; that his promise yet remains, and that he will assuredly accomplish the glorious things, which he has spoken concerning Zion. Let us, then, be excited by the death of our brethren to perform our appointed services with increasing diligence, that we may, like them, be ready for our Master's coming.

The success of the missionary enterprise must soon convince the most skeptical and unobserving of its efficiency and usefulness. Its operations among the heathen are remote and noiseless; and they must necessarily for several years at the commencement be, in each country, preparatory, and unproductive of palpable effects. It is now but forty years, since modern missions took their rise. *At home*, a knowledge of their importance was to be diffused, and an affectionate interest in them awakened. *Abroad*, the torpid spirit of idolatry was to be aroused, inquiry excited, and the rites of superstition broken down. How much of this has been accomplished, history and observation must show.

A large part of Protestant Christendom is in action, and disposed to bring its best means and influence to bear upon the object. Making the past progress of the missionary spirit a basis of calculation for the future, it is reason-

able to suppose, that the day is not distant, when all who love the Lord Jesus will participate in the work.

The heathen world is extensively moved. All the principal nations have been visited, and the means of enlightening them prepared. The sacred Scriptures have been translated into their languages; and presses, in sufficient numbers, have been established, to give them a speedy and extensive circulation. The gospel has been preached, till, in some lands, the worship of idols is abolished, and in others, its ancient foundations are undermined, and it is tottering to its fall. Were it proper to descend to particulars, the service would be most easy and delightful to confirm these positions by a reference to facts; but duty requires us at present to confine our details to efforts of our own denomination; and we shall commence, as usual, with stations in Burmah.

RANGOON.

Rangoon is a city of Burmah proper, where our missions to that country first commenced. Rev. Messrs. JONES, WADE, and KINCAID, have successively occupied the place during the year. Mr. Jones, who was here at the date of the last report, could not, at the time of his arrival from Maulmein, speak the language of the country; though before he left, on the first of Feb. 1832, he was able to converse with the natives, and interest them on the subject of religion. Mr. Wade succeeded him on the first of April, with the intention of remaining; but before three months had elapsed, he was compelled by a severe attack on the liver, to return to Maulmein for medical advice, where he was afterwards induced to continue. About the same time, it was recommended by the brethren to Mr. Kincaid to remove to Rangoon; and being strongly inclined himself to occupy the post, he gladly consented. He was, like Mr. Jones, unable at first to preach in Burman; but both found means of being extensively useful. This place, as heretofore stated, furnishes unusual facilities for the distribution of tracts and portions of the Scriptures, being the principal commercial city of the empire, and the centre of attraction for religious festivals. No method of doing good, in the present state of the country, promises so much usefulness as the circulation of books. These travel where the living preacher, from the prejudices of the priesthood, and the fears of a despotic government, would not be suffered to go. To this service the brethren diligently applied themselves, and went daily to the chief places, either of business or superstitious devotion, and gave away tracts to all who were disposed to read them. They were, moreover, often called on at their residence, by persons residing far in the interior, whose principal object was to provide themselves with means of information respecting the religion of Christ, of which they had heard something in the places, from whence they came.

Native disciples were employed by the missionaries to co-operate in the same work. Ko Thah-a, the pastor of the church, went daily about the city, and Moung En and Ko Shan made extensive tours in the country, stopping at the villages, and scattering such publications as they had with them. These were not always strictly religious. Of about eleven thousand, distributed by Mr. Jones and under his direction, most of which went into the interior, he says, about one eighth were tracts on astronomy and geography. These, though not properly speaking religious, are accomplishing their work. If the people can be imbued with correct sentiments on these sciences, they will at once perceive, that their religious system is a baseless fabric, for it is founded upon and closely interwoven with, the grossest imaginable whims and conceits in regard to the solar system. Nearly one fourth are comparisons and reasonings in regard to the merits of Christianity and Boodhism. Some are a clear statement of several of the prominent truths of the gospel, and the remainder, embracing more than one half, are Scripture extracts; some accompanied with occasional explanatory remarks, but generally without note or comment.

Those given away by the other brethren were, doubtless, of a similar character to the above.

The effects already produced, and which, with the blessing of God, are likely to follow a free circulation of these and corresponding publications, may be imagined from the following facts selected from many reported in the journals of the missionaries. Mr. Kincaid says, June 28, 1832, "Within this immediate district, there are many inquirers; and for four weeks, I have had many visitors from the interior of the country.—By these individuals, I learn, that in many places, there is considerable excitement about the new religion, and that this excitement has been produced by reading the tracts and portions of the Scripture, which have been carried away by persons visiting this city. One person from Thong-oo, about 200 miles from this, has come for the purpose of knowing what he shall do to be saved. His eyes are open, and he is filled with admiration and love. He is one of the government men in that city, and a person of superior understanding. He says, he knows many there, who are convinced that this is the true religion. Some time since, Moug En visited Pegu, and a number of the villages in the district, preaching and distributing tracts. He related, that many listened and some disputed. An inquirer called from Pantenau, three or four days' distance. He has read the 'View of the Christian Religion' and the 'Golden Balance,' and gives some evidence of a saving change."

"In Rangoon," says Mr. Jones, "the native teacher who goes about the city from day to day stated, that the number of those who believe in the Eternal God and secretly pray to him is not small. Through fear of their rulers, they are not yet prepared openly to avow their attachment to the truth. They make no offerings to the priests, nor prostrate themselves at the pagodas; which, nevertheless, they occasionally visit, to avoid the reproach of their acquaintances."

Even the Viceroy, for a time, seemed no way opposed to the operations of the brethren. Two of them called on him, and were received with distinguished kindness. They presented the Catechism of Geography and Astronomy, the Chronological Table, and a map of the world prepared in Burman, which he examined with lively interest, and asked many questions. "The remarks which he made concerning different places and the Christian Religion," says Mr. Wade, "evinced the knowledge he had obtained of these subjects, and proved, that he had read much in the books which have been circulated among the people." The missionaries, however, do not place an undue estimate on this branch of labor, nor propose for a moment to make a substitute of it, for preaching the gospel. "There must be preaching," says Mr. Kincaid, "before we can expect the conversion of the heathen. The circulation of the scriptures awakens attention, and, in some instances, souls may be saved without the use of any other means; but the history of the church in all past ages confirms the opinion, that we ought not to expect the demolition of the kingdom of darkness, and the building up of the Saviour's, only as we go forth in faith, preaching the word of eternal life."

At the mission house, worship has been regularly maintained every Sabbath, though the number who are willing to leave their secular business to attend is very small. More is accomplished by collecting them in groups on their own worship days, and other occasions, and by short addresses, awakening in them a sense of the folly of their schemes of darkness, and the absolute necessity of looking to another source of salvation. In the months of November and December, 1831, four promising converts, all males, were admitted to baptism, making the present number of the church 34.

SCHOOLS.

In August, 1831, Mr. Jones took preparatory measures to establish schools for the instruction of children born in the country, (whether wholly or partially Burman,) in the English language. He states, that those whose fathers are English, Portuguese, Armenians, or Chinese, and whose mothers are Burmese, are more (if possible) objects of charity than the full Burmans; for they are des-

tinged to exert a greater influence, and most of them are *equally* destitute of that instruction which is calculated to render that influence salutary.

Soon after, he carried his purpose into effect, and two schools were commenced, containing ten or twelve scholars each, one superintended by himself, and the other by Mrs. Jones. A lively interest was felt in them by the parents, and a most encouraging progress was made in knowledge by the children; so that at the end of a few months, nearly all had learnt the catechism of religion, twenty or thirty commands of scripture, all of the astronomical catechism, and a considerable portion of the geographical. A careful attention was paid to their religious instruction, and every evening they attended worship in the mission family. The same interest was felt in these important schools by the brethren who followed Mr. Jones; and we lament to learn by the last advices, that they have been discontinued through the interference of the viceroy.—“My two schools,” says Mr. Kincaid, July 27, 1832, “are broken up. One of the teachers was called before the governor, and questioned about teaching the children the religion of Christ. He was then whipped, fined thirty rupees, and put in prison for one day. The parents also had to pay three rupees for each child that went to school. This is the boldest step that has ever been taken, and shows that the progress of truth alarms them. I trust it will all turn out for the furtherance of the gospel.”

We wish to anticipate a similar result, and doubtless may, provided the Christians of our country shall be aroused to more prayer in reference to the obstructions thrown in the way of missionary efforts. The priesthood and government, which mutually support each other, will unite their influence to exclude every ray of light, which tends to expose and bring into disrepute their superstition and deeds of darkness. The malignity which they exhibit is intense, and probably few, who have never witnessed it, can imagine the terror it excites in those who become convinced of sin, and wish to ask what they shall do to be saved, lest their bitter oppression should fall upon them. But the same power which overruled the wrath of man in the early days of Christianity, and created a fearless spirit in the face of fines, imprisonment and even death, can do it again, if sought unto for the purpose. It is only necessary for us to feel the subject in all its vast importance before the mercy-seat, to secure to our brethren and the cause which they advocate, an influence that none can successfully resist.

MAULMEIN.

Missionaries. Rev. A. JUDSON, Rev. J. WADE, Mrs. WADE, Rev. T. SIMONS, Mr. CEPHAS BENNETT, Mrs. BENNETT, Mr. O. T. CUTTER, Mrs. CUTTER, Mr. R. B. HANCOCK, Mrs. HANCOCK and Miss SARAH CUMMINGS.

In May 1831, Mr. and Mrs. Wade were obliged by the state of her health to leave Maulmein for a voyage at sea; and there being no other missionary at the time sufficiently acquainted with the Burmese to superintend the press, Mr. Judson was induced to return from Rangoon, and resume his labors here. So ardent however was the desire which he cherished to preach the gospel more extensively, that he imprudently ventured into the jungle during the rainy season. He commenced ascending the river Dah-gyeing, and arrived on the 5th of September at the village where Mr. Wade first baptized, about four days' journey from Maulmein, and to which Mr. Judson gave the name of Wadesville.

At this place, Moung Doot had been stationed for some months, and was useful, though incapable of teaching except in Taling. The disciples appeared well; and the first of them, Taunah, whom Mr. Judson describes as an intelligent Christian, became his interpreter. Many inquirers appeared, and applications were made by persons from several villages in the neighborhood for baptism,—thirteen of whom, after careful examination, were received.

On the 17th, he ascended a branch called Leingbwa, to a region where Ko Myat-kyan and Moung Zuthee had preached the word, and where other disciples were found no less anxious than the former to avow their attachment to the doctrines of Christ. Nine were examined and baptized. Here, Mr. Jud-

son was seized with the jungle fever, and was compelled to desist from his delightful labors, and return to Maulmein. His sickness was alarming for a season; but a merciful providence interposed and recovered him. In this tour he conceived the idea of improving the condition of the Karens, by providing them with catechists and school-teachers from among themselves. To this end he selected three of the most promising men in the church, and encouraged them to remove with their families to Maulmein, and enter a school established there for adults, the preceding month, to which they gladly consented. On the 28th of the month, Taunah, Pan-lah and Chet-thir, with their wives and children, and one girl from another family arrived. "It is our intention," says Mr. Judson, "to place the men in the adult school, and qualify them to read and interpret the scriptures to their countrymen. In the mean time their families will be acquiring civilization and Christian knowledge, which will render them useful when they return to their native wilds. The plan will involve some expense; but I know of no way in which a little money can be laid out to greater advantage for the promotion of the cause of truth among this people." Late in June last, he speaks of this school as in a flourishing state, consisting of 20 pupils, under the care of Moung Tsan-loon.

Mr. Bennett being necessarily absent, as will presently appear, the operations at the printing office were suspended for a time. This left Mr. Judson at liberty to repeat his visit to the Karen villages; and having made the necessary preparations, he commenced his second tour the first of January, 1832, leaving the Salwen river on the west, and the Attaran on the east, and ascending the Gyeing as before. We shall not follow the details of his journey; which will be found in his published journal, but shall confine ourselves to the principal facts and results. He took with him a number of the native assistants, and was absent about two months. During this time, he travelled several hundred miles, and visited a multitude of villages on the Dah-gyeing, Salwen and their tributary streams. He found the disciples, received by him on the former occasion, almost universally established and firm, though they had been obliged to encounter a great deal of reproach and opposition from their unbelieving countrymen. The spirit of inquiry was in some places checked, while in others, it had obviously advanced; and a goodly number appeared, who wanted to put on the Lord Jesus by an open profession. From all that applied for baptism, 25 only were received; and others, though decidedly hopeful in character, yet having had less opportunity for demonstrating the reality of their faith, were advised to wait.

On the last of February, Mr. Judson commenced a third tour, particularly to the Karen villages on the Salwen, accompanied by Ko Myat-kyan, who speaks Karen, three Taling disciples, and the two Karen assistants, Panlah, and Chetthir. The 5th of March he arrived at CHUMMERAH, a station established in February, and standing at the intersection of a rivulet of the same name with the Salwen. Here a zayat has been erected by the converts in the neighborhood, which promises to become a permanent seat of religious instruction. Truth is evidently spreading, and one inquirer after another is coming over to the side of Christ. During a stay of two or three days, more than twenty disciples assembled, and five additional ones were examined and received.

On the 11th, Mr. Judson fell in company with a boat on the river, full of men; and when he inquired whether they wished to hear the gospel of Christ, an elderly man, the chief of the party, replied, that he had already heard much of the gospel, and there was nothing he desired so much as an interview with the teacher. We accordingly went to the shore, "says Mr. Judson," and spent several hours very delightfully under the shade of the overhanging trees, and the banner of the love of Jesus. The old man's experience was so clear, and his desire for baptism so strong, that, though circumstances prevented our gaining so much testimony of his conduct since believing, as we usually required, we felt that it would be wrong to refuse his request. "After the ordinance, he

went on his way rejoicing aloud, and declaring his resolution to make known the eternal God and the dying love of Jesus, on all the banks of the Yoon-zalen, his native stream." "The dying words of an aged man of God," continues Mr. Judson, "when he waved his withered, death-struck arm and exclaimed, '*the best of all is, God is with us*'—I feel in my very soul.—Yes, the Great Invisible is in these Karen wilds. That mighty Being, who heaped up these rocks and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal beings throughout these deserts,—he is present by the influence of his Holy Spirit, and accompanies the sound of the gospel with converting, sanctifying power."

During this tour of a month, 19 were admitted to baptism, making an addition, within the year, of 66, and bringing up the number of the Karen church, after deducting the loss of one by death, and two by exclusion, to 77.

During these intervals of absence from Maulmein, Mr. Judson made the best disposition of the native assistants, to supply the region round about and the church at home. Ko Man-poke and wife were sent to the aid of Mr. and Mrs. Wade at Mergui; Moung Sanloon and Moung Shway-Moung were instructed to itinerate in the direction of Yay. Moung Zah, was to labor chiefly in the vicinity of Pah-ouk; Ko Shan and family were stationed at Taranah, a populous Taling village, and Ko Dwah and Ko Shwa-ba, were to conduct the daily evening worship and the public worship on the Lord's day at Maulmein. When at home, these latter services Mr. Judson took on himself, besides the ordinary duties of the zayat, and superintendence of the press; nor were they without avail. The opposition at this point, though organized and determined, is subject to constant though gradual inroads upon its ranks. *Esart* have given evidence of a gracious change and have been received to the fellowship of the church,—making the entire number baptized in the year from among the heathen, by brethren of this station, seventy four.

When Mr. Judson returned from his last excursion, he found that Mr. Bennett had arrived, and was ready to resume the operations of the press, which made it necessary for him to remain. In this he acquiesced, though with reluctance, as he greatly desired to visit his beloved Karens once more, before the setting in of the rains. "Must I," he says, "relinquish for many months, and perhaps forever, the pleasure of singing as I go,

"In these deserts let me labor,
On these mountains let me tell
How he died—the blessed Saviour—
To redeem a world from hell."

Truly the tears fall as I write."

About the same time, however, he was induced to review the subject of scripture-translations, and arrived at a conclusion respecting his duty which was entirely satisfactory. The Board had renewed their request to him to complete the Old Testament translation, which he had successfully commenced and urged it on grounds which approved themselves to his judgment. The work, it was admitted, was vastly important; and if not executed by him, some years must elapse before the acquaintance of either of the other brethren with the Burman language, would justify his attempting it. No more hesitancy was allowed. He estimated the time requisite for the labor at two years, and immediately sat down to it.

Mr. Wade, being obliged to leave Rangoon, and repair to this place for medical advice, was induced, on his recovery, to accept the care of the native church, and discharge the duties from which Mr. Judson had retired. The last intelligence, however, from him was that his health had again failed, and his life was threatened. His physician had recommended, as the only alternative, a voyage to America provided he so far recovered his strength as to be able to attempt it—he may therefore, if living be expected to arrive soon in this country.

NOTE.—Mr. Wade arrived in America May 11th, accompanied by Mrs. Wade and two native teachers, a Burman and a Karen.

ENGLISH DEPARTMENT.

Our last Report left this department under the superintendence of Mr. Kincaid. Scarcely had he entered on his sphere of operations, before he found himself deeply interested in it. His hearers were drawn from the British cantonment in the neighborhood, and at first were few in number, but increased with each succeeding week. A spirit of inquiry was excited, and many were induced to ask, "what shall we do?" Special meetings and other means adapted to their circumstances were employed. Tracts, which Mr. Kincaid took with him from America, were circulated, and the good they have done, he remarks, "will only be fully disclosed in the future world. One man dated his first serious impressions from reading the *"Swearer's Prayer."* *"The great Question answered"* has been most signally blessed. The tracts on intemperance have been like the stone which went from the sling of David. Many a giant, that defied the armies of the living God, has fallen, not to perish, but to be raised to life everlasting. From about the middle of July to near the end of October, we have had a constant ingathering to the fold of Christ. Many who came out to the chapel to scoff, went home agonizing under the awakening influence of the Holy Spirit." As the fruit of this revival, 96 were added to the church in seven months, since which the number has increased to about 110. We should rejoice to say that these have all continued to be the steadfast and exemplary friends of Christ; but former inveterate habits of intemperance have proved a snare to some. Two thirds of the whole are on the side of *total abstinence*, in reference to ardent spirits; but such as will not endure the self denial, expose themselves to temptations, from which few escape uninjured. The church observes the monthly concert of prayer, and has formed a missionary society within its bounds. A letter, expressive of the most grateful feelings, has been forwarded by them to the Board, from which it would afford pleasure to give extracts, did our limits permit.

On the removal of Mr. Kincaid to Rangoon, in Feb. 1832, Mr. Jones took his place, and discharged the duties of the pastoral office, up to the time when he left for Siam. It was his happiness to see a measure of the same gracious influence attending his labors which had characterized those of his predecessors. Though the church was greatly reduced by the transfer of the 45th regiment to Madras, yet the spirit of piety was not diminished. His last letter, dated Sept. 17th, says, "I continue preaching to the European church. The members have been gradually improving in vigor and stability of Christian character. They now present an aspect more interesting than at any previous period since I had the care of them. Several have recently felt an unusual concern about their eternal destiny; and on the 9th inst., I was allowed the privilege of baptizing six more, connected with the army."

A Sabbath School of 40 pupils has been superintended by Mr. Jones, though from excessive rains, the attendance has been irregular. Mrs. Jones, who is in feeble health, has for several months held a weekly meeting for the religious instruction and improvement of females connected with the congregation. In these and other ways, much seed has been sown; and there is reason to hope, it will yet spring up and bear the fruits of righteousness.

PRINTING DEPARTMENT.

The delay attending preparations in the printing establishment has been a source of strong solicitude; but justice requires us to say, that no blame attaches to any one on account of it. The real cause may be traced to the difficulties attending the formation of punches and casting of types for a language, which no one of the agents understood. The Board engaged the most skilful founders in Calcutta, and thought that they had secured their object, as stated in the last Report; but their success was not entire till Mr. Bennett acquired, by application and experience, an intimate knowledge of what was necessary, and attended in person to its execution. He repaired to Bengal, and after a persevering effort of some months, succeeded in obtaining all that could be wished. He returned in March, 1832, carrying with him a sufficient quantity of types to keep three presses in operation, and the means of increasing them to any extent which the exigencies of the mission should require.

While he was in Calcutta, Mr. O. T. Cutter, who left Boston the 12th of October, 1831, arrived, with a steam press, and soon followed Mr. Bennett to Maulmein.

On the 29th of June, Mr. R. B. Hancock embarked at Boston, with two more printing-presses—a standing-press,—a large fount of English types,—and all the materials for a stereotype foundry; and from letters just received, he doubtless reached his port of destination by the first of January, 1833. While these preparations were going on, it is understood that a substantial brick or teakwood building was erected, consisting of several compartments, suited to the safe keeping of paper, and other expensive materials, and the more convenient execution of the several branches of labor to be performed. This was deemed by all the brethren a measure of prudence and economy. The excessive dampness of the rainy season rendered it impossible, in the ordinary frail tenements of the place, to secure from damage the paper and other articles requiring to be kept dry; and when the rains ceased, the hazard of loss was still greater from fires, which often destroy scores of their thatched bamboo dwellings in an hour. It will doubtless be thought by the friends of the mission, that the provisions of this department are on a broad and extensive scale. The members of the Board so view them. They consider, that to this establishment the eyes of the Christian public are directed, to see the whole empire of Burmah supplied with the Word of Life; and it is their design, if Heaven shall smile on the attempt, not to disappoint the expectation. The work is in a course of delightful progress, and will be carried onward to the extent of the means supplied. In a letter, dated August 21, Mr. Judson says “the New Testament in Burman is printed to the end of Acts nearly, and will be finished by the close of 1832.”—The entire volume may therefore be considered as now in circulation. Successive editions will follow, as the demand for them shall require.

It is not intended, in consequence of the publication of the Scriptures, to diminish the issue of tracts. If fewer were circulated the last than the preceding year, it must be ascribed wholly to the interruption occasioned by Mr. Bennett's absence. The field is constantly widening, and the thirst for information increasing.—The blessed results, which have followed those already given away, only render the duty plainer and more imperative to fill the land, in its length and breadth, with them.

PREPARATIONS FOR THE PRESS.

Such progress has been made in the translation of the Old Testament, that its entire completion is now anticipated in May, 1834.

Before Mr. Judson devoted himself entirely to this work, he prepared maps of the world, of Palestine, and of the countries mentioned in the N. T., which have been printed at the Lithographic press in Calcutta,—a thousand copies of each. The utility of these, filled out with Burman names and characters, can easily be imagined, where so much is depending on a correct knowledge of Geography.

ALPHABET AND SPELLING-BOOK FOR THE KARENS.

Mr. Wade, who takes a deep interest in the Karens, has, for more than a year, as opportunity offered, made their language a study. His particular object, at first, was simply to acquire so much knowledge as would enable him to preach in it; but, as he advanced, he conceived the idea of giving to it a written form and character. He found that many Karen sounds could be expressed by the Taling character, which could not by the Burman. This suggested the idea of trying how far an arrangement of the Taling and Burman combined would go towards supplying the characters wanted, and the result he thus describes:—“I have now completed a *Spelling-Book*, which contains about fifteen hundred radical or syllabic combinations, in all which only two

types are required, which are not used in Burman or Taling." He has, also, with the assistance of his Karen teacher, made a translation of the Burman Catechism, and scriptural commands, as contained in the "View of the Christian Religion."

As Mr. Mason had also paid attention to the Karen language, the latter has been sent to him for revision, and to elicit any suggestions which his experience shall dictate. The prospect is, that this preparation will prove to be a valuable acquisition, and a means of speedily procuring a translation of the New Testament into the Karen language. The Karen teacher has made himself master of the spelling-book, and has a Karen school of ten scholars under his care, who are learning to read in their own language, with intense interest.

TAVOY.

Missionaries. Rev. F. MASON, Mrs. MASON, and Mrs. S. H. BOARDMAN.

The result of labors at this station is no way diminished in interest or importance by the lapse of another year. During the rainy season, Mr. Mason was necessarily confined to the vicinity of the mission house, but without any relaxation of effort. He studied the language, received and conversed with visitors at the yayat, availed himself of occasional meetings, such as festivals, feasts, funerals, &c., to preach the gospel to the natives, and went through the city and suburbs, leaving one or more tracts with every Burman family. He supposed, that a few might be omitted at such a season, when the place was literally drenched; but says, "I am persuaded, the number is extremely small, as I have repeatedly gone over the same ground to make sure of having done my work thoroughly." He distributed more than 3,000 tracts, comprising more than 40,000 pages. These were received with various indications of feeling, some being pleased, and others displeased, and some indifferent; yet when it is considered what a powerful influence these messengers of truth have exerted on the consciences of persons in private, we cannot do otherwise than anticipate some good in this instance.

As soon as it would do to travel, Mr. Mason directed his way to the jungle. He commenced about the middle of November, and made successive tours in different directions, north and south of the station, returning at intervals till the close of the year. In his journey north, he went as far as the inhabitants extend, and was at places where no missionary had previously been. After visiting eleven villages, he says, "we returned home, with the impression, that the northern-section of the province, though with a sparse population, is a missionary field worth cultivating. The people, at the most, have but a flickering zeal for idolatry, and of priests to keep the flame alive, they have few or none." In another trip to the southwest of the city about ten miles, he preached to an attentive congregation, and lodged at Weydu. Before sunrise the next morning, he was visited by a chief from a neighboring village, who introduced himself, and said, he came to request books for his village, and to shew the teacher the way there. He then accompanied Mr. Mason from house to house, and exhorted the people to examine the books, and consider the doctrine therein taught.

It was at the close of one of those tours, in December, that a most interesting scene occurred at Tavoy: when Mr. Mason arrived at his house, he found more than sixty Karens, who had come from distant places in the country, and were waiting his return. The next day being the Sabbath, the company at worship was so large, they could not be accommodated with seats. Many of them were applicants for baptism, and on Monday the examination commenced, which continued through that and the following day, and resulted in the admission of twenty to the church. Others were deferred for further acquaintance, and some rejected. Of those received, Mr. Mason says, "One man attributes his conversion to the preaching of a Karen Christian during the last rains; but most of them heard Mr. Boardman preach, when he visited

them three years ago, and say they believed at the first hearing, but did not obtain a new heart till about a year afterwards. One said, he got a new mind when some of the first converts were baptized. Nearly all, therefore, had been a long time the subjects of Christian hope, and afforded, as a testimony of their faith, the evidence of a self-denying life.

Early in January, 1832, Mr. Mason set out again for the Karen country, and was absent about two months. Our limits will only allow us to report some of the closing events. After travelling over several very difficult passes in mountains, in pursuit of those who had not heard the gospel, and distributing many tracts, he returned to the well-known village of Moung-So, late in February; when he writes,—“I cry no longer, ‘the horrors of heathenism’—but ‘the blessings of missions!’ I date no longer from a heathen land. Heathenism has fled these banks. I look on fields cultivated by Christians, and see no dwellings but those inhabited by Christian families. When brother Boardman visited this people, three years ago, they were worshipping demons, and in the practice of all the vices connected with universal darkness; but he preached to them the gospel, ‘with the Holy Ghost sent down from heaven;’ and behold, all things have become new!” Here, the converts from the adjacent country gathered around Mr. Mason, and a course of examination for baptism began, which terminated the third day with the admission of twenty-seven. Many of these dated their Christian experience ten or twelve months back, and some even more,—affording to their pious acquaintances and others the best opportunity of determining the sincerity of their profession. From this interesting and delightful accession to the kingdom of Christ, Mr. Mason returned to prosecute his labors in Tavoy. His journal is brought down to September 23, when the reports from the country were still favorable, and indicative of the work of the Holy Spirit on the hearts of the heathen; but he could not become a personal observer of it, till the rains should be over. The fruits of the last year have been such as angels and all the saints on earth would delight to witness. More than sixty souls, ransomed from the power of heathenism and the dominion of sin, have put on Christ by baptism, and swelled the entire number of the church in this place to upwards of one hundred and fifty. These, with fewer exceptions than usual, adorn the doctrine of the Saviour; and though, from their former ignorance, they require constant teaching, still, by their docility and obvious desire to do right, they endear themselves much to those who have the oversight of them in the Lord.

“They are,” says Mrs. Boardman, “mostly Karens, living two or three days’ journey distant; but, by their frequent visits to us, over almost impassable mountains and through deserts, the haunt of the tiger, evince a love for the gospel seldom surpassed. What would the Christians in New England think of travelling 40 or 50 miles on foot, to hear a sermon and beg a Christian book? A good Christian woman, who has been living with us several months, told me that when she came, the water was so deep that she was obliged to wait till the men in the company could cut down trees, and lay across the streams for her to get over on; and sometimes she forded the streams. The reason of their coming at so bad a time was, we had appointed a church fast, and sent to the Karen Christians living near, to unite with us; but a rumor of it spread beyond the mountains, and they were so afraid that they should not observe it *at the right time and in the right way*, that a large company of the best disciples came immediately to inquire about it. As far as we can learn, they manifest the same tenderness of conscience and fear of doing wrong, on every subject; and I can say with truth, that the more we become acquainted with them, the more reason we find to love them as Christians, and to believe that the work is of God. Some of them have lived on our premises month after month, and their conduct has been most exemplary; and we have not heard of an instance of immorality among any of the church members during the past year.”

Their general character since conversion is altogether benevolent, each one laboring in his sphere to be instrumental of the salvation of others. Instances have occurred in which two, who could act with but little power separately, have united together, that by combining their qualifications they might achieve what neither had the prospect of doing alone. An example of this is given in Moung Shannoung, a school teacher since deceased, who spent the principal part of the last rains in going round from house to house with Moung Kya—Shannoung could *read*, but was slow of speech; while Kya, who could not read, had a faculty of communicating his ideas; and thus, one reading and the other expounding, they went about making known the gospel. They have exhibited, in some instances, a spirit of enterprise regardless of toil and expense, which it would be well even for Christians in America to emulate. They knew by report, that they had kinsmen according to the flesh in Siam, who had not heard the glad tidings of great joy by Christ Jesus, and though unapprized of the solicitude which our missionary felt to become acquainted with their state and disposition, they resolved to cross the mountains and explore their country. Several engaged in this mission; and when Mr. Mason arrived among them, intending to make the same tour, he found himself anticipated.

Ko Thah-byoo, Moung Sha-too, Moung Shwa Moung, and others, are indefatigable laborers, and entirely devoted to evangelical objects. The value of their services cannot be estimated, and the final day alone can disclose their beneficial results.

SCHOOLS.

A more lucid view of operations in reference to schools could not be furnished by us, than is given in the following extracts of letters from Mrs. Boardman, dated January 19 and July 18, 1832. After recounting former interruptions from sickness and removals, she says, "It was not till April, 1831, that we were able to attempt any thing in this department again. I then opened a school with five scholars, under the care of a respectable and intelligent Tavoy female. We met with much encouragement, so that other schools have been since established, and our number of day scholars is now about 80; which, with the boarding school, two village schools and about 50 persons who learn during the rainy seasons, in the Karen jungle, make upwards of 170, under our instruction. The scholars in the jungle, of course, cannot come to us often; but a great many have been in to be examined in their lessons, and we are surprised and delighted at the progress they have made. The children of the day schools in town, and some of the teachers, attend worship on Lord's day. About 40 can repeat Mrs. Judson's catechism, and some have added to that, the account of the "Creation," the "Prodigal Son," the "Rich Man and Lazarus," and part of the "Sermon on the Mount." The little girls have many of them made good progress in needle work. But what gives me far greater pleasure, is the interest with which they listen to religious instruction, and the affectionate, docile disposition they manifest. They are very much ridiculed for studying the Christian books; but they bear it all very patiently. Mrs. Mason and I occasionally visit them in their school-houses, in order to prevent their teachers from deceiving us. On the Lord's day, all the children, both male and female, are examined in the Scripture lessons that they have studied during the week; which exercise, with the catechism and prayers, makes our Sunday school.

But the school that gives us most pleasure, and on which Mrs. Mason and I should like to spend all our time, if other duties did not require it, is one consisting of eleven females, taught on the mission premises. Our youngest scholar is eleven years old; so that the time spent upon them, turns to better account than if spent upon little children. Five of the scholars are members of the

church; two have asked for baptism, and one of the remaining four is a very hopeful inquirer.

They attend worship in Burman every morning and evening, and the female prayer-meeting Wednesday forenoon. As to village schools, we have no doubt they could be established with ease throughout the province, if some person acquainted with the language and manners and character of the Tavoyans, could devote all his time to the object. We have had two applications from villages a few miles distant, and have established one school with 12 scholars. Upwards of 10 children in another village are waiting, ready to enter as soon as the school-house is finished. The teachers are to bring their scholars to town once a month for examination, and we shall now and then look in upon them, when they least expect it. But we cannot enlarge our operations in this department, till we have more help from home."

In July, she says "The boys of the boarding school are now under the care of a native master, and Mr. Mason examines them twice a day, and has worship with them morning and evening.

The girls' boarding school is taught by one of the Chinese Christians, and Mrs. Mason examines them in their lessons, and teaches them needle-work. The superintendence of the clothing and food of both boarding schools and the care of five day schools under native teachers, devolves upon me.

We have also four small day schools in the Karen jungle, entirely under the management of their native teachers, who are Christians. The day schools are growing, every week, more and more interesting. We cannot, it is true, expect to see such progress, especially in religious knowledge, as is witnessed in the boarders who are the children of Christian parents, and are entirely under our influence; but as most of the day scholars have now been more or less under our care nearly two years, they have acquired considerable knowledge of Christianity, and are growing up with comparatively correct ideas. They, with their teachers, attend worship regularly on Lord's day. The day schools are entirely supported at present by the Honorable Company's allowance.

MERGUI.

In October, 1832, Mr. and Mrs. Wade, by the advice of the brethren, made a visit to Mergui, and tarried a little more than five months. On arriving, he found the inhabitants were numerous, and made up of Burmans, Chinese, Portuguese, Mussulmans, &c. He was received by Mr. Maingy, the civil commissioner, with kindness, and a place of residence was assigned him; but on commencing his labors, he found few at first who were disposed to hear his message, or receive his books. He took a zayat, which he occupied a part of each day, and received those who called for conversation. He had the satisfaction to perceive an increasing attention on the part of the people; from week to week, and a growing desire for books, till, on some occasions, he gave away from thirty to one hundred and fifty a day. A spirit of inquiry was also awakened, which resulted in the hopeful conversion of several individuals. Early in his visit, he was found by certain Karens from the neighboring jungle, and earnestly solicited to go to them; and having obtained the assistance of Ko Ing, a native preacher from Tavoy, and Ko Manpoke from Maulmein, he readily consented. He was received by them with all readiness, as other brethren have been in other villages of that interesting people. During his stay of two weeks, multitudes of them heard the gospel, and lasting impressions appeared to be produced on the minds of the principal chief and of some of his adherents. Before leaving Mergui in March, Mr. Wade deemed it his duty to regard the request of several applicants for baptism; and on mature examination, five were admitted. After the administration of the sacred ordinance, the new

converts, and such other native disciples as determined to remain, were embodied as a church of Christ, and Ko Ing appointed to be their pastor.

The efforts of Mrs. Wade during the time, in school teaching, will be reported most satisfactorily in her own language. She says, "When we went to Mergui, not expecting to remain in the place many months, it was not thought expedient to incur the expense of building a school-house; but I found twelve or fourteen girls and women, who were willing to learn to read with the assistance of a father or brother at home, and come to me for recitation and religious instruction nearly every day. Two of this number learned to read, and committed the catechism and short prayers; another had just begun to read; four others, who had before learned to read, made good proficiency in committing select portions of scripture, prayers, &c., (three of this number were from sister Boardman's school at Tavoy,) and three others had nearly finished the elementary lessons. These ten promise to continue their studies, though we are removed from them. This is all I was able to do in the way of schools, during our stay at Mergui. We are encouraged, however, in reflecting that the last great day may show that even this feeble effort was not entirely in vain; for the first woman, soon after beginning to learn, began to appear serious, attended family worship and daily instructions, and was the first baptized. A young girl also, (the daughter of Ko Ing's wife,) began to appear serious, not long after she began her lessons, and asked for baptism before we left; but we all thought it proper for her to wait for a time. Another woman, from a governor's family, was so vain and haughty, that she would never come into our house, until she took a fancy to learn to read. She then came often to us, and learned fast; but treated the subject of religion with entire neglect, for some time. We continued, however, to instruct, admonish and pray for her, until we had the happiness of seeing her begin to relent; and not long after, she came in at the time of evening worship, and, with the disciples, bowed down and worshipped him, 'who is meek and lowly.' She assured me, the next day, that she felt constrained to do this by the fullest convictions of the truth of the Christian religion, and of her state, as a poor, lost sinner. Some time after this, without my influence or knowledge, she took a small present, and went to several of her neighbors, confessing how foolish she had been when her pride would not permit her to speak to them, telling them that she was now resolved to be in all things a disciple of Christ, the Saviour of sinners. She continued to give very pleasing evidence of real piety until we left Mergui; but her baptism was deferred on account of a marriage contract, which could not then be settled according to gospel rules: though nothing was wanting on her part, and she earnestly desired to become a member of the little church."

SIAM.—MISSION TO BANGKOK.

The proximity of Siam to Burmah rendered it, as a missionary field, an early subject of consideration by the Board. The languages (Burman and Taling,) which are common in one, are spoken by a large proportion of the inhabitants of the other; and seemed to impose it as a duty that, in our calculations, both should be taken into view. This has accordingly been done; and the correspondence maintained with the brethren has constantly embraced it. *They* have been equally desirous with the Board to occupy the ground; but their number was so small, and the wants of the multitude directly about them so urgent, that no one could be spared for the purpose. The addition, however recently made to their strength, and the rapid prospective increase, induced them to revive the subject afresh, and after deliberate and prayerful consideration, Mr. John T. Jones, in a note to his associates, expressed his willingness to engage in the enterprise, provided they approved of it,—to which they returned the following reply:—

Moulmein, July 17, 1832.

Dear Brother,

After taking into serious consideration the subject proposed in your note of this morning, we think that the importance of a mission to Siam, the desire which the Board of missions have frequently expressed on that subject the field being now unoccupied, your particular adaptedness to occupy it, and the preference which you have sometimes felt for the undertaking; all conspire to justify us in advising you to commence a mission to that country, as soon as circumstances will admit. (Signed) A. Judson, J. Wade, E. Kincaid, C. Bennett, O. T. Cutter.

Mr. Mason, of Tavoy, also concurred in the same recommendation. Mr. Jones, who had for months been adding to his knowledge of the Burman acquaintance with the Taling language, now engaged a Siamese teacher, but lost no time in making the necessary preparations for his change of residence. He was not able to engage a passage for himself and family till the 15th of August, after which the vessel experienced unavoidable detention. At the date of his last letter, all was in readiness, and he expected to embark for Penang and Singapore on the 25th of September.

The importance of this measure cannot easily be estimated. A wide door of usefulness is opened by it, and new responsibilities are assumed, which will require the utmost diligence and activity on our part to fulfil.

EUROPE.—MISSION TO FRANCE.

The General Convention, at their last meeting, took into consideration the circumstances of France, and strongly recommended that country to the attention of the Board. Its particular situation and wants were known to some extent, but not so minutely as to make it certain what measures might be adopted with the best promise of success. An agent has therefore been employed to go out and explore parts at least of the country, on whose report future operations might depend. Professor Chase, of the Newton Theological Institution, whose health required a temporary absence from the seminary, was invited to engage in this service, and consented.

The Board also appointed the Rev. J. C. Rostan to accompany him, a gentleman in some respects eminently qualified for immediate missionary work. He is a native of France; and, from a long residence in the metropolis, is intimately acquainted with the character and institutions of the nation. He is moreover, with his entire family, devotedly pious, and engaged to promote the salvation of his countrymen. They embarked at New York, the 20th of October, for Havre, where they arrived in safety after a boisterous voyage. A letter has been received from Mr. Chase, dated Paris, January 24, in which he says, "It is now two months, since we arrived in France, and it is about a month since we began to preach in a convenient chapel. Just as we were commencing, a Mr. Cloux, a native of Switzerland, arrived here from London, on his way to the eastern part of France, as a missionary from the Baptist Continental society in England; but with instructions to consult us before deciding fully on the field of his labors. Mr. Cloux speaks French, German and English, and there are more than thirty thousand Germans residing in this city. On various accounts, it is desirable that he remain here some months, to which his society has consented."—Messrs. Rostan and Cloux will continue in Paris, and Mr. Chase will visit other parts of the kingdom.

AFRICA.—LIBERIA.

No missionaries have been sent to Liberia the past year. A correspondence has been renewed with brethren at the south, for the purpose of ascertaining whether any young men of piety and promise are known to them, whom the Board might take under its patronage to educate for this station.

No other measure has suggested itself so likely to succeed as this, and the inquiry is now going on.

INDIAN MISSIONS.

SAULT DE ST. MARIE. MICHIGAN TERRITORY.

This station was commenced in 1828. Missionaries, Rev. ABEL BINGHAM and wife, Rev. MOSES MERRILL and wife, Mr. JOTHAM MEEKER and wife, Mr. JAMES D. CAMERON, Mr. TANNER, interpreter, and Mrs. TANNER, Miss ELEANOR MACOMBER, Miss MARY RICE, and Miss CYNTHIA BROWN.

This station is important in several points of view. It is the seat of Indian agency for the Ojibeways, who extend nearly one thousand miles into the interior, and who, for various purposes, often visit the place. It may be considered the inlet to that immense territory, furnishing the best and most direct means of intercourse with its sparse though wide-spread population. A section of the United States' army, and a considerable number of French and American traders, are located here. Adjoining the village and cantonment, stand the missionary premises, consisting of two houses and the necessary out-buildings, which are just sufficient for the missionary family, a hall of worship and the boarding-school. The latter has existed under favorable auspices from the beginning. It commenced with about sixty scholars; and though it has been subject to successive changes, it retains nearly that number now. The boarders are purely Indian, when such are to be had; but the day-school is open to the half breeds, from the village and vicinity, who are in some cases admitted into the family. Instruction in this department, the past fall and winter, has been abundant; Mr. and Mrs. Merrill, Mr. Meeker and Miss Macomber have devoted to its several branches such parts of every day, as health and the personal acquisition of the Ojibeway language would allow. The infant school system has been introduced with high approbation and promise of success.

The concentration of so many missionaries at this point within the last season was a temporary measure, and not intended for the objects of the station. Facilities existed here for the acquisition of the Indian language greater than could be found elsewhere; and it was moreover in contemplation by the Board, to extend their labors up the borders of lake Superior. But circumstances, which they deemed important, have occurred to suspend their purpose, and induced them to give another direction to two or three of the families. A sufficient number will remain to meet the exigencies of the station, and to do what is practicable by the distribution of the sacred scriptures, or other books, which may be published in the language of the country.

The state of religion during the year has been of a most interesting character. At the commencement of 1832, a series of meetings was held, in which the Presbyterian missionaries participated, and which was followed by unusual seriousness, and a spirit of inquiry that soon extended through the place. Mr. Bingham and his associates were delightfully employed in the village among the Indians, and at the Fort, in directing the anxious to the Lamb of God. In May, a series of meetings was held, with special reference to the natives, which contributed to give a fresh impulse to the work; and in December, a similar series was repeated. Besides these, and the ordinary services at the mission house, worship has been conducted at Sugar Island, and among the Indians in the vicinity of Mr. Meeker's residence. The converts who united with the Baptist church amount to nearly forty, of whom nine are natives, two children of the boarding-school, and eighteen soldiers. The church, including the missionaries, now consists of 50 members,—showing an increase, since the last Report, of 38. There is much in the character of certain individuals, the fruit of this revival, that is calculated to fill us with animating hope. They are persons, who, either from their intelligence, or the situation which they occupy, are capable of rendering important ser-

vice to the mission. Such is Dr. Edwin James, surgeon of the army—Mr. James D. Cameron, Episcopal missionary, Mr. Tanner, late interpreter to government, and Segud, Indian chief. The latter is capable of exerting the best influence among his countrymen; and, being devoutly attached to the interests of religion, is disposed to do it. Mr. Tanner entered immediately into the employment of the Board, and became interpreter to the station, for which his intimate acquaintance with the Indian language eminently qualified him. Mr. Cameron, though engaged in evangelical efforts, does not pretend to have had an experimental knowledge of religion, till he was taught it at this station. He now engages with all his heart in its propagation and defence. He received a classical education at Montreal, and will soon be able to preach in the Indian tongue.

Dr. James experienced a change of heart while a member of college, but had made no profession of his faith in Christ till this time. He had evinced, however, an ardent desire for the welfare of the natives, and succeeded, with the aid of Mr. Tanner, in providing for them an entire version of the New Testament. This he has carefully revised, and is now carrying it through the press at Albany. If we may judge of its accuracy from the opinion formed of it by those who are acquainted with Ojibeway and English, it will be well understood, and prove to that extensive tribe an inestimable blessing. Besides the Testament, Dr. James has prepared a small spelling-book, which has been printed by the Board, and is now in use. Some other elementary works are in a course of preparation, and will be completed soon.

The temperance cause has been conducted with great prudence at the station, and with triumphant success, being universally sustained both in the garrison and village.

THOMAS.

This station is on Grand River, of Lake Michigan, and is under the superintendence of Mr. LEONARD SLATER, aided by Mrs. SLATER, and Mr. and Mrs. PORTS, school teachers. The efforts for the moral and religious reformation of the Indians at this place, were without avail till the commencement of 1832, when an unusual spirit of prayer animated the missionaries in behalf of all who were committed to their charge. Nor was their patience any longer tried; for no sooner had they begun to ask with an importunity which disregarded all obstacles, than they were answered. Deep thoughtfulness and a spirit of anxious inquiry manifested itself in members of the family and of the village. A young man, hired to labor on the mission premises, was the first to obtain peace in believing, but did not long partake of the blessing alone. The principal chief and certain members of the boarding school soon entered into his joy. In this state things remained, till the latter part of April, when a series of meetings was held at the station, and a still stronger interest in the subject of religion displayed itself among the natives. Such of the converts as had entertained a hope in Christ for several weeks, were examined, and seven admitted to baptism; after which, a church consisting of twelve members, including the missionaries, was constituted and received the fellowship of brethren present. They have continued ever since to maintain their steadfastness and zeal for the truth. The devotions of the Sabbath, and occasional seasons of worship, have been well attended, and the latter enlivened by the addresses of native disciples. The venerable chief, Noon day, and the senior members of the mission school have often poured forth the strong emotions of their hearts in strains of affecting eloquence. No more were admitted to membership till the 9th of November, when six full Indians were examined and baptized. One has since been received, making the present number of the church *nineteen*.

Measures of temperance sprang up with the spirit of the revival; for however desirous Mr. Slater had been of introducing them, all attempts to do it failed

till this time. Now it was easy to adopt and carry them into effect. No one exhibited more zeal and decision than the natives,—thirty-nine of whom enrolled themselves, and signed the pledge of total abstinence at the organization of the society, which number was subsequently increased to fifty-three. It is a circumstance of uncommon interest attending this reform, and which furnishes a pledge of its perpetuity and triumphant success, that the traders participate in it. A part of them on the river took out their supplies the last fall without any distilled spirits, and all of them have entered into a contract not to deal in them after a given time, which is just at hand, under a penalty of \$500. They have become sensible that even their own interests are promoted by the temperance of the Indians.

The youths in the boarding school, of whom there are sixteen, have made good proficiency in knowledge, under the tuition of Mr. and Mrs. Potts. Samuel Beach, Richard Furman, Jonathan Going and Joseph Elliot are members of the church, and adorn their profession. These, together with Adoniram Judson, John Byee, and Abraham Faw, read the scriptures, write, cypher and speak the English language. In the female department, the children are much younger, and one only reads in the New Testament; while others, with some of the lads, read in easy lessons. The children are docile, and in most instances easily governed.

In November last, it was thought that an arrangement might be made, which would bring more pupils under a course of instruction without increasing the expenses of the station. For this end, Mr. and Mrs. Potts removed into the village, and opened a day school, and Mr. Slater took charge of those at the station.

Their anticipations were realized; and instead of sixteen, they now have *twenty-six* scholars, about one half of whom board with their parents. The church at the station was admitted into the Michigan Association, in September last. The occasion is described by Mr. Slater, as being one of much interest. Several of the Indian members were present as delegates, and addressed the meeting with effect. Three of them had been pupils of the school, and were desirous of remaining with their elder white brethren for a time, hoping to become better qualified for usefulness when they should return. These were cheerfully received into Christian families, where the requisite advantages would be afforded them without charge.

VALLEY TOWNS.

This station is in North Carolina, about seven miles from the charter limits of Georgia; 180 miles N. W. of Augusta, and 50 miles from Clarksville, Habersham Co. in that state. It is surrounded by mountains, the scenery of which is delightful and the air invigorating. The river Hiwassee passes by the southern border of the mission premises, and furnishes water power for mills owned by the establishment.

Missionaries, Rev. EVAN JONES, Mrs. JONES, Mr. LEONARD BUTTERFIELD, Mrs. BUTTERFIELD, and Miss SARAH RAYNER. Native Assistants, John Wickliffe, Dsulawe, Alexander M'Grey, and John Timson, interpreters.

There is no extensive farm carried on at this place as formerly, it being found detrimental to the best interests of the mission; but Mr. Jones and his assistants are devoted to preaching the gospel, and otherwise instructing the natives in useful knowledge. The advantages of this course over the other have been most apparent. In about twelve months after its adoption, a revival of religion commenced, which has now been in progress for three years, and which still continues.

On the 6th of June, the superintendent writes, "I had the unspeakable pleasure last Sabbath to bury in baptism thirty-six full Cherokees, twenty-four males and twelve females. Among them was a man apparently about seventy

years old, accompanied by two sons, a daughter, and her husband, and three grandsons. Another man, about sixty, publicly renounced rendering homage to fire and imaginary beings, and his practice of conjuring, and professed himself a follower of the supreme God, through the mediation of his Son Jesus Christ. Two females were quite aged, and nine men and their wives were in the prime of life. All these joyfully followed the steps of the Saviour. The congregation on the Sabbath was large and serious; and, on invitation, about fifty came forward to express their desire to forsake sin and seek salvation." At subsequent periods, thirteen more were added to the church by baptism, and three by letter, making the entire number of members one hundred sixty-five,—of whom one is black, fifteen (including the missionaries) are white, and one hundred and forty-nine are Cherokees.

There are two native preachers and five exhorters, who are very useful in their respective neighborhoods, and the former often travel to distant places. The pious character of the converts generally is fully sustained. Says Mr. Jones, "in all the settlements where the members reside, [being remote from the station] they meet on Sabbath days, to sing and pray. They have also regular prayer meetings in the week. All the heads of families have morning and evening worship in their houses, and many, who are not heads of families, use their influence for that purpose."

"Temperance is gaining ground. All the members of the church are also members of the Temperance Society. There are many instances of the most inveterate habits, in which a radical reformation has been effected; and apparently hopeless victims have been restored to respectability and usefulness in society.

"The boarding-school is intended to accommodate twenty pupils, and is usually full. Its beneficial influence is already felt, and, in a little while, must be still more so. The persons instructed are chiefly females, and those from places where, when they return, they can scarcely fail by their example and intelligence to awaken an interest in favor of education. Twenty thousand pages of tracts have been kindly furnished to this station by the American Tract Society, and distributed to those who were anxious to receive them."

In conclusion, Mr. Jones says, "I think there are as many serious inquirers now, as there were nine months ago. The field is wide, and still extending, and the need of native help increases in the same proportion. Several distant settlements are desirous to hear the gospel, whose wishes we cannot gratify. Indeed the fields are white unto the harvest, and I am persuaded that Christians, while they urge on with a holy zeal the glorious work among the millions who are hungering for the bread of life, will not be inattentive to the like hungering among a few thousands of the Cherokees."

There has sprung up in the nation, about 75 miles west of the Valley Towns, a second church, the history of which is worthy of record. Three years ago, Mr. Jesse Bushyhead, a Cherokee, became convinced, by the study of the Bible alone, of the duty and propriety of believers' baptism; and though at the time unacquainted with any Baptists, he took a journey of twenty miles to attend one of their meetings, and make an open profession of his faith. On this occasion, there was a minister present from Tennessee, who soon after visited the neighborhood of Mr. Bushyhead, and commenced preaching once a month. His labors were blessed, and in a little time a church was gathered, which now consists of seventy-three members,—thirty-five of whom were baptized in the nation, and the others from the vicinity, or were received by letter. To this church Mr. Bushyhead belongs, and by them he has been licensed to preach. He reads English with ease, and is capable of acquiring knowledge from any books published in the language, and consequently of preparing himself for much usefulness. It is proposed by the Board to take him into their service so soon as negotiations for the purpose can be completed.

STATIONS WEST OF THE MISSISSIPPI RIVER.—SHAWNEE MISSION.

This mission was commenced July 7, 1831, by Mr. JOHNSTONE LYKINS and family, and is situated a short distance west of the state of Missouri, and 7 miles south of the Missouri river. He early engaged in the erection of necessary buildings, which are now completed. In August, 1832, Rev. ALEXANDER EVANS and family joined the station, and, in November, Mr. DANIEL FRENCH; since which, a church has been constituted, but the number of its members is not reported. A school has been commenced, and the children receive a part of their support, being allowed to dine at the mission house. Rev. Mr. Evans is diligently employed in acquiring the Indian language, with the earnest expectation that he shall soon be able to preach in it the unsearchable riches of Christ. The number of missionaries at the station being sufficient for the varied duties to be performed, and the plans of operation being fully digested, the best results may be looked for.

Rev. Mr. M'Coy resides near this place, and though not now engaged in the service of this Board, he has by his counsel and agency contributed materially to the promotion of its objects the past season.

CREEKS.

The mission to the Creeks was commenced August 12th, 1829, by Mr. JOHN DAVIS, an educated native of the tribe, whose untiring exertions in behalf of his countrymen are worthy of all commendation. For two years, he labored alone, teaching school three days in a week, and visiting from house to house, and preaching the rest of the time. His labors excited a lively interest, and sinners were converted to God, but not being ordained, no attempts were made by him to gather a church. In August, 1832, Rev. DAVID LEWIS and family arrived in the nation, and were received by Mr. Davis with great joy. After mutual consultation, they were happily agreed in the measures to be pursued, among which may be mentioned the formation of a church, the choice of a station, and the erection of necessary buildings.

In relation to the first, all the indications about them contributed to make their duty plain; and on the 9th of September, a church was organized, consisting of six members. On this occasion, Rev. Mr. M'Coy who was present, thus writes. "Mr. Lewis preached in the forenoon, and I in the afternoon; and brother Davis, besides interpreting, prayed and exhorted in both Indian and English. This was a good day to us all. We had no artifice employed to occasion excitement; nevertheless we retired from our meeting, not only with solemn countenances, but many faces, both black and red, were suffused with tears, and every heart seemed to be filled. For myself, I felt like seeking a place to weep tears of gratitude to God, for allowing me to witness a gospel church, formed under such auspicious circumstances in the *Indian Territory*, towards which we have so long directed our chief attention with deep solicitude."

During the week, many came and conversed on the great concerns of the soul, and wished to be considered candidates for admission into the church; but, for reasons which were deemed sufficient, two only were received at that time. These were Creeks,—one a man of 25, and the other a youth of about 16, both of whom were baptized the next Sabbath, and immediately after, the communion of the Lord's supper was administered. In October, satisfactory evidence having been obtained of their piety, thirty-eight were admitted to the sacred rite of baptism at one time, and at subsequent occasions seventeen, making the additions from the formation of the church 57, and the entire number 63. Of these, twelve are natives, four are whites, and forty-two Africans. The mother and daughter of the late Gen. Mcintosh, being among the converts, may be expected to exert an extensive influence in favor of religion, particularly on the female part of the community. We cannot contemplate

the surprising change already effected without indulging the most cheering hopes for the future.

In selecting a site for the station, the brethren were essentially aided by the intelligence and kindness of Gen. Campbell, the agent of government. They made choice of a spot three miles north of Arkansas river, 15 west of Cantonment Gibson, in the midst of a dense Indian settlement. Probably no place in the nation offers so fine a prospect of usefulness. Here Mr. Lewis commenced, and has nearly completed the erection of all necessary buildings, the expense of which exceeded our calculations, because they are larger than was at first contemplated. It is stated, however, that they are even now barely sufficient for the purposes for which they were put up, particularly the school and meeting house. The ordinary congregation of the Sabbath, when the weather is good, amounts to about three hundred.

There is, moreover, a flourishing *Sabbath School*, consisting of eighty pupils, to be accommodated. In this view of the wants of the place, the enlargement adopted has received the concurrence of the Board.

No common school has yet been or will be attempted by Mr. Lewis, till other assistance shall arrive, which is expected this season. His time could be better appropriated, while the demand for direct efforts in preaching and visiting continued. He has, therefore, gone from house to house, during the day, and usually attended worship at some convenient place in the evening. His visits have been received with kindness by all classes, and attended with indications of a special blessing.

CHEROKEES.

The station among the Cherokees was commenced May 6, 1832, by DUNCAN O'BRIANT and family. It is situated about 70 miles north of Fort Smith, and within two miles of the boundary line of Arkansas Territory. The settlement is principally composed of emigrants, who accompanied Mr. O'Brient from Tinsawatta, in Georgia, and who, on their arrival, were much occupied for a time in preparing habitations for themselves. So soon as the missionary had got up his own log-house, and before it was finished, he opened it for worship on the Sabbath, and collected his people together again, whose united devotions, for several months, were unavoidably interrupted. The church, consisting of fifteen, resumed its meetings, but had to deplore the early loss, by death, of three of its oldest members. Their consistent piety, however, had left on the minds of survivors an assured confidence, that they died in the faith of the Lord Jesus.

As soon as arrangements could be made for it, Mr. O'Brient collected a school, of twenty scholars, but had not all the necessary accommodations. He was expecting, at an early day, to proceed to the erection of a building of sufficient dimensions to meet the wants of the school, and the usual congregation of the Sabbath.

The prospects before him were good. The soil was abundantly rich and productive. The Indians on the ground were industrious in providing for their future comfort. A grist and saw mill were in a course of erection on an unfailing stream of water, within two miles of the station, and contentment seemed to pervade the place.

CHOCTAWS.

Although the Choctaws, east of the Mississippi, have been favored with an able and successful Baptist ministry by one of their own countrymen, no direct missionary efforts were attempted among them by us till since their removal. Early the last summer, the Rev. CHARLES E. WILSON, of Philadelphia, was appointed a missionary of this Board, and directed to enter the Indian territory, without the assignment of a specific field. Since his arrival there, he has been recommended to visit the Choctaws, and found them in an

interesting state, and cordially disposed to receive him. His labors among them are of too recent date to furnish matter for report; but all the indications of Providence corroborate the fitness and importance of his undertaking.

SAILING OF MISSIONARIES.

It was stated, in our last report, that several missionaries were under appointment, and might be expected to sail soon for India. In accordance with this arrangement, the Rev. Thomas Simons, Mr. Royal B. Hancock and wife, and Miss Sarah Cummings, took passage in the ship *Fenelon*, which left Boston the 29th of June last; and on the 22d of December, Rev. Nathan Brown and Rev. Abner Webb, with their wives, and Miss Caroline J. Harrington, embarked in the ship *Corvo*, all for Calcutta. The former arrived out the 15th of October, and at the date of the last intelligence, had taken passage for Maulmein. They, doubtless, joined the mission before the close of the year. From Messrs. Webb and Brown no information has been received.

MISSIONARIES UNDER APPOINTMENT.

Five brethren have been examined, and accepted by the Board,—four from Hamilton, and one from Newton Institution. Of these, four are destined to labor in the East, and one in the West. Applications for appointments by others, whose course of study is not yet completed, are under consideration.

AGENCY.

The Board have employed but few agents at any time. They have occasionally encouraged a young man appointed to a foreign station to travel a while before leaving the country. These excursions have afforded him the opportunity of becoming personally known to the churches, and the acquaintance has usually proved a source of mutual satisfaction. The information given by him on missionary subjects has served to correct erroneous opinions, which are always more or less prevalent, and to produce union of principle and action in the friends of benevolence.

Some of the officers of the Board have also visited different sections of the country, as often as the multiplied and urgent duties of their situation at home would permit. The respected Treasurer of the Convention is at this time absent on an excursion at the south, particularly with a view to inspecting one of the Indian stations. The time, however, has arrived, when the operations of the Board are assuming such high and comprehensive ground, that a small part of the churches can no longer sustain them in strength and vigor; nor would it be proper, if they could. The cause in which they are engaged is a common one, uniting the hearts of all who love the kingdom of God, and should therefore be allowed to unite their hands. With a view to extend and increase this sacred co-operation, they have appointed the Rev. ALFRED BENNETT, a permanent agent. All who know him, will appreciate his qualifications for the service.

He is ardently devoted to the object, and well acquainted with the details of missions. Wherever he goes, those who hear him will derive correct information from his statements. He has now been about six months in our employ, most of which time he spent in Virginia. His future field it is difficult at present to define, from the numerous claims which are presented to him. It is the design of the Board, however, to strengthen his hands by the appointment of such other agents as circumstances shall require.

STATE OF THE TREASURY.

The same prosperity which has distinguished the labors of the year has been apparent in the supply of means to sustain them. It might have been feared, that so rapid an increase of expenditures would involve us in debt; but the

spirit of benevolence in the churches has risen with the demand made upon it. The influence which this fact is calculated to exert on the future operations of the Board, all can imagine. It will encourage them "to attempt great things and to expect great things."

The receipts for the year amount to \$47,496.29—exceeding the receipts of the preceding year by \$15,687.18. Of this sum, it gives us great pleasure to say that two thousand five hundred dollars were contributed by the American Bible Society; and two thousand five hundred by the American Tract Society. These noble institutions are now beginning to contemplate the field as the **WORLD**; and the former, especially, will not consider its object achieved, till every family on earth, which can read, is in possession of a copy of the sacred scriptures. Immediately after the payment of the above, they appropriated a similar amount for the year to come, provided they were sustained by the public in raising it. Individuals, churches and auxiliary societies also, have contributed with a noble generosity. Some have given, from whom nothing had been received before; and others have more than doubled their wonted communications, as may be seen by reference to the Treasurer's report.

The actual payments from the treasury in the same time amount to \$ 22,711, 66. Of this sum, only about one thousand dollars have been paid, towards meeting our large expenses in Burmah, as drafts from the missionaries in that country have not yet arrived. When they shall be received and liquidated, it will leave but a small balance of the proceeds of the year with which to continue our vastly extended operations. We must, therefore, appeal to the same sources from whence we have hitherto derived supplies, and, looking to heaven for its special blessing, trust they will not disappoint us.

ANIMATING REVIEW.

We cannot survey the progress made by the Board in extending its fields and multiplying the number of cultivators since the last anniversary, without emotions of joy and thanksgiving to God. The Board have experienced such tokens of the divine approbation, as tend to assure them of final success. Never before were they able to obtain but a scanty supply of laborers; but the past year, they have taken into actual employ more than the whole number previously under appointment. They have commenced four new stations, established four new churches, and received to baptism, on profession of faith, more than four hundred converts. The calls, however, are still urgent and deeply affecting. There is scarcely an arrival from either of the missions, which is unaccompanied by earnest request for further assistance. Let no one, therefore, imagine that his duty is done. Only let him survey the field which is white unto the harvest, and gather to himself fresh incentives to go forth and do with his might what his hand findeth to do. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

LUCIUS BOLLES,

Corresponding Secretary.

TREASURER'S REPORT.

The General Convention of the Baptist Denomination in the United State. Foreign Missions, in account with Heman Lincoln, Treasurer.

1832.			
May 3.	To Cash, I. Potter, for freight of 3 boxes from Salem,	1,50	
	Premium for exchanging money, received in New York at the sitting of the Convention, viz. dis. on \$150 at 3 pr. ct. 4,50—		
	dis. on \$2586 at 1 pr. ct. 25,86—Counterfeit bill, \$2,	32,36	
	Rev. John M. Peck, for the Tonawanda school,		1
12.	Paid postage of letters at New York during Convention,		
17.	Freight of box of books from New York,		
19.	For 12 books Gold Leaf for the Burman Printing Office,		
	Rev. A. Evans' draft of May 5th,		2
28.	Olive Oil for Burman Printing Department,		
June 1.	I. H. Cary & Co. for rent Chamber No. 52 Washington St.,		
2.	A standing press for the Printing Department, and bookbinder's press, plough, &c.,		
5.	Rev. A. Bingham's draft, Sault de St. Marie,		1
	F. A. Packard's draft on account of William H. Pearce, same charged Mr. Pearce,		4
8.	Paid Rev. Mr. Lewis, missionary to the Indians,		2
	Mr. R. B. Hancock, printer to Burmah,		
15.	Rev. H. Fittz, for services as Editor of the Magazine, ending May 15, 1832, 1 quarter,		1
18.	6 plough knives, Printing Department, Burman Mission,		
19.	Counterfeit bill received in New York,		
22.	For shoes sent Mr. Mason, at Burmah,	5,	
	4 Roller Frames for Printing Department,	5,50	
	Mr. L. Slater's draft, Thomas Station,		1
25.	Rev. A. Brigham's draft, Sault de St. Marie,		
	F. A. Packard's order, on account of Rev. W. H. Pearce, who has accounted for the same,		
	8 Rollers for Printing Department, Burmah,		
27.	Passage to Calcutta for Mr. Royal B. Hancock and wife, Rev. Thomas Simons, and Miss Sarah Cummings, on board the ship Fenelon, including a quantity of freight,		10
28.	Rev. Mr. Simons, for sundry articles of outfit, purchased by himself,		
29.	Mr. R. B. Hancock, in silver,	15,	
	Miss S. Cummings, in silver,	10,	
	W. Hooton, for covering 32 boxes of paper, sent to Burmah, per Ship Fenelon,	40,50	
30.	John Mead, for a bookbinder's standing press for the Printing Department, Burmah,		
July 2.	Rev. D. Lewis' draft, missionary west of the Mississippi,	220,	
	Rev. C. E. Wilson, do. do.,	120,	
	J. G. Rogers, Agent of the Boston Stereotype Foundry, for various articles sent to Burmah, per Ship Fenelon, with R. B. Hancock,		10
3.	Mr. A. Webb, missionary, in part for outfit,		
5.	S. H. Foster's bill, in part of outfit, for missionaries to Burmah,		
	Jotham Meeker's draft, Thomas Station,		
6.	Corresponding Secretary's salary, 1 quarter,	250,	
	The following bills for the outfit of missionaries to Burmah,		
	L. Bolles,	14,68	
	Robert Burr,	4,50	
	John M. Peck,	5,75	
	Charles H. Perry,	3,83	
	E. & L. King,	3,73	
	For postage 1 quarter, ending 1st inst.,	32,49	
	Putnam & Damrell, for printing 4000 copies of the proceed- ings of the Convention,	22,10	
		302,	

Treasurer's Report.

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July 7.	Bills for outfit of Miss. to Burmah, paid L. Farwell, W. Brown,	78,86 47,71	
	Corresponding Secretary's travelling expenses, as per order of the Board,		126,57
9.	Wharfage of goods sent to Burmah per Ship Fenelon,		38,28
10.	Insurance on goods to Burmah, per Fenelon, Samuel Beal & Sons, on account of outfit, Grant & Daniell, for paper sent to Burmah per Ship Fenelon, —R. B. Hancock,	35,04 44, 909,86	5,25
	Rent of Missionary Rooms, one quarter, ending July 1, 1882, Freeman, Cobb & Co. on account of outfit of missionaries to Burmah,		988,90 50,
11.	Robert White for making boxes and packing goods sent to Burmah for Printing Department,	26, 8,25	
			84,25
12.	Lincoln & Edmands, for Books, Ink, &c., for Burman Mission, do. do. general purposes, The following bills on account of outfit of missionary to Burmah, Michael Webb, jr. Messrs. Brooks & Co. John B. Jones, Ezra Hawkes, Miss L. Peterson,	218,21 5, 19,44 47, 25,50 2, 14,65	
	Mr. J. Lykins' draft, Indian Station, 1 quarter's allowance to the Tonawanda school, 1 do. Oneida school,		331,80 500,
14.		50, 50,	
			100
16.	Exchanging uncurrent money, Clerk hire for the Missionary Rooms, Sundry articles for the Missionary Rooms,	,54 62,50 7,98	
	Hooping the box containing the Printing Press sent to Burmah, Mr. A. Webb, on account of outfit, For trucking, &c.,	2, 15, 2,87	71,02
			19,87
17.	Printing Press for J. C. Marshman, by direction of Rev. Mr. Cone, Rev. David Lewis, missionary to Indian Stations,		230, 6,68
20.	Rent of Rooms No. 56 Washington Street, Boxes for Printing Paper sent to Burmah,		40,50 38,87
21.	Freight and truckage on 2 large trunks belonging to Prof. Rostan, Freight on box to Albany, containing 300 copies of the pro- ceedings of the Convention sent to Utica, N. Y.,	1,91 50	
			2,41
	C. Haven's bill on account of outfit of Miss. per Ship Fenelon, Freight of Printing Press from N. York, on account of J. C. Marshman,		15,73 2,
26.	Freight of box to Philadelphia, containing Reports, Binding book for Mr. T. Simons, missionary to Burmah, Abner Webb, in preparation for mission to Burmah, Otis Tufts, for the Printing Department, Burmah, Rev. Evan Jones' draft, Valley Towns,		,50 6,09 50,00 44,14 19,50
Aug 1.			
8.	Rev. H. Fittz, for services as Editor of the Magazine, 1 quarter, ending 15th inst., Freight of goods to Calcutta, per Ship Dover, William Nichols, on account of W. T. Beeby,		,50 125, 10, 6,
			16,
	Freight of five boxes of clothing, &c., sent to the west for Indian Stations, three of which were for S. St. Marie, two for Thomas Station,	2,48 1,50	
			8,98
24.	John Davis' draft for the Creek Mission,		100,
25.	Rev. M. Merrill, for expenses, &c. of family in going to the Sault St. Marie mission station, and certain articles of outfit,		160,
	20*		

Treasurer's Report.

Sept. 6.	Lincoln & Edmands' bill for books, &c. for general purposes,	10,19	-
	Sault St. Marie,	30,50	
	Burman Mission,	13,42	
	Thomas Station,	2,15	
		<hr/>	56,26
8.	P. Davis, jun. Thomas Station, as per advice from L. Slater to Corresponding Secretary,		300,
18.	Coal for Missionary Rooms,		24,25
	For box of school apparatus, for the Sault St. Marie station,		9,
	Putting hoops on box containing press sent to Mr. Marshman,	1,25	
	Box to Valley Towns,	,25	
	Thomas and S. St. Marie,	,50	
		<hr/>	2,
14.	Rev. Evan Jones' draft, Valley Towns Station,		150,
	Rev. R. Simerwell's draft, Carey Station,		150,
17.	Travelling expenses of four young men from Hamilton Theological Institution, New York, who have been received as candidates for missionary labors; namely, Mr. G. S. Comstock, William Dean, \$20 each,	40,	
	Hosea Howland, J. H. Vinton, \$15 each,	30,	
		<hr/>	70,
17.	Rev. H. Fittz, for balance due him as Editor,		25,
	For getting coal into Missionary Rooms,		3,
21.	Jotham Meeker's draft, Sault St. Marie,		250,
25.	Rev. N. Brown's draft to pay sundry bills, in part for outfit for Burman mission,		75,
25.	For large Pocket Book for the use of the Missionary Rooms,		2,25
Oct. 1.	Corresponding Secretary, for 1 quarter's salary due this day,		250,
	Rev. S. Peck, towards defraying travelling expenses in preparation for mission to France,		15,
9.	L. Slater's drafts, Thomas Station,		890,
	For maps on rollers for Missionary Rooms,		23,
	G. A. Elliot's bill of hardware, for L. Butterfield, missionary to Valley Towns,		17,08
10.	Rev. J. C. Rostan, missionary to France, two quarters' salary, ending January 1, 1833,	500,	
	Travelling expenses of himself and family from New York to Boston, and back,	79,50	
		<hr/>	579,50
11.	Travelling expenses of Professor Chase, from Newton, by invitation, on account of mission to France,		1,
12.	John Bradford, for working tools, &c., delivered Mr. Butterfield, for Valley Towns Station,		14,27
16.	L. Butterfield, to defray incidental expenses in preparing for mission to Valley Towns,		40,00
	Bill of truckage, &c.	1,50	
	For postage, 1 quarter, ending 1st inst.,	28,35	
		<hr/>	29,85
	Professor Chase, for travelling and other expenses, on account of mission to France,	30,	
	Professor Chase, on account of mission to France,	200,	
		<hr/>	230,
18.	One quarter's allowance to the Tonawanda and Oneida schools, each \$50, per E. Stone,		100,
19.	Homes & Homer's bill, hardware for the Valley Towns Station,		3,95
20.	J. Lykins' draft, Indian Station,	250,	
	Christian Watchman, 2 years for Mr. McCoy,	5,	
	do. do. Thomas Station,	5,	
		<hr/>	260,
	Shoes, &c. for Miss Rayner, missionary to Valley Towns,		3,
	For Biblical Repository, sent to Messrs. Judson & Jones, Burmah, (charged their account,)		8,
22.	J. Meeker's draft, for expenses incurred at Detroit, in preparing to go to the Sault St. Marie station,		75,
	Cash paid Mr. Moses Merrill's draft, in part for travelling expenses, and in preparing at Detroit to go to the Sault St. Marie station,	125,	
	Paid same, having been received from E. P. Hastings, Detroit, for purposes as mentioned above	36,	
		<hr/>	161,

Oct. 22.	L. Peterson, for goods delivered Miss Rayner in part of outfit for Valley Towns Station,	17,36	
	Joseph Huse, for goods delivered Mr. Leonard Butterfield for Valley Towns Station,	12,26	
			29,62
25.	Cash paid J. Lykins' draft on account of Indian Station, West of the Mississippi,		500,
	Passages of Rev. J. C. Rostan, wife and daughter, and Rev. I. Chase, to France, in Ship Havre from New York,		513,33
	I. H. Cary & Co. rent of Rooms over No. 52 Washington St., 1 quarter, ending October 19th,		40,50
26.	Passage of Mr. & Mrs. Butterfield and Miss Rayner to Savannah, on their way to the Valley Towns Station,		60,
	Freight of box of goods belonging to Mr. Webb, missionary for Burmah, from New York,		.50
27.	Rev. A. Bingham's draft, Sault St. Marie.		800,
	Boston Type and Stereotype Foundry, for goods sent Rev. W. H. Pearce, Calcutta, same amount charged in Mr. P's acct.,		238,75
29.	Bill of truckage for Burman Mission,	7,50	
	Bill of truckage Indian Stations,	83	
			8,33
Nov. 1.	For box, hooping, carting, goods sent to Indian Station to D. Lewis,	85	
	Freight 2 boxes and 2 half barrels to N. Orleans on way to Indian Station, D. Lewis,	3,20	
			4,05
	For cleaning, &c. in Missionary Rooms,		3,39
2.	Rent of Missionary Rooms, one quarter,		50,
3.	Rev. I. M'Coy's draft, Indian Station,		250,
	For yellow-washing rooms,	1,25	
	Clerk hire in full to Nov 1.	123,	
	Bill of sundry articles for rooms, expenses of postages, exchanging money, &c. to date,	16,67	
			140,92
6.	On account of clerk hire per receipt, ' For setting glass in window (charged J. B. Joy,)	10,	
		75	
			10,75
10.	For sundry small articles for the use of the Missionary Rooms,	4,03	
	Freight of box from New Hampton	33	
			4,36
12.	E. Chamberlin's bill of sundries for Missionary Rooms,		1,51
13.	D. O'Briant's draft, Cherokee Station,		125,
14.	L. Butterfield's draft, Valley Towns,		125,
	For trucking packages for do. do.		.50
19.	T. P. Cushing's bill floor cloth for rooms,		14,17
21.	S. T. West's bill for binding sundry volumes for rooms,		18,30
23.	A. Bingham's draft, S. St. Marie,		200,
Dec. 6.	Evan Jones' draft, Valley Towns,		100,
15.	S. F. Smith, for services as Editor of American Baptist Magazine, one quarter,		125,
	Evan Jones' draft—Valley Towns,	100,	
	Evan Jones' draft—Valley Towns,	120,	
			220,
17.	Treasurer Newton Theological Institution for board of Messrs. Brown & Webb,		28,08
18.	Balance of Rev. A. Webb's account for sundry articles of outfit,	78,97	
	Rev. A. Webb's travelling expenses, &c. including the expenses of Mrs. Webb,	88,	
			166,97
	Rev. N. Brown for sundry articles of outfit,		21,50
22.	Passage of Rev. N. Brown & wife, Rev. A. Webb & wife, & Miss C. J. Harrington to Calcutta,		1000,
	Rev. N. Brown, missionary to Burmah,	15,	
	Miss C. J. Harrington, do.	7,	
			22,
	(the above in silver, to defray incidental charges at Calcutta.)		
24.	Rev. Evan Jones' drafts, Valley Towns,		200,
28.	Freeman, Cobb & Co. for articles delivered Rev. N. Brown,		4,25
29.	S. West, for binding 3 Vols. Am. Bap. Mag.		90

Treasurer's Report.

Jan. 4.	For coal for Missionary Rooms,	17,	
	Cor. Secretary salary, 1 quarter ending 1st inst.,	250,	
	Cor. Secretary, for sundry expenses incurred in tours to Hartford, Springfield, &c.	19,77	
	Dr. Bolles, for sundry bills, paid by him on account of Mr. & Mrs. Webb & Miss Harrington, missionaries,	13,82	300,59
5.	Calvin Haven, for freight and wharfage bill paid by him,	25	
	For trucking sundries to Ship Corvo,	3,	3,25
9.	George Rankin's bill of sundry articles bought for missionaries, Brown & Webb, outfit,	11,77	
	J. G. Rogers, for types &c. for Burman mission,	82,18	
	C. Haven, bill of Coffee for Indian Station, Fort Gibson, sent Oct. 30,	26,20	
Jan. 9.	Clerk hire in Missionary Rooms,		26,20
10.	C. Colburn's bill of groceries, tin and wooden ware, &c. being in part of outfit for Messrs. Brown & Webb,		84,
11.	Charles A. Hudson, for cot frames and sackings for Messrs. Brown & Webb,	7,10	79,19
	Forbes & Freeman, for sundries for Lewis & Davis at Indian Station,	8,57	
	Interest on money borrowed,		15,67
14.	J. Shelton for trunks delivered Messrs. Webb & Brown, missionaries to Burmah,		3,
	Evan Jones' draft, Valley Towns,		14,25
18.	N. Green, P. M. postage bill for 3 months,		75,
	A. Cotton's bill, rent of Missionary Rooms, 1 quarter, ending December 31, 1832,		22,19
22.	L. Peterson, bill of goods delivered Miss Harrington, missionary to Burmah,		50,
			6,59
24.	A. Evans' draft, Shawnees,	100,	
	Charles E. Wilson, do. do.	100,	
	J. Lykins do. do.	125,	
29.	S. Lincoln, for sundry articles purchased by her for Mr. & Mrs. Brown and Mr. & Mrs. Webb, missionaries to Burmah,		325,
30.	E. Hawks, for sundries for Missionary Rooms, 1,37; for Messrs. Brown & Webb, 1, 88,		104,09
Feb. 1.	Brooks & Co. for bill of clothing for Messrs. Davis & Lewis, missionaries Indian Station,	44,17	3,25
	Brooks & Co. for clothing for Rev. N. Brown, missionary to Burmah,	46,58	
4.	E. Hammon, for clothing for Rev. A. Webb, missionary to Burmah,	18,	90,75
	Crocker & Brewster, for books for Burman Mission delivered Messrs. Brown & Webb,	47,29	
5.	Messrs. L. F. & H. King, for work done for Miss Harrington, missionary to Burmah,		60,29
8.	I. H. Cary & Co. 1 quarter's rent of Rooms over Store No. 52 Washington Street, due January 19, 1833.		75
9.	W. Coolidge, jun. Agent for 1 copy U. S. Gazetteer,		40,50
12.	Annin, Smith & Co. for bill of drawing, engraving, printing and paper for 3000 impressions of likeness of Mr. E. Lincoln,		3,
16.	Johnstone Lykins' draft, Indian Station,		55,
19.	Robert Simerwell, Carey Station,		125,
21.	N. Hale, for Chronicle and Patriot 1 year, ending Feb. 9, 1833,		100,
23.	Charles E. Wilson, travelling expenses, &c.	100,	4,
	David Lewis, missionary, Indian Station,	1050,	
25.	Lincoln & Edmands, bill Books & Stationary for missionary purposes, to date,		1150,
March 1.	I. M'Coy's draft, being for cash advanced David Lewis, missionary to the Creeks,		201,97
2.	Cor. Secretary, 1 quarter's salary, ending 31st inst.,		300,
			250,

	S. Beal & Son, bill for sundry articles, Messrs. Brown & Webb's outfit,	64,	
	Sundry articles of furniture for the Missionary Rooms,	7,50	
			71,50
6.	For 1-2 ton of coal for Missionary Rooms,		4,
7.	Ely Stone, being one quarter's allowance to the Tonawanda Station,	50,	
	Ely Stone, being one quarter's allowance to the Oneida Station,	50,	
			100,
8.	J. B. Jones, for articles of outfit for N. Brown,		17,
	Solomon Peck, in full of claim on the Board,		100,
14.	Edwards & Stoddard, for their draft on Paris, Oct. 17, payable in Paris Jan. 1, for francs 2666,87,		516,23
16.	Evan Jones' draft, Valley Towns,	100,	
	Evan Jones' draft, Valley Towns,	200,	
			300,
	L. Slater, as per his order, to the publishers of the Magazine,		7,50
23.	James Ogilvie, in full of his account for goods purchased at N. Orleans and for forwarding goods to the Indian Stations, to Lewis & Davis,		70,98
29.	Isaac M'Coy's draft, Indian Station,		135,
	Paid Low & Read, for medicine delivered missionary for Valley Towns,		4,
April 3.	A. Cotton, for one quarter's rent of Missionary Rooms,		50,
5.	3 reams Letter Paper for use of the Rooms,		9,75
10.	Paid Samuel Kidder & Co. bill of medicines furnished for Messrs. Brown & Webb, missionaries to Burmah,		32,95
13.	Duncan O'Briant, draft on account of mission to the Cherokees in Arkansas Territory,		125,
15.	Nath. Green, P. M. 1 quarter's postage,		20,67
17.	For coal for Missionary Rooms,		6,
			<u>\$22,911,66</u>
	Temporary Loans, per order of the Financial Committee,		22,065,66
	Balance of cash on hand,		2,518,97
			<u>\$47,496,29</u>

34- This large amount of funds on hand is principally in consequence of an arrangement for supplying funds in Calcutta, by means of drafts on England, for which the money is not paid here until ten or twelve months after it is used there. The amount of such drafts already made must be nearly sufficient to absorb the whole of this item.

1832.		Cr.
	Balance of old account,	\$5237,23
	By amount received from various sources, and published in the American Baptist Magazine during the year,	27,600,49
	Amount from the American Bible Society, being one half of an appropriation of \$5000,	2500,
	Amount from American Tract Society,	2500,
	Amount of interest received,	1927,23
	Amount received from United States' Government,	9254,54
	Amount received for rent of Chambers over No. 52 Washington Street, formerly occupied by the Board, being for the term of an unexpired lease,	115,50
	Amount of sums advanced, charged in this account, which have been repaid,	361,
		<u>\$47,496,29</u>

L. FARWELL,
Assistant Treasurer.

GLEANINGS FROM THE REPORTS OF ANNIVERSARIES AT NEW YORK, HELD IN MAY.

AMERICAN BIBLE SOCIETY.

Receipts.—These amount to \$84,935 48; of which sum, \$37,464 37 were in payment for books; \$4,190 57 from legacies; \$8,572 53 as donations towards the general supply; \$13,227 60 towards foreign distributions, and \$20,070 96 ordinary donations; the remainder from other sources, as will be learned from the Report of the Treasurer. The bank debt, which was last year \$22,000, has since been wholly paid off, though something is still due for new stereotype plates.

Bibles and Testaments issued.—English Bibles, 35,459; English Testaments, 52,543; French Bibles, 260; French Testaments, 218; Spanish Bibles, 468; Spanish Testaments, 637; German Bibles, 676; German Testaments, 293; Welsh Bibles, 78; Welsh Testaments, 432; Dutch Bibles, 33; Dutch Testaments, 46; a few others in Irish, Gaelic, and Indian, making in all during the past year, 91,168, and an aggregate, since the formation of the society, of 1,533,668 copies.

Modern Greek New Testament.—Plates for this Testament are cast, and are in the hands of a Modern Greek scholar for correction. Books from them will soon be prepared and despatched to Greece.

Foreign Distribution.—This topic, which has been for several years rising in importance, has now become one of thrilling interest. The Board have great satisfaction in saying, that during the past year, they have been enabled, through the contributions of the benevolent, to furnish \$5,000 to aid the printing of the Mahratta scriptures at Bombay; \$5,000 towards printing the same at Hawaii in the Sandwich islands; and \$5,000 towards printing them in Burmese; and the sum of \$300 has also been furnished towards printing an edition of 3,000 copies of Matthew's gospel in Cherokee. Two hundred Bibles have been granted to the Baptist General Convention, for a missionary station in Burmah; 25 Bibles and 100 Testaments to the same body for schools connected with the mission among the Creek Indians. Twenty-five Spanish Bibles, and as many Testaments, to a colony in Cuba; and 75 Bibles and 100 Testaments to be distributed in Texas.

In consequence of letters received from missionaries abroad, and from missionary bodies at home, in relation to the growing demand for means to circulate the scriptures among the destitute in other parts of the world, the Board have recently been led to adopt the following resolutions for the coming year:—

Resolved, That, provided the means for the purpose be supplied by the auxiliaries of this society, and benevolent individuals, this Board will appropriate, during the ensuing year, the sum of thirty thousand dollars, for printing and circulating the sacred scriptures in foreign countries, and among the aborigines of our own land.

Of the above sum,

Resolved, That five thousand dollars be granted to the Baptist General Convention in the United States for missionary purposes, towards the distribution of the scriptures in Burmah.

Resolved, That five thousand dollars be granted to the American Board of Commissioners for Foreign Missions, towards the same object in the Sandwich Islands.

Resolved, That three thousand dollars be granted to said Board, to be committed to the American missionaries in China, in conjunction with the Rev. Dr. Morrison, Rev. C. Gutzlaff, and Charles M. King, for the same object in that country.

Resolved, That three thousand dollars be granted to said Board, for the same object in Bombay, and two thousand for the same in the island of Ceylon.

Resolved, That two thousand dollars be appropriated to the use of missions of different denominations of Christians in the Mediterranean.

Resolved, That ten thousand dollars be appropriated for the purpose of aiding in the supply of the sacred scriptures in our own language, and translations of the same, or parts thereof, into the languages of Indian tribes in and adjacent to the United States, through the agency of the missionaries of the different religious denominations, engaged in their civilization and conversion; the circulation of the scriptures in Mexico and Spanish America, and such other places as may need the assistance of this society in different parts of the world.

Since the above resolutions were adopted by the Board, such intelligence has been received as to show that the above appropriations will fall very far short of meeting the wants of the unevangelized, who are beginning to inquire for the book which came from heaven. This is a subject to which the friends of the Bible, in this country, must soon look with a thrilling interest, and which must call forth efforts and sacrifices of more than ordinary character.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

This society convened at the Mulberry street church, at half past 7, P. M. on Wednesday, May 8th. The meeting was opened by prayer, by Rev. Mr. Simpson, from Huntingdon, England. The report of the treasurer, Wm. Colgate, Esq., was then read, from which it appears that \$6580 73 have been received since the formation of the society last year. Balance in the hands of the treasurer \$3667 78. But drafts have been issued, which have not yet been presented, equal to the amount on hand.

The Report of the Executive Committee, through their secretary, Rev. J. Going, was long and interesting.

In entering an enterprise so momentous as that of home missions in this country, the Executive Committee felt it their duty to survey the field to be cultivated, the instrument for doing the work, and the pecuniary means necessary for its accomplishment. They have occupied a high moral eminence, from which they have described the land in its length and breadth. This survey has evinced a wide and fearful moral destitution in the country, calling loudly on all members of the Christian community to aid immediately and liberally in efforts for its supply. To supply a population of 13,000,000 with religious instruction, there are about 9,000 ministers. Now, if it be admitted that one able and faithful minister devoted exclusively to the spiritual interests of 1000 souls, is no more than a common supply; and on the supposition too, which we by no means admit, that all who profess to be Christian teachers are competent ministers of the gospel, there would be a deficiency of 4000 ministers to meet the present wants of the country.

In point of numbers, the Baptist denomination in full communion are believed to be equal to any other denomination. No denomination are more happily united with respect to their distinguishing principles—that credible Christians only should be admitted to the ordinances of the gospel—that Christian baptism is immersion only—and such baptism is a pre-requisite to communion at the Lord's table. But we have to lament the fearful destitution of religious instruction. Some statistical accounts were here introduced from Allen's Baptist Register, recently published. In New England, the number of ministers compared with the churches is as 5 to 8; New York, 2 to 3; the other middle states, 1 to 3; the south, 7 to 13; and the western, as 9 to 19. These numerical calculations fail to exhibit the whole truth. For among 1896 Baptist churches in the great valley, including near 100,000 members, the utmost effective supply is not more than equal to 200 pastors in the eastern states. The destitution of ministers then in the south, and especially the west, is alarming.

It is observable that those churches which are most active in the benevolent

enterprizes of the age, are most highly favored with revivals, and consequent additions, and with the greatest general prosperity. Christians who perform one part of their duty, usually perform other parts of it; and the Lord withholdeth no good thing from them that walk uprightly.

One of the speakers said, "this society is particularly needed in the great Western Valley. From 900 to 1000 Baptist churches there, are destitute of the regular preaching of the gospel, including perhaps not less than 50,000 members, who are comparatively like sheep without a shepherd. Besides, that is Baptist ground. It was originally settled by the Baptists, and hence they have a kind of pre-emption right. Col. Boon first settled in the wilds of Kentucky, and I once had the pleasure of constituting a Baptist church, with this venerable pioneer sitting near and looking on with apparent interest. Many more churches might be formed, but for want of ministerial aid. When I was in New Orleans, some two years since, I found about 40 Baptists, one of them owning a good meeting house, but no organized church, because no minister to labor among them. Occasional visits from passing ministers was the amount of gospel privileges enjoyed by them. Other denominations have been for years making praiseworthy and zealous efforts in the west. During my labors and residence in that far distant field, I could point to missionaries of the other denominations almost all around me, but none from a Baptist Home Mission Society. Perhaps not less than 20 missionaries every year, from the *Propaganda*, at Rome, are sent to labor in that field. Infidelity and Rome are widely awake, and trying every means to pre-occupy the field. Let the report be printed and widely circulated, and I hope the blessing of God will ever attend your efforts."

Addresses were made by Rev. James E. Welsh, of Kentucky, Rev. John Péck, Gen. Agent of the N. Y. state convention, Rev. Dr. Wayland, of Brown University, Rev. Mr. Kennard, of Philadelphia, and Rev. Messrs. Galusha and Cone, of New York.

AMERICAN TRACT SOCIETY.

While the Committee report their proceedings, they feel bound, "forgetting the things which are behind," to "reach forth to those which are before." Among the objects which now claim the attention of the society, are,

1. Furnishing the community with the most useful publications.
2. Supplying the whole population, so far as access is given, with Tracts, accompanied by Christian efforts and prayer; and, as a means of securing this object,
3. Establishing local agencies throughout the country.
4. Meeting the claims of Foreign and Pagan lands.

The death of Mr. Thomas Stokes, a member of the Committee, is noticed; and also of Messrs. S. S. Waldo and William Yonge, agents, and Rev. Joseph W. Barr, who acted as agent for some weeks immediately after the last Anniversary.

Owing to the difficulty of preparing the details for the Report in season, the Society's year, including that now past, will be considered as closing April 15.

New Publications.—Eleven Tracts in English; two in Portuguese; eight in German; six children's Tracts; one handbill: Life of Brainerd, 360 pages; Edwards on the Affections, 276; Life of S. Kilpin, 156; Evidence of Prophecy from Keith, 144; Cotton Mather's Essays to do good, 108; Beecher's Sermons on Intemperance, 108; Heavenly Manna, 128—being 35 new publications—making the whole number of the society's publications 648.

Amount of Publications printed and circulated.

	Publications.	Pages.
Printed during the year,	2,808,076	39,700,808
Circulated do. do.	8,543,087	48,400,607
Printed since the formation of the society,	32,804,563	503,371,790
Circulated do. do. do.	28,954,173	433,233,327
Remaining in the Depository,	8,350,390	70,133,463

Of the Appeal on Cholera 166,000 were printed and most of them circulated within eight weeks. Of the tract "I am an Infidel," 119,000 have been circulated during the year.

Gratuitous Distribution. Foreign, 688,969 pages; Army and Navy, 147,660; distributed by agents, 552,671; granted to individuals, 809,965; to auxiliaries, 3,432,690; on lakes and canals and to benevolent institutions, 371,290—total, 6,003,245 pages.

Receipts and Expenditures during the year.

Balance in the Treasury, May 1, 1832,	\$96 67
Received for publications sold,	31,117 58
Donations from all sources, including \$6,856 97 for foreign distribution,	31,229 25
Total receipts,	62,443 50
Paid for paper,	22,959 96
Printing,	13,072 93
For supplying destitute portions of the country, including more than twenty years' service of travelling agents, twelve of whom are laboring at the south and west,	9,847 90
Appropriations for foreign distribution,	10,000 00
All other expenditures,	6,458 39
Balance in the Treasury,	104 32
Total, as above,	62,443 50

The receipts and gratuitous distributions exceed those of any former year; and the foreign appropriations are more than in the 7 years preceding.

The Foreign Field. The Committee feel bound to render special thanks to God, that they have been enabled, during the year, to transmit the sum of TEN THOUSAND DOLLARS IN CASH, to aid in the circulation of approved Tracts, at the following stations: viz. by American Baptist missionaries in Burmah, \$1,500; American missionaries and Mr. Gutzlaff in China, \$1,500; Bombay, \$4,000; Ceylon, \$1,000; Sandwich islands, \$1,000; Malta and countries on the Mediterranean, \$1,000; Protestant Episcopal missionaries in Greece, \$500; Paris Tract Society, \$1,500; Hamburg, \$500—total, 10,000.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The operations of the society may, for convenience, be divided into five departments.

I. The sea-ports of the Atlantic.

The number of seamen connected with them is supposed to be about 100,000.

Portland. Special advances have been made this year, in regard to temperance boarding houses. The "Seaman's Mansion," which is assisted by a society of ladies, has entertained 600 boarders.

Salem. A chapel has been provided, and a preacher procured, a Marine Temperance society of 100 members, and a temperance boarding house.

Boston. The church erected on Fort Hill has been entirely relieved from its heavy load of debt. The "Port Society" have been building a very commodious house of worship. A large female society has been formed to relieve the temporal necessities of the families of seamen.

New Bedford. Their recent institutions have fully met their expectations, and excited cheering hopes for the future.

New-Haven. A free church has been established, one special object of which is to accommodate seamen.

New-York. The Sabbath school and its Library, in the Mariner's Church, have been much increased; a bible class for seamen instituted; arrangements made for employing an agent for the Marine Bible Society; a Female Asso-

ciation formed, embracing over 100 wives of ship-masters, to supply the wants of seamen's families; and a promising Marine Temperance Society established.

Philadelphia. A society for the benefit of seamen and their families has been formed in the Mariner's Church; also a Female Society in the city, which supports the preacher of the Mariner's Baptist Church; the Boarding House established by the S. F. Society has lately much increased its patronage, and another has been placed on the temperance system.

Charleston. The Bethel Boarding House has been better patronized than ever before; and the ladies of the place have held a fair for the various seamen's institutions, at which they raised \$1340.

Savannah. The erection of a commodious Mariner's Church is commenced, in a fine situation.

II. OUR INLAND WATERS.—Embracing the route from New York to the western lakes, and thence to New Orleans. It employs 100,000 men, traversing one of the most fertile and enterprising regions, and imparting intelligence and impressions continually to its stirring population. The importance of their influence can hardly be estimated.

Albany. A preacher was employed last season, and a place of worship fitted up; but the cholera prevented a full experiment.

Troy. A church erected during the past year, and a permanent preacher engaged.

Utica. A minister provided, with a suitable place of worship. The "Young Men's Society," have rendered efficient aid.

Oswego. A preacher regularly employed, and the fruits very visible over the whole of lake Ontario. During the winter, the sailors have formed themselves into a school, which was taught gratuitously by the chaplains resident in the place.

Rochester. Last summer, a commodious room was procured, and a service held each Sabbath by the ministers of the village. The "Young Men" were engaged in prosecuting this object.

Buffalo. The past year has been a season of refreshing from the presence of the Lord, as a consequence of which, a church has been organized, which promises much usefulness to the cause of seamen. The captains of steamboats and other vessels have formed themselves into a society, to co-operate in building a house of worship, with a reading room, register office, &c.

Cleveland. Little has been done here and at other western stations, for want of preachers. The Rev. Stephen Peet, of Euclid, has been appointed a permanent agent of the A. S. F. S. for the western waters, and has entered on his agency with zeal, and strong hopes of success. Temperance has made great progress.

III. THE U. S. NAVY.—About 4000 men are employed, of which 1000 are officers of different grades. Of 1007 men last summer in the Mediterranean squadron, 819 had stopped their liquor rations. On board the corvette John Adams, not a man drew his grog. In the schooner Dolphin, in the Pacific Ocean, only 9 draw liquor. The secretary of the navy says an experiment is making to enlist one crew with particular reference to the principle of abstinence. Several Sabbath schools and bible classes are taught on board our national ships. The way is opening for a more general distribution of bibles and tracts, and several officers have recently taken pains to offer their services for the distribution of such things. The Sailor's Magazine is also increasing its patronage in the navy. Chaplains and schoolmasters increase in activity and usefulness.

IV. THE WHALE FISHERY.—This rapidly growing interest now employs 263 vessels in the Pacific ocean, their voyages occupying from two to three years, and employing at least 4000 men. About an equal number are employed on the Brazil Banks. This fishery is a great nursery of ship masters. Chapels, reading rooms, &c. are needed at the two principal rendezvous, the Sandwich islands and Rio Janeiro. Temperance is prevailing among these ships.

Of 97 ships that sailed from New Bedford, 75 carried no ardent spirits. At Sag Harbor, L. I., a fishing company has been formed, one of the articles of which is that the ships' companies shall rest on the Sabbath.

Rev. John Diell embarked in November, for the Sandwich islands, where he is to officiate as chaplain of American seamen. He has carried out materials for a chapel, also a seamen's library which cost \$500. The towns engaged in the whale fishery have felt a deep interest in this enterprize, and will probably contribute the means of its support.

V. FOREIGN PORTS.—It is supposed that American seamen are generally absent from our own ports three-fourths to seven-eighths of the time, and in very few foreign ports do they find Protestant houses of worship, particularly those appropriate or convenient for seamen: hence the necessity for American seamen's chaplains in foreign ports. Besides, the gospel may, in this way, be introduced into many places where other means find obstructions, from the laws, or from prejudice and hatred.

Sandwich Islands, above mentioned.

Rio Janeiro. Inquiries are making in reference to a mission there.

Havre. Rev. Flavel S. Mines, chaplain, sailed in July, was received with great cordiality, and an effectual door seems to have been opened for his labors. Rev. Mr. Wilks of Paris, and Mr. Eginiton, an American merchant, of Baltimore, residing in Havre, have greatly befriended Mr. M. A respectable congregation is gathering, and a church organized, consisting already of 24 members, half of whom are fruits of Mr. M.'s ministry—a Sabbath school of 15 teachers and 95 scholars. A larger place of worship is greatly needed.

Canton. Rev. Edwin Stevens, chaplain for Canton, embarked in June on board the ship Morrison. He has arrived, and commenced his labors with encouraging prospects. At the time of his arrival, 50 vessels were in port. Every thing looked encouraging.

Smyrna. The sum of forty pounds sterling has been transmitted to aid in building a chapel for seamen.

Petersburgh. A great opening for a chaplain, which the committee hope soon to fill.

Calcutta, has been represented as a post of usefulness, which this society ought to occupy.

This field has been as yet only touched. Two millions of seamen in the world, if they can have the gospel preached, and be converted by the Holy Spirit, may become the missionaries of the world.

ENCOURAGING FACTS.—A considerable extension of the Seamen's Monthly Concert, the formation of many Female Associations for the benefit of seamen, the agreement of a number of churches to set apart one month in the year to make collections for their cause, an increasing subscription to the Sailor's Magazine, and lastly, the engagement in this cause of the Rev. Mr. Harding, formerly a ship-master, but of late an able and successful minister in North Carolina.

WANTS OF THE SOCIETY.—The society is in urgent want of a House to accommodate their operations, and those of kindred institutions.

Three thousand dollars are needed to meet the wants of the society the present month. Seven men are now in its employ, three of them at expensive foreign stations, for whose support Christian benevolence is pledged. This additional extension of the society's labors is an evidence of the progress of the work, and calls for renewed thankfulness and energy.

There were also anniversary exercises held by the AMERICAN PEACE SOCIETY, the AMERICAN HOME MISSIONARY SOCIETY, the AMERICAN LYCEUM, the NEW YORK SUNDAY SCHOOL UNION, and the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; but our limits forbid further notice.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burmah.

LETTER OF REV. MR. MASON.

Tavoy, July 9, 1832

Dear Sir,

You will be surprised to see "Tavoy" where you expected "Karen jungle;" but you may rest assured that your expectations would not have been disappointed, had circumstances been in my own power.

A few days after I had wrote, Mrs. Mason, myself and our little daughter were all seized with the fever, which we all had about three weeks. Since our voyage, Mrs. Mason has been again confined to her bed for a week, and it is not ten days since I recovered from a pretty severe attack of the intermittent fever. Without enlarging on the subject, you will see I have been compelled to stay at home.

It so often happens that some one or other in the mission is sick, that it may be our young missionaries, who are looking towards Burmah, will get the impression that it is a sickly country. Assure them, Sir, that this is by no means true. Brethren Wheelock, Price, and Boardman, with sister Kincaid, all died of disease foreign to the climate; and, admitting that there are diseases here peculiar to tropical regions, what then? Where is the country, whose inhabitants do not sicken and die? This I consider to be one of the finest climates in the world. The verdure of spring is eternally on the landscape; and there is not a day in the year, on which our gardens are destitute of either flowers or fruit. I fancy any of you would be willing to exchange your coughs and colds and

frost-bitten toes for our sunny clime, were you to come and try it a year. Who will make the experiment?

I have no journal for the last three months; but the remainder of the one for the preceding quarter will come by this opportunity. It closes with my return to the city on the 28th of February. On the first of March I again left home, and was absent six days on an excursion by water up the Town-bouk, a river that comes into the Tavoy river near its mouth. About twenty miles up this stream, I found three Karen men with their families, who had renounced heathenism, and professed themselves Christians. They had been induced to this course, as they informed me, through the preaching of Moung Sek-kyee, who stopped in their settlement on returning home from Tavoy a few months ago. Here I learned that since I have been going about distributing tracts, "a golden book" has fallen from heaven, in which the heaviest curses are denounced against those that believe in Christianity; and addressing itself to the Karens, says, that if they neglect to make offerings to Gandama, the tigers will devour them when they travel by land, and the alligators when they go by water. Copies are circulating through the villages; but where the "golden book" is to be found, I inquired in vain. Such "pious frauds" would be rather formidable under the Burman government, but they are about as harmless now, as the Pope's bulls are in America.

On the 13th of March, in company with Mrs. Mason, I again crossed the mountains; and, passing the Sabbath in He-do's village, baptized six individuals, deferring the examination of nine other candidates for the

ordinance. The following week was spent in "the ancient city," superintending the erection of a small dwelling for my accommodation during the rains. While here, I was visited by three Karens from Siam, who had come for this express purpose. They were attentive to the gospel; but when I urged upon them, that if it was good they must receive it, they objected the fear of government. They of course knew nothing of the Burman language; but I was gratified to find that the Siamese Karen was, with the exception of what strikes one at first hearing to be Burmanisms, almost precisely the same as is spoken here. They spoke Taling fluently; and having some Taling tracts with me and a Taling young man, I endeavored to make both useful to them.

They left us, to return to their own country, in three or four days, as I judge, with favorable impressions concerning Christianity. On the 30th of March, we were all in Tavoy again, and on the 8th of April, I baptized three Karen men in the city—two of whom live on this side of the mountains. Since this time, whenever I have not been prevented by sickness, my time has been employed as follows; from sunrise to family worship and breakfast, I read Burman with a Tavoy man; and after resuming it for an half hour or more, when breakfast is finished, I go to the school, which occupies me till near eleven o'clock. Some unappropriated time is always necessary for reviewing what I have read in the morning, writing and other miscellaneous matters; and some time is necessary to appropriate for the proclamation of the gospel; the time therefore between leaving school and dinner is divided between these two objects. I began by occupying the zayat in the hours allotted for this latter purpose; but saw reason to alter my mode of operation; and I now take Moung Shwa Moung with me to some of the monasteries or kyongs, where we spend an hour or two according as we can gain the attention of the priests and others, whom we often find there. Immediately after dinner, I go again to the school, which occupies me till near sunset. Tea over, Burman worship commences, and from the time it closes—about eight o'clock, until able to see no longer, I can always find enough that is interesting in my books. In this way, Sir, I find myself busily employed. God grant that I may be usefully employed.

There are not more than two boys in the boarding school now, that were in it when I last wrote; and not one that

was in it when I first came to Tavoy. Eight or ten is the whole number—and most of them expect to go home at the close of the rains. Others will probably come; but I think we shall suspend its operation altogether next dry season; for day schools seem to succeed with the Tavoyers, while they appear resolved not to send a child to the boarding school. We have lately had an accession of five or six day scholars in connection with the boarding school to study English, and have eight or more in that department now. The infant school apparatus, with other boxes and some packets of letters, &c., that reached Calcutta last October came to hand, twenty days ago. It is just what I wanted for the oldest scholars, and I feel highly obliged to the friends in Brookline, not only for aiding the school in the most effectual way in their power, but for aiding it promptly—for "doing what thine hand findeth to do with *all thy might*."

* * * *

O ye Baptists! "that make your boast of God, and *approve* the things that are *more excellent*," are ye asleep or dead? Ye hundreds of thousands, whose eternal hopes hang on the favor of him who commands you—"go into all the world and preach the gospel," go to your closets, and with the feelings of Paul, offer Paul's prayer, "Lord, what will thou have me to do?" Then "God, even our own God shall bless us. God shall bless us, and all the ends of the earth shall fear him." I write in haste, and can only add a request for your prayers, that whatever others may do, I may serve the Lord. Perhaps I ought to add for the encouragement of those that are praying and contributing for the support of schools in Burmah, that since I commenced this letter I have learned that there are two girls in the girls' boarding school, and two boys in the boys' boarding school, who wish for baptism.

Yours, respectfully,

FRANCIS MASON.

—
LETTER OF REV. MR. JUDSON.

To the Baptist Churches in the United States of America.

Maulmein, Nov. 21, 1832.

Dear Brethren and Sisters,

I send this line by Brother Wade, who, having had ten attacks of his disease within a year, the last of which reduced him to such a state that his life was despaired of, is obliged, at the urgent advice of his

physician, to take a long voyage, as the only means of prolonging his life.

Brother Boardman has left us altogether, having obtained an honorable discharge from this warfare. Brother Jones has gone far hence to Siam. In suffering him to go, we cherish the hope, that in us would be fulfilled that saying, "there is that scattereth and yet increaseth." Brothers Kincaid and Mason, though indefatigable in their application to the language, are yet unable to afford much efficient aid. Brothers Bennett and Cutter are necessarily confined to the printing house. Permit us, therefore, in these straitened circumstances, with all Burmah on our hands, once more to approach your numerous and flourishing churches, sitting every man under his vine and under his fig-tree, laden with the richest fruit, and to beseech you to take into compassionate consideration the perishing millions of Burmah, ignorant of the Eternal God, the Lord Jesus Christ, and the blessed way of salvation; and, in consideration of the ruin impending on their immortal souls, and in remembrance of the grace of the Saviour, who shed his blood for you and for them, to send out a few of your sons and daughters to accompany brother and sister Wade, on their return to this land.

I would add, as a very powerful inducement to embrace the present opportunity, that it will not only insure the company and instructions of brother and sister Wade, but the instructions of two native converts, in consequence of which, those who now volunteer their services, will be able, especially if the study of the language be immediately commenced, to proclaim the glad tidings, almost as soon as they land on these shores.

We have now five native churches, and above three hundred communicants, and a spirit of religious inquiry is spreading in all directions. Who will come over into Macedonia and help us?

Your brother and fellow laborer in the kingdom and patience of Jesus Christ.

A. JUDSON.

Mission to Siam.

Agreeably to the announcement in the last Magazine, Rev. Mr. Jones left Maulmein in Sept. 1832, to commence a new mission at Bangkok, the capital of Siam. The following letter is dated at a port on his way.

Singapore, Nov. 14, 1832,

Rev. and dear Sir,

In my last, under date of Sept. 19, I intimated my expected departure from Maulmein on the 23d of that month. The vessel lay about 8 miles below Maulmein, and we were conveyed on board by the government steamer. On the morning of the 24th, we commenced our voyage towards Penang. The vessel conveyed about 150 native troops, and three or four European (military) officers. The vessels here are almost entirely manned by the natives of India, who are under the command of a European captain and mate. It is not unusual to find in the crew of the same vessel persons from almost every Asiatic or African province, and of almost every language and dialect. The business of the ship is transacted generally by means of the Hindostanee language.

The helmsmen are generally countryborn Portuguese, who speak a little English, and have nothing to do with the management of the sails, anchors, &c. We were much crowded; in other respects, comfortable. Our passage was moderate, owing to light winds and calms. We were seldom out of sight of land. The Moscas islands, the Mergui Archipelago, St. Matthews, Perforated island, Junk-ception, and Pulo Bouton were visible. Most of these lie not far from the Tenasserim and Malay coast are high and woody with rocky banks. The Perforated island is so called from the fact that there is a subterraneous passage entirely through it.

Most of these islands, with some others on the coast, are inhabited, principally by piratical Malays. We reached Penang, situated on the east side of Prince of Wales' Island, on the 13th of October, where we were very hospitably received into the family of Captain Gottlieb, whom I had previously seen at Maulmein, and who, with Mrs. G., treated us with every possible kindness during our stay of 15 or 20 days. Gratitude forbids us to be silent also in regard to the truly Christian friendship which was shown us by the missionaries of the London Society,—Rev. Messrs. Beighton and Dyer. The former labors principally among the Malays, though he preaches Sabbath evenings in English also. He has six Malay schools under his charge, which are conducted on the Lancasterian plan. Mr. Dyer preaches in English on Sabbath mornings, but his general efforts are in behalf of the Chinese, who reside here in great numbers. He has Chinese schools. Those for Chinese girls are superintended by Mrs. Dyer.

This place is called by the natives Pulo Penang—Pulo, signifying in Malay, island, Penang, *Beteinut*. The island is about 16 miles long and 8 broad.—There is a pretty good description of this place in Tyerman and Bennett's Journal, ch. xlii., to which I refer you. I never heard Penang called Georgetown, but it may have been so formerly. At Pulo Tekos, mentioned in the journal, there are both Siamese and Burmese residents; but they are few. I was told, before leaving Maulmein, that there were 1,000 of the latter, but found less than 100. Had however several conversations with them, and left among them a number of tracts. I learned with extreme regret that the Catholics have deluded many of them into an exchange of Boodhist for Popish idolatry.

We left Penang on the evening of October 30, and arrived in Malacca roads about sunset, Nov. 3. Our passage was in the Arab ship, Ahmed Shaw, Capt. Halse. In Malacca we spent 6 days, being very kindly entertained at the Anglo-Chinese college by Rev. Messrs. Tomlin and Hughes. Mr. T. is the same who has twice been in Siam, and whose journal you have doubtless read. He is an excellent man, and often reminded me of brother Judson. From him I gained much information in regard to Bangkok, and some valuable documents pertaining to the language. Similar benefits were also derived from Dr. Harris, who, in 1826, accompanied Maj. Burney on an embassy to Siam. Mr. T. has the conduct of instruction in the Anglo Chinese college, the supervision of Chinese printing, and preaches to a congregation of about 40 Chinese in the morning, and to a European congregation in the evening of the Sabbath. Mr. Hughes is a Welchman, preaches to the English on the Sabbath morning, and the Portuguese in the afternoon, and superintends 6 Malay schools, containing about 200 pupils. Mrs. Tomlin has a small school for English girls, and the superintendence of Malay girls' schools. Miss Wallace visits the female Chinese schools. Mrs. Garling, the lady of the Resident, directs the Chuliah, or Tamul schools, and Mrs. Begby, the wife of an English officer, manages schools for the Portuguese.—I would again refer you to the above quoted chapter of Messrs. Tyerman and Bennett for further information, remarking that the Mr. Collie there mentioned is dead, and Mr. Humphries and Mr. Kidd, who succeeded Mr. Collie in the Chinese department, have returned to England.

On the evening of the 8th, we again em-

barked, and reached Singapore on the 10th inst. Rev. C. H. Thomsen invited us to his house, where we still remain.

An Arab brig, the Highland Chief, left this place for Bangkok the day before our arrival. There is now no vessel here bound to Siam, and no immediate prospect of one. It is not therefore improbable, that we shall remain here two or three months. We have a Siamese teacher and abundant facilities for the acquisition of the language. It may be of great importance to have some knowledge of it on our arrival at Bangkok; for the interpreters generally employed there are great rascals, as the following anecdote, which I have from the best authority, will show—Some mean, paltry present was given by one of the Siamese principal officers to the commander of a vessel trading there, at the sight of which he expressed his contempt and indignation in the most unmeasured terms. The Siamese officer inquired of the interpreter what he said,—“Oh,” replied the interpreter, “he is so overpowered by the greatness of your beneficence, that he cannot find language to express his gratitude—”!!

Nov. 23. On the evening of the 16th, Mr. Abeel, who accompanied Mr. Tomlin on his last tour to Bangkok, and has since been there alone, returned to this place from Siam. His health is very poor, and it is not improbable, that in compliance with the suggestion of his physician, he will be obliged soon to return to America to regain his health, if not to preserve his life. I presume that some account of his first sojourn in Siam will have been published ere this reaches you, and that the *American* Board will probably soon receive a journal of the second.

He is deeply impressed with the importance and interest of that country, as a field for missionary effort. His labors have been directed principally to the benefit of the Chinese settlers there, who amount to many thousands. In his estimation, as well as in that of Messrs. Tomlin and Gutzlaff, all missionaries to Siam should have some medical knowledge—the more the better. It is a means of access to the people, which can be gained in no other way. These gentlemen all regard the practice of medicine as *indispensable*. Let me plead, therefore, that you would give the men who design to come to Siam an opportunity of acquiring a good knowledge of the healing art, and that they may be provided with an ample stock of medicines. Medicines are *very dear* all over India, and can be procured only in a few large places.

By healing the sick, while we administer to the morally diseased minds of the heathen, we show a practical comment on our Saviour's example, who, while effecting the great work of human redemption, went about "healing all manner of diseases among the people."

The constant and widely extended intercourse which the inhabitants of the immense empire of China hold with Siam, may, at no distant period, render it expedient that some of our missionaries should devote their entire efforts to them. This expediency must depend much upon circumstances; but it may still be well to be apprized of the fact. The time is not remote, I trust, when missionaries shall have free access to the "Celestial Empire," as recent enterprizes show that it is not now so absolutely inaccessible as has generally been supposed.—Cochin China also and Cambodia must learn the tidings of salvation, or their millions perish! Let American Christians say—which?

Respecting this place, I must add, a few words. It is situated on an island just south of the southern extremity of Asia, in the track of all the commerce carried on between the Malay Archipelago, Siam, Cochin-China, China, Japan, &c., on the east, and all India on the west. It was commenced in 1817, and two years ago was said to contain seventeen thousand inhabitants. By immigration and natural increase, the population may now be estimated at 20,000. From what I have seen, I should apprehend that there were 8,000 Chinese; of the remainder, the Malays and Bugis are most numerous. There are many Chulians, Klings, or Malabar, who are generally boatmen, or petty traders, or pedlars. The English merchants live in much splendor, and a great deal of trade is carried on. It might be made a centre from which the rays of truth should spread in every direction.

The Portuguese priests have found their way here and have a small congregation. An English chaplain, (Rev. Mr. Burn,) a very good man, I understand, (but now absent at Batavia on account of health,) is stationed here, and preaches to the English. Rev. C. H. Thomsen, a Dane, under the London Society, distributes books, and labors among the Malays and Bugis; but a great part of his time is occupied in the care of the Society's press. He has just finished casting a fount of Siamese type.

For the Chinese here, there is no preacher, no teacher. Schools were once established among them, but there is now nobody to superintend them. Messrs.

Tomlin, Gutzlaff and Abeel have made occasional efforts for their benefit, when here. Besides those resident here, there are annually 40 or 50 junks, arriving and bringing great numbers of that interesting people. Ought not something to be done in their behalf?

The expenses of living here are high, twice as great as at Malacca or Penang. The allowance of the missionaries from the London Society, is \$100 per month, with their houses.

Missionaries can come to Canton or Calcutta in American vessels, and thence here, or here direct from England. A passage to Siam can seldom be procured except from this place. During the early part of the N. E. monsoon, i. e. in Nov. Dec. and Jan., there are seldom vessels sailing from here. The most favorable time for a passage would be from July to Sept.

In addition to my studies in the Siamese language, I expect to preach to the Europeans during my stay here, unless the chaplain should soon return with renovated health. I accordingly commenced my labors last Sabbath. Oh that they might be blessed of God! Still remember us in prayer, that *He* would guide us.

Very truly yours,
JNO. TAYLOR JONES.

Rev. Dr. Bolles.

Mission to France.

LETTERS FROM PROF. CHASE.

Marseilles, Feb. 9, 1833.

Rev. and dear Sir,

According to the intention expressed in my last letter, I left Paris on the 25th of January. My journey to this place was remarkably prosperous; and, from the outset, I have been favored with the company of a physician from New Jersey, who is on his way to Italy.

At Dijon we had the welcome opportunity of resting on the Lord's day, and we spent a little time at Lyons, where Irenæus was Pastor, or Bishop, in the second century; and where, in the twelfth century, one who opposed infant baptism and other practices of the Romish church, was burnt to ashes. Some 'thoughts of sadness,' you may well conceive, arose in my soul at this recollection. But, thanks to God! a better day has dawned; and it discloses enough to be done. The city of Lyons contains one hundred and sixty thousand inhabitants. It stands between the Rhone

on one side, and the Soane on the other. It is encircled by a rich and beautiful country ; and it has become, in respect to wealth, the second city in France. While I was there, I had a gratifying interview with Mr. Monod, a worthy French Protestant minister, whose rejection from his pastorship, for his fidelity as a preacher, has been well reported in the American religious papers, and ought to teach a salutary lesson to the Protestants of France and of other countries, on the evils of what may be denominated a worldly ecclesiastical organization, and of the subjugation of a church to the patronage and control of the civil government.

Upon arriving at Marseilles, we found that various causes had interrupted the line of steam-boats from this port to Italy. After consulting with the American consul and others, we have engaged our passage in a vessel about to sail for Civita Vecchia, which is the port of Rome, as Havre is of Paris ; and we expect now to be under weigh very soon.

Since we have been here, the weather has, for the most part, been uncommonly mild. It has seemed like May. This is the region of the grape and the olive. Indeed, the climate here is proverbially genial and exhilarating. But it is liable to sudden changes ; so that our safety requires that we be still farther south. In the mean time, I have had a desirable opportunity of surveying the religious state of the people at this most important place in the south of France. The harbor is filled with vessels from almost every port on the widely extended and populous coasts of the Mediterranean, as well as from most other portions of the world ; and there will go forth from this point an influence either to poison or to heal the nations.

Marseilles was founded by adventurers from Phocœa in Asia Minor, more than 500 years before the Christian era. At length, under the Romans, the Latin language came to be spoken here, without excluding the Greek, which was the native language of the colonists. About the year of our Lord 400, in the decline of the Roman empire, this city fell under the power of the Goths ; and, of course, its language and its institutions must have undergone a great change. It is only about half a century since the French has been generally used by the inhabitants in their intercourse with each other. For a long time, their favorite language was the *Provençal*, a mixture of Greek, Italian, French, and Spanish. Before their subjugation by the

Goths, the people had received the Christian religion, and demolished their heathen altars, on which, at an earlier period, they had sacrificed human victims to Diana of the Ephesians, with the most barbarous rites, the father immolating his son, and the mother her daughter. Surely Christianity has done much for Marseilles ; but, alas ! how much more remains for it to accomplish !

Amidst the numerous Papal establishments of various kinds, schools, from those for children to those for theologians and missionaries, the cathedral, the parish churches, a church for Greeks and Arabians acknowledging the authority of the Roman Pontiff, the convents, the private chapels, congregations, hospitals, &c. &c., there is one Protestant church, of the Calvinistic faith, recognized and supported by the civil government ; there is a synagogue for Jews ; and there is a small Greek church, collected about fourteen years ago, of the same faith with that of Constantinople, (and of Greece generally, as well as of the Russian empire,) denying the authority of the Pope and Roman hierarchy. With the pastor of this church I have had several very interesting interviews. He is a Greek from Scio, of mild and venerable aspect, well versed not only in the modern, but also in the ancient literature of his country, and ardently hoping for an improvement in its religious affairs. He has received my visits with an urbanity so simple and Christian that it has been impossible for me not to be deeply and favorably impressed. He took from the desk of his chapel the ritual of his church, a duodecimo volume of nearly 400 pages in ancient Greek, to give me an opportunity of perusing it at my leisure. We have also inspected it together ; and he has pointed out certain portions which are not used at the present day, and some which, in the services as now performed, are brought together, but which were formerly distinct in practice, as they are at present in the book.

My sojourn here has permitted me to make acquaintance also with the senior pastor of the Protestant church and his amiable family. The number of persons attached to the Protestant interest is estimated at about 2,000, in this city of more than 140,000 inhabitants—to say nothing of its charming and populous environs.

A Papal gentleman, occupied as director in one of the houses of education, has, with his family, shown me many civilities, and given me some valuable information. The athenæum is a highly respectable es-

tablishment; and the library of the city is large and valuable. The places of public worship here seem to be better attended than at Paris. The principal theatre is open every night; and it is said to be uncomfortably crowded, and every day, and almost every hour of the day, not to mention other displays, on a smaller scale, a grand quack, dressed in a fantastic and splendid style, collects and entertains large audiences in the streets. He appears in a coach drawn by three horses abreast. His arrival in any particular quarter, is announced by the sound of trumpets and other instruments from a band of musicians, strangely attired, and seated on the top of the coach. By his side, on the driver's seat, is his lady. When the multitude is assembled, he rings a small bell, the music ceases, and he, with great vehemence, addresses the people on the virtues of his medicine. When the harangue is closed, the music strikes up anew. His wife, on whom it devolves to deal out the all-curing medicine adjusts the vials; and the people at the same time get their money ready in hand. He gives the signal by sound of bell. The music dies away. All is silence for a moment, and then, amidst renewed melodies, the healing balm for every human ill is distributed with female grace and benignity; while the orator of the day, the great magician of the enchanted multitude, has only to assist her complaisantly, or to sit in state and admire the good nature of the throng which he has gathered around him. Oh! thought I, as I witnessed this scene one day, would that this people might care as much for their souls as for their bodies, and that we, ministers of reconciliation, might be as laborious in a commendable way, as he is in an ostentatious and ridiculous one. The discreet and faithful preaching of the gospel succeeded at voluptuous Corinth; and, certainly, we ought to trust in the mighty Saviour that it will succeed yet more and more at Marseilles.

As ever, Yours most sincerely,

IRAH CHASE.

Rev. Dr. Bolles, Cor. Sec., &c. &c.

Island of Elba, Feb. 26, 1833.

Rev. and dear Sir,

It was not till the 18th of the present month that I sailed from Marseilles; so that after the 9th, the date of my last letter to you, I had an opportunity of ascertaining several additional facts, some of which it may be well now to communicate.

I have already alluded to the great amount of shipping at Marseilles. That port is said confidently to be at the present time the third in Europe; though I have not at hand the means of ascertaining the perfect accuracy of the assertion. Even from the United States there were sixteen vessels at anchor, when I came away; and there were, in all, "not less than five hundred," according to the reply of a captain of whom I inquired: doubtless there were many more; for the harbor can accommodate nearly a thousand, and it was well filled. But nothing is done for the religious benefit of the seamen. There is no one to care for their souls. On this subject, after various inquiries in other quarters, I had a long conversation with the American consul, who, in a very encouraging manner, expressed his readiness to contribute for extending to them the advantages of Christian instruction. He said that he had already done something, and that he would gladly do more. He was confident also that other Americans as well as several Englishmen would assist, if a vigorous attempt were made. He gave a most gratifying testimony in favor of a young English preacher, a Mr. Harbottle, who labored there several months among the seamen, and who, upon going away, left in his charge sixty francs contributed by two or three individuals at Marseilles, to purchase books for the sailor's meeting. At Havre I had the pleasure of seeing Mr. Harbottle. He had just arrived from Marseilles, returning home to England. From him I learnt that, encouraged by Mr. —, of Oswego, N. Y., he had proceeded to Marseilles, with the expectation of receiving there an appointment from the seamen's society in the city of New York. But month after month had passed away without his receiving any communication; and at length, his private funds being exhausted, he had been compelled to retire from that field of usefulness, and make his way homeward as he could. In the mean time, another worthy young man, Mr. Mines, (of the District of Columbia,) with whom also I had the happiness of becoming acquainted at Havre, had, with his amiable wife, been sent by the society to Havre; where, besides endeavoring to do good to the seamen, he was preaching stately to an English and American Pe-dobaptist congregation, in the building up of which Mr. Wilks, of Paris, has taken a lively interest. Mr. Harbottle is a Baptist.

In a circle of the highest respectability at Marseilles, I was informed that the Rev. Mr. Jersey, a zealous English cler-

gyman, is preaching at Maloucene, a small town near Avignon, in the department of Vaucluse, and that the whole village are becoming Protestants. Reference was made to an account recently published, (in the *Archives du Christianisme*, if I mistake not;) and it is possible that you have already had a more full narration in the American religious papers than I can now give from the verbal communication to which I allude. But the occurrence is too striking and important to be passed over in silence. Mr. Jersey was spoken of as an excellent man; but, it was added, he was not admitted into the Protestant pulpit at Marseilles, lest some division might arise; (just, I suppose, as Mr. Whitfield was not admitted into some American pulpits.) When I return to France, I shall endeavor to learn further particulars.

As my fellow passengers, I have the physician from New Jersey, whom I have already mentioned, a Papal priest from the vicinity of Lyons, and a Jewess of Rome. The last day of our continuance in the port of Marseilles, the priest invited me to accompany him to the preaching of a missionary of France. I went. The place of worship was crowded; and perhaps three-fourths of the persons present were females. The services, except the sermon, were in Latin. The sermon was on glorying only in the cross of Christ; and it was listened to, apparently, with much attention. The priest who was with me remarked that the preacher had been very useful in many of the French towns, and that probably we should hear him at Rome, where the chief of the "missionaries of France," now resides, under whose direction priests of this class, (which was organized soon after the restoration of the Bourbons,) repair to different parts of the kingdom, and, by their zeal and eloquence, endeavor to awaken a sense of religion among the people, and attach them to the faith of their ancestors.

At Leghorn, the principal commercial town of Tuscany, we spent two days. It contains about seventy thousand inhabitants, eight or ten thousand of whom are Jews. These have a synagogue. There is a pretty numerous Greek church; and there is an English Episcopal church, the pastor of which, a gentleman educated at the University of Cambridge, is sustained by the English government. He received me with great politeness; and, when I was about to take my leave, he conducted me to the place of worship, which is very

commodiously fitted up in a private house, and to the beautiful English burying-ground. As to the number of English and Americans in that city, there are three or four hundred, most of whom are said to be overwhelmed in "the cares of this world." There is another English Episcopal clergyman, whom one third of the legal voters preferred, when, some time ago, the rectorship was to be filled, and for whom a merchant has fitted up in his own house a place of worship.

In the evening of the second day we proceeded on our voyage; but in the course of the night a contrary wind arose. It became expedient the next day to put into Lunigoni, a port in this island; and, a storm coming on, we were happy to find our barque safely moored in a peaceful harbor. By our side, too, we found another vessel, which left Leghorn for Rome the same day that we did, and in it three American lads, each about thirteen years of age, who had recently arrived from New York. They are interesting boys; and they are sent to Rome by the Vicar General of New York, to be educated at the college of the *Propaganda*, for the ministry of the Papal church. On the passage to Havre, also, we had as a fellow voyager a zealous Roman Catholic teacher, who was conducting a fine lad from Ohio, to be placed at a college in Paris. It is to be hoped that, at no distant period, American Christians will know and do their duty.

While the tumult of the sea has been subsiding, we have made an excursion to Porto Ferrajo, the residence of Napoleon during his exile on this island, as well as to several other places in our vicinity. The whole island seems to be a cluster of hills and valleys, crowded closely together. It belongs to the dominion of the Grand Duke of Tuscany. Orange trees are loaded with fruit; flax and peas are growing finely; the husbandmen are preparing their vines; peach and cherry trees, and shrubs of various kinds, are in bloom. Amidst objects like these, I am reminded of the invisible, paternal hand which has led so unworthy a son to breathe this fragrant atmosphere, and to hope for days of usefulness in a station, which it were madness in a Christian not to prefer to the highest human grandeur and glory, to which even the mighty emperor of the French aspired. Fortifications, that must have cost an enormous amount of treasure and of toil, are falling to ruins. While I stand on the decaying ramparts, and survey the romantic scenery before me, the

successive waves of the sea, as they dash and die upon the shore, proclaim aloud the rapid flight of time. But patience, in some circumstances, is as much a Christian virtue as activity; and it is a consolation that, in any place, and in any circumstances, the truly devoted servant of Christ, can, in some way, promote the honor and interests of his Lord, even if he can do nothing but give a becoming example of faith and resignation.

As ever, Yours most sincerely,
IRAH CHASE.
Rev. Dr. Bolles, Cor. Sec. &c.

ORDINATIONS AND INSTALLATION.

MR. THOMAS H. GREEN, ordained pastor at Auriesville, N. Y., April 10.

Ordained to the work of an evangelist, April 18, at the Valley Towns Missionary station, Cherokee Nation, GA-NEE-DA, a full Cherokee, whose English name is JOHN WICKLIFFE.

The services were introduced by singing and prayer—after which, the usual ques-

tions were propounded by Rev. H. Posey, of Franklin, N. C., who also preached on the occasion, from Matt. 19, xvi. "Behold I send you forth as sheep among wolves. Be ye therefore wise as serpents and harmless as doves." The ordaining prayer was offered in the Cherokee language, by Tas-the-gheet-hee. His English name is Jesse Bushyhead. A charge was delivered by Rev. E. Jones, pastor of the Valley Towns church, accompanied with the presentation of a Bible. The right hand of fellowship was tendered (without address,) by all the ministers who were present, viz. Messrs. Posey, Jones, Dawson, of Perkins, Creek church, S. C., Buckner and Bushyhead, of the Achaia church, Cherokee Nation.

There are many circumstances of peculiar interest connected with this solemn occasion; and will not many prayers be offered, that this native son of the forest may be a faithful and successful minister of the New Testament, and the honored instrument of the conversion of many of his brethren according to the flesh?

REV. SILAS HALL, installed pastor of the North Branch of the Baptist church in Marshfield, May 8.

ARRIVAL OF MISSIONARIES.

The ship Fenelon, from Calcutta, arrived at Boston May 11th, having on board, as passengers, Mr. and Mrs. Wade, missionaries in the Burman empire; Mr. and Mrs. Sutton, (formerly Mrs. Coleman,) missionaries of the English Baptist Society, in Orissa, the three children of the late Dr. Price; two of Mr. Bennett, printer at Maulmain—sent to this country to be educated—and Shway Moun and Sat-thing, the former a Burman, the latter a Karen convert, and both native teachers among their own countrymen. In the same vessel was sent home the gilded Bible, presented by Messrs. Judson and Coleman to the emperor of Ava, on their visit to attempt to procure for themselves and the disciples the blessings of religious toleration. (See Memoirs of Mrs. Judson, 5th ed. pp. 198—205.) It is a precious memorial of the history of the darker days of the mission, and calculated to call forth gratitude to God, that though the appeal to the emperor was unsuccessful and the Bible was refused, yet "the word of God is not bound."—It may be seen at the Missionary Rooms.

The Burman disciple, Shway Moun, was a priest of idolatry in his own country before his conversion. Both the Karen and Burman are married men, and have left relatives and friends in their own land.

Since the arrival of the missionaries, meetings of intense interest have been held in the city and vicinity. Addresses have been made by the brethren to crowded and attentive assemblies, and numerous are the testimonies that the cause of missions, dear to every heart, has received a new impulse. We trust the visit of our friends will every where feed the flame of the missionary altar, and that many hearts will thrill with ardor, and many lives be devoted, in consequence of their efforts, to the service of Christ among the heathen.

As Providence has opened the way, the Board have resolved to detain the missionaries and natives in this country for a year, that their own health may be recruited, and the missionary cause advanced. The young men, who were expected to have sailed for the Burman empire the present summer, are to be with them, that they may study the language of the country, before they are subjected to the heat and exhaustion of an eastern climate.

The children of Mr. Bennett are to be educated by their relatives in New York. The two sons of Dr. Price are to be under the charge of Rev. J. A. Warne, of Brookline, Mass., and the daughter has been provided for by her relatives at the south.

ACCOUNT OF MONEYS.

In consequence of a press of other matter, and the length of the Treasurer's Annual Report, in another part of this Magazine, the account of monthly receipts is deferred till the number for July.

THE

AMERICAN BAPTIST MAGAZINE.

Vol. 13.

July, 1833.

No. 7.

VIEW OF THE ENGLISH BAPTIST MISSIONARY SOCIETY.

OPERATIONS—BENGAL.

Concluded from page 179.

In our Magazine for May, this view was brought down to the year 1805. In the autumn of that year, the committee requested Capt. Wickes to convey to their missionaries one thousand guineas, which had been collected in Great Britain, to aid in translating and publishing the scriptures. The captain sailed on this errand by way of America; and while here, expressed a wish, through the medium of the newspapers, that further assistance might be rendered in the prosecution of this good work. In consequence of this appeal, the original sum was more than doubled, and transmitted in dollars to Serampore. This was one of the earliest offerings of the American church to the cause of missions—a pledge and token of what she would afterwards accomplish, when, putting forth the might of her own energies, and leaning solely on the strength of her Saviour, she should embark for herself in the enterprize of redeeming the nations.

In January, 1806, a new church of eight members was constituted at Dinagepore, and Mr. Fernandez was ordained pastor. This was the *second* church formed in Bengal. The name of the Lal-Bazar chapel, at Calcutta, has become familiar to most of our readers, as the place where Mr. Judson preached his sermon on baptism, on the day of his immersion. The ground for this chapel was procured in the first part of this year, and before its erection, a temporary edifice—a mat-house—was set up, similar to the Burman *zayats*, in which the heathen might be collected and taught the knowledge of God. A crowd of natives attended, at the opening of this building, and tracts were freely distributed among them. Many, too, listened with serious attention. Some were offended, and insulted the missionaries as they passed through the streets. Several of the heathen parents, who had children in their schools, were anxious immediately to withdraw them; and where persuasion was ineffectual, violent measures were sometimes put in requisition.

While the native population were thus setting themselves to hinder the progress of the cause of Christ, opposition arose from another quarter, little to be expected. On the arrival of two new missionaries, Messrs. Chater and Robinson, at Calcutta, the East India company objected to their proceeding to Serampore. In consequence of a mutiny among the native troops at Vellore, (which however, was not the fruit of the preaching or writing of Mr. Carey or his col-

leagues,) the feelings of those gentlemen were irritated, and an order was issued, which seemed to overcloud every prospect of future usefulness. But on further inquiry and explanation, the missionaries were permitted to continue all their labors, with the exception of preaching at the Lal-Bazar. But God had "much people" in the city of Calcutta; and no sooner had this prohibition gone forth, than the Spirit moved several American and Portuguese residents to fit up rooms on their own premises, and offer them for the service of the gospel.

In January, 1807, some encouragement was received from Malda. Two native preachers there were received with kindness, and sometimes listened to by congregations of from five to six hundred of their countrymen. Native churches were formed also at Cutwa and Jessore; and at Serampore, the work of translating the scriptures was continued with diligence. In the month of May, a petition for leave to erect a new chapel in Calcutta was favorably received by the government. It was designed to be seventy feet square, with galleries on three sides—truly a magnificent Christian temple, built amid the shrines of heathenism. Several persons were, about the same time, baptized, and others gave pleasing evidence that the Holy Spirit was leading their attention to the religion of Christ. One of these—a European—had been re-proved for his profaneness by a Hindoo, and from that time, began to be a religious man. Another was led to think on holy things, from shame that his own attainments in knowledge and virtue were so small, in comparison with those of the converted natives, whom he saw.

"Towards the close of the year, several of the native brethren were diligently employed in preaching the gospel in the neighborhood of Goamalty; and, from the journal of two of the laborers, named Deep Chund and Ram Presaud, it appears that, travelling through a considerable number of villages, they daily addressed their countrymen on the great concerns of salvation. At a place called Purneah, they preached two days successively in the market-place, to great multitudes, some of whom listened with the most serious attention, while others slighted and derided the word of life. 'In the latter part of our journey,' they observe, 'the gospel was a new sound, and vast numbers heard it, who never heard before, and may never hear again, or know its intrinsic value, till they see the Son of Man, coming in the clouds of heaven. We suffered much affliction; but God supported us, and enabled us to proclaim the Saviour's love to many thousands. May he give it success, so that we may meet some with joy hereafter, to whom it may have proved good news indeed.'"

The progress of the mission, in all the stations, continued to be onward; and at the commencement of the year 1809, the new chapel was opened at Calcutta. Kristno, the first convert, was constantly employed here in efforts to promote the spiritual good of his countrymen, and this became to the missionaries one of the chief points of labor and success. When they first attempted to preach the gospel in Calcutta, they rarely had more than ten or twelve hearers. But now, there were several hundreds of serious Christians there, who, like the stars at evening, shone out and enlightened the darkness of the surrounding heathen.

As early as the year 1797, some efforts were made to establish a station in the Bootan country, on the borders of Thibet. In March, 1809, Messrs. Robinson and W. Carey, jr. again visited that region, and were kindly received by the chief. In consequence of the illness of the native converts who accompanied them, it became necessary afterwards to relinquish the place; but Mr. Robinson returned in 1810, and found the people ready to listen. The house was sometimes filled at the beginning of the religious services, and before they were concluded, surrounded by many who could not find admission. At the other stations, too, affairs were encouraging. "At Jessore, the church had increased to sixty members. At Lakra Kroonda, an opulent Hindoo merchant, who had formerly kept a house of gods, cast them all away, and, with others like-minded, met on the Sabbath-day, for the purposes of reading the scriptures, and worshipping, as well as they knew how, the living and true God. A.

Calcutta, also, the gospel appeared to have free course and to be attended with success. 'Kristno,' says a pious member of a church in that city, 'appears to gather strength of body from his unremitting exertions. He spares no labor, exhibits no symptoms of fatigue, but flies wherever duty calls, and actually preaches at fourteen different places in the course of the week, besides regularly visiting several private families.'

In Fort William, some efforts were made for the spiritual good of the soldiers; but the meetings held in the house of an English serjeant were, in 1811, interdicted. "The native preachers, however, continued to visit the fort, without interruption, and in Calcutta and the vicinity, many were constantly coming forward, awakened by their instrumentality. 'Not having time to visit the people,' says Dr. Carey, 'I appropriate every Thursday evening to receiving the visits of inquirers. Seldom fewer than twenty come; and the simple confession of their sinful state—the unvarnished declarations of their former ignorance—their expressions of trust in Christ and gratitude towards him—together with the accounts of their spiritual conflicts, often attended with tears, which almost choke their utterance—presents a scene of which you can scarcely form an adequate idea.'

It was in March, 1812, that an event occurred which had the effect to draw the eyes of the whole Christian world to the establishment at Serampore—we mean, the burning of the printing-office. The progress of the fire, for a while, was partially smothered; and though great loss was apprehended, the most important part of their apparatus was saved. Among these, were the paper-mill, with the matrices, moulds, &c., for letter-founding, in an adjoining office, which the fire did not enter. On clearing away the ruins, they also found uninjured the steel punches for the different founts in all the Indian languages, the making of which had occupied more than ten years. The whole loss, however, including the building, amounted to nearly £10,000; but it was more than made up by the contributions of the Christian church.

We cannot dismiss this event without a passing remark on the mysterious ways which God selects, for the accomplishment of his purposes. As the missionary family sat down and watched the ascending flames, after they had used every effort without success to quench them, how desolate must have been their meditations! 'There are the labors of ten years, physical and mental, under the influence of this exhausting climate, wasting away in a single hour! The lofty hopes of the churches are blighted, just as the blessed fruition of complete success was coming to maturity. The contributions of the friends at home, or the merchant, who suspiciously watches over our operations, and the two mites of the poor widow have suddenly melted away. The Christian world will no more trust us, and all confidence in the missionary enterprise will be dissipated. God has suffered the elements to rise up in war against us. Our hearts fail us, and our spirits droop.' But the Almighty had far other designs, in permitting this light and momentary affliction. He awakened by it the attention of his people every where to the work that was going forward under the sultry skies of India, and opened the treasures of Christians beyond the Atlantic to aid in it. Well may we say with Cowper,—

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

During this year Mr. Mardon was called to his final account. Within a few months, he had witnessed the death-bed scenes of his wife and youngest son and daughter—harbingers of his own dissolution. Blessed is the prospect of that world, where the broken ties of earth shall be again cemented, and family and kindred shall reunite! Blessed are the dead, who die in the Lord from henceforth—yea, saith the Spirit; for they rest from their labors, and their works do follow them!

Some of the most interesting items related during the two following years are the baptism of a native of Shiraz, in Persia, at Serampore—the wonderful

interest which village preaching excited, and the success that followed it—and the happy progress of translations of the Bible into twenty-one different dialects of India.

In 1816, Messrs. Lawson and E. Carey were installed co-pastors over the Calcutta church. By the labors of the native preachers, the gospel was carried to places, where it had never before been heard. Additions were made to the churches of such as should be saved, and the Redeemer's conquests happily advanced. Towards the close of the year, W. Carey, jr. set out on a long journey to visit the distant settlement of Chittagong. Messrs. De Bruyn and Baudry were here laboring with good success, and the light of life seemed kindling all around them. The story of one member of their mission church is too interesting to be omitted.—He was a Portuguese drummer, who received a tract and the Psalms, some years before, at Dacca. He used to go from place to place and from house to house, with the Psalms, to obtain some instruction; but could find no one capable of giving him the information he required. After a considerable period, (eight years) he removed from Dacca to Chittagong; but wandered about as before, thirsting for instruction, till at last he met with De Bruyn, who gave him the satisfaction he had so long and so earnestly desired. He afterwards joined the church and became a zealous and devoted Christian.

The mission in Chittagong was peculiarly prosperous in 1817, till the death of Mr. De B., who was murdered by a rash young man whom he had taken under his instruction. On the borders of Chittagong, is an intelligent and engaging race of people, whose history forcibly reminds us of the Karens, among the hills of Burmah. The Mugs (for so they are called) came from Arracan, their own abode, to the missionaries, and gladly received the word of life. Notwithstanding the opposition of their own priests, they listened to the gospel, believed its blessed truths, and many became true disciples of the Redeemer. After the death of Mr. De B., his colleague, it appears, also left the place. The condition of these interesting converts is set forth in a letter dated in July, 1818, to the secretary at home:—"There are now, in the province of Chittagong, not less than 91 persons, who have made a public profession of their attachment to Christ; and amongst these individuals, who constitute the church, there are five who act as instructors of their brethren." The members reside at three different and distant places, and the place is necessarily an arduous one. Only one—a country-born missionary, now resides there, or has done so, for many years. The beloved Coleman, formerly of the American Baptist mission in Burmah, went to Chittagong, to provide an asylum for himself and his brethren, in case the violence of persecution should drive them away from the field they had chosen. Soon after his arrival, however, he died of the jungle fever, and the station was thus abandoned. In Mr. Judson's appeal, published in this country last January, the desolate condition of these sheep without a shepherd, is feelingly noticed. Who will gather them to the fold of Christ, and lead them to the green pastures, and beside the peaceful water-brooks? They appeal to the American church.

In the year 1818, three new places of worship, in the simple Hindoo style, were opened in different parts of Calcutta, in which the attendance was various. Thus facilities were daily presented for the propagation of the gospel, and the hearts of the brethren were cheered with prospects of success in their endeavors.

Early in the year 1819, a new station was commenced at Doorgapoor, three or four miles distant from Calcutta; and the brethren agreed to reside there, alternately, for six months each. While Mr. Adam was spending his first appointment there, he fell into a conversation with three respectable natives, which fully develops the genius of heathenism in the east. The subject was education. And while the natives expressed a strong desire for the instruction of males, the most intelligent of them said of *females*—"What have we to do with them? Let them remain as they are?" Mr. Adam reminded him, that, equally with men, they were immortal beings, endowed with intellectual faculties, and hastening to a state of endless existence, to be happy or misera-

ble, according to their works. "They do not know how to go to heaven," said he, "but they know how to go to hell, and *let them go.*" Through the exertions of the missionaries, schools for females have since been established, and moved on successfully. But while heathenism, so far as it is unaffected by the beams of gospel light, remains the same, and through a large proportion of the east it is thus unaffected, may not this fact be viewed as an appeal,—a most moving, heart-rending appeal to our mothers and sisters in Christian lands, to do what they can to teach their sisters abroad the way to heaven?

"In March, 1821, a new chapel for English worship was opened at Calcutta, the expense of building, amounting to about £3000, having been defrayed by voluntary contributions in the vicinity. A chapel for Bengalee worship, *which had been erected at the expense of a pious female servant*, having been found too distant from the road, was taken down about the same time, and ground procured for re-building in a more populous neighborhood. A new station was also occupied at Howrah, where there were several Englishmen, and thousands of natives, destitute of the means of grace."

The Dinapore church, at the close of this year, numbered seventy-two members. Idolatry seemed to be rapidly declining. Idol shrines were permitted to decay, and the revenue from idol worship was greatly diminished. A whole cluster of temples, about ten or twelve in number, were sold with their idols, to a person who *converted part of the gods into stones for grinding paint.*

Schools were at this time attracting much and merited attention. At Moorshe-dabad, Mr. Sutton had collected about two hundred children in the schools under his care. Nor were the spirit of curiosity and inquiry, and the opportunities for doing good confined to the children. "At the celebration of one of the Hindoo festivals, when it was computed that nearly two hundred thousand persons were assembled in Dacca, some of the members of the missionary's family began the distribution of tracts, which, it would seem, had not been attempted on such an occasion before. No sooner was this known, than thousands of natives assembled about the gate, filled the garden and the house, and would not depart till each had received a book. The distribution occupied five successive days, on the first of which alone, more than three thousand individuals were supplied."

In the autumn of 1822, the brethren were greatly afflicted by the death of Rev. Mr. Harle, a young missionary of great promise. About the same time, Anunda, a most interesting young Bramin, who had lately become a disciple and a preacher, was removed from the warfare just after he had girded on his armor; and Kristno, after a long life of successful toil, was also gathered into the garner of God. "It is singular," says one of the brethren, "that thus the first and last of the native converts in this country finished their course nearly together, rejoicing in a well-grounded hope of eternal life."

But the event that spread the deepest gloom over the mission and the churches at home, was the death of Rev. Mr. Ward. He had lately returned from a visit to his native land, and was engaged in writing an appeal to European Christians in favor of missionary exertions, when his pen was laid aside forever. He died early in 1823, of the cholera. A funeral sermon was preached by Rev. Mr. Sutton, from—"Let me die the death of the righteous, and let my last end be like his."

Mercy, however, was mingled with judgment. Letters were sent home about this time, relating that in Jessore, all the inhabitants of one village, except five houses, had either made an open profession of the gospel, or were in a pleasing train towards it. Several villages in Dacca were full of inquirers. A new chapel was erected at Howrah, and the major part of the people were in the habit of assembling on the Lord's day in his sanctuary. To the churches at most of the stations there were large additions, and female education, especially in Calcutta, was carried on with great success. At Serampore and its neighborhood, there were sixteen schools, containing two hundred and twenty children.

Following the order adopted by the historiographer to whom we are indebted for the facts in this article, we shall here distribute the account into a brief notice of the several stations of the society.

SERAMPORE.

This, it is well known, is a Danish settlement, about fifteen miles distant from Calcutta. Subsequent to the period noted above, several additions have been made to the church, and village-preaching has been more extensive and regular. Three little chapels have also been erected in the town, and tracts widely distributed. At a single festival, eight thousand have been given away. Once a week the native converts assemble for improvement in scriptural knowledge, and Scott's commentary is read to them in Bengalee. "They have instituted a *Native Missionary Society*, managed almost wholly by themselves; one result of which is the publication of a small monthly work in Bengalee, entitled 'The Increase of Christ's Kingdom'—and such is already the extent of the native Christian public in Bengal, that the sale of this publication, though at a very low price, nearly covers the expenses."

Nothing of striking interest has recently occurred at Serampore. The blessing of heaven, like the dew and the gentle rain, gradually distils upon the population; and the scriptures and tracts circulated, and the word of grace proclaimed, combine to render the frequent conversion of natives less unusual, though by no means less interesting than formerly.

The most useful branch of the Serampore mission is the translation department. Besides numberless tracts in the various dialects of India, the brethren have put in circulation translations of the whole N. T., in twenty-one different languages, and of parts of it, in ten others—also six entire versions of the O. T., with portions in several others.

It is, perhaps, not generally known in America, that the *Serampore Missionary Stations* are now independent of the *English Baptist Missionary Society*. After much deliberation and anxiety, it was decided, in 1827, in view of a train of circumstances, that the connexion should be dissolved. An article was published at the time of the dissolution, signed by a representative of the respective bodies, expressing the wish of both, "that their mutual friends should understand that they feel united, of course, respecting the general advancement of the Redeemer's kingdom, and only desire that their respective efforts may be so conducted as that the blessing of God may rest upon them." (See "Origin and History of Missions," by T. Smith and J. O. Choules, now publishing. Vol. I, No. 2, pp. 190, 191.)

The Serampore brethren have in their connexion, according to the latest information to which we have had access, twenty stations and out-stations, seventeen missionaries, and fifteen native preachers. The periodical accounts of the mission, received to near the close of 1832, give evidence of an extension of the gospel, and an advancing spirit of inquiry among the heathen every where.

We now return to the stations of the English Baptist Society.

CALCUTTA.

The operations of the brethren here, as distinct from those at Serampore, were commenced in 1817. They now have in the city five places of worship, at one or other of which there is preaching every day for the benefit of the natives. The assistance they at first received from home was by no means sufficient to cover all their expenses. Rent in Calcutta was exceedingly high, and the missionary feeling and ability, as well as the contributions of the English Baptists, at that time, were far below the claims of the cause. "Their beginning was indeed a small one—their whole establishment consisting of only one press, and one fount of Bengalee types, with three or four natives to work them. Having no prospect of assistance, either in India or England, they were left entirely to their own resources, which, under the blessing of God, were gradually enlarged, so that in 1828, there were in the office as

many presses as employ seventy-four men, and as many types as are sufficient to print in forty languages or dialects. In addition to these, a foundry is connected with the office, capable of supplying its increasing demands.

With such success in one department, it may well be conjectured that much has been achieved by the brethren at Calcutta in all others. In their plan for future operations, they designate four particulars, as comprehending all that can be effected—preaching, translations, instruction of young men for the work of the mission, and the superintendence of schools. In all these items, God has given the mission a pleasing degree of success. Connected with Calcutta, there are ten principal stations, with eleven missionaries and ten native teachers. In July, 1832, a new native chapel was opened for worship in Calcutta, being the third that had been opened within two months—affording gratifying evidence that Christianity is rapidly advancing. Several newspapers, under the editorial charge of natives, freely attack and ridicule the idolatrous systems of India. The editor of the *Inquirer*, a native paper, recently renounced Hindooism, and is now an active member of the Baptist church. In Calcutta, it is emphatically true, (and indeed the same is evident all over the heathen world,) that the people are tired of their old superstitions. They are in their dotage, and must infallibly soon give way for the progress of the religion of the cross.

The stations connected with that at Calcutta are interesting and prosperous; but we are compelled to pass them by without special notice.

ORISSA.

This is a province of peculiar interest, from the fact that it contains the seat of the great idol, Juggernaut. The first missionary station was formed at Balasore, in 1810, by Mr. John Peter, formerly a member of the Armenian church. The streets were found, in various places, covered with the remains of the worshippers of Juggernaut; and hundreds were seen every day, going to perform their devotions to the idol. Well might his spirit be stirred within him, while he saw the city wholly given to idolatry.

The earliest efforts of Mr. Peter were blessed to the conversion of a few soldiers of the East India Company. But after a year's residence, the Hindoos also began to be moved. "One of them," says Mr. Smith, (residing at Cuttack, another town in Orissa,) "took me to his habitation, that I might explain the way of salvation to some men, who were then on their way to Juggernaut's temple. After they had listened attentively to my observations respecting the dying love of our Lord Jesus, one of the principal men among them observed, 'You speak the word of truth, and all you have said has struck into my heart.' Another exclaimed, 'I will hear no more from the Hindoos; for it is in vain that they worship idols of wood and stone.'"

In Nov. 1811, Mr. Peter preached at several of the villages between Balasore and Cuttack—a distance of 100 miles. At one place, a large number of Bramins and soodras came to him, after worship, and gladly received tracts and testaments. They made many inquiries about the gospel, "and some of them conceived such an exalted idea of the wisdom and sanctity of their new teacher, that they actually fell down to worship him. But he immediately raised them, and directed their attention to that God, who is alone entitled to receive the adoration of his creatures."

In 1814, there was great excitement at Balasore, in consequence of the conversion of a Bramin of high rank. He gave clear and delightful evidence of love to Christ; and though he had reason to expect severe persecution from his countrymen, he expressed the most unshaken trust in God. He was baptized and admitted to the church, in the presence of about 100 natives.

In Jan. 1816, Mr. Peter, had already baptized 34 at Balasore. Many of the natives assured him that they prayed daily in secret, that God would open their understandings. The people of Orissa seem prepared for the knowledge of the Lord; but the dearth of missionaries is so great that numbers without num-

ber must perish, because there is none to break unto them the bread of life. Rev. Mr. Sutton, now in America, whose station is in this province, has informed us that from Calcutta to Madras, a distance of 1000 miles, he has left but one or two laborers, at a single station. The harvest is white; but the laborers are exceedingly few.

PROVINCES WEST AND NORTHWEST OF BENGAL.

Patna, in Bahar, was early regarded by the missionaries as an important station, and a mission to that place and Agra was commenced in 1811. In connection with these places, others were sought out, and the gospel gradually carried from one to another, and fresh stations formed at those which seemed to promise most success. Among them, the best known in this country are Benares, Monghyr, Digah, Allahabad, Lucknow, Delhi and Moorshedabad. But the length to which this article has swelled admonishes us to speak very briefly. We can only say that the gospel has been heard at all these stations with interest; many have renounced heathenism and become followers of the Lamb; and hundreds of children in the native schools have been taught the history of the cross. The inhabitants several days' journey distant from these radiating points, have come to learn more of the gospel, and have carried tracts and portions of scripture, like rays of cheering light, back to their abodes of darkness. Many have the scriptures in their hands, and have been taught to read them; and are thus trained, we hope, to exert hereafter a blessed influence in favor of religion.

BURMAN EMPIRE.

Messrs. Chater and Mardon, and Felix Carey, it is well known, commenced a mission at Rangoon, as early as 1807. The two former, however, left the station. Mr. Carey remained till he had learned the language, and translated the gospel by Matthew and compiled a Burman grammar. After many discouragements, on the arrival of Mr. Judson in 1813, the mission was resigned into the hands of American Baptists.

CEYLON.

After Mr. Chater had left the Burman empire, his attention was turned to Ceylon. He arrived at Colombo, in that island, in the spring of 1812. And although he was useful to several English and Portuguese residents, and acquired the Cingalese language, the natives gave no evidence of profiting under his labors till 1819, when several were desirous of joining the church, (consisting of English people,) and of two he had reason to hope the best. The preceding year, two other stations had been formed on the island—at Point Galle and Hangwell. Early in 1820, "the aspect of affairs at Colombo began to brighten. The attendance on public worship, both in the Portuguese and Cingalese languages, was much more numerous than it had been for some time past. New openings presented themselves for the introduction of the gospel into some of the adjacent villages; and three natives of Ceylon, two of whom had formerly been Boodhist priests, expressed an inclination to make a public avowal of their change of faith by submitting to the rite of baptism."

Mr. Chater died in 1829, worn down by the toil of missionary exertion. But "though dead, he yet speaketh." He translated, with his colleagues, the whole Bible into the Cingalese language. He also prepared a grammar and tract in it, and another in Portuguese. "Two persons are engaged as readers of the scriptures, in the Cingalese and Portuguese languages, who go from house to house, and read the word of God to all who are willing to hear it. Ten native schools, 7 for boys and 3 for girls, comprising in all nearly 400 children, are inspected by a constant visiter, who not only superintends the schools, but in the villages talks to the adults on the way of salvation by Jesus Christ." A

few months after the landing of Mr. Daniel, who supplied the place of Mr. Chater, 16 natives were baptized and admitted to the church. He has six or seven preaching stations in Colombo, and visits also several of the neighboring villages, where he finds attentive audiences.

JAVA.

The first English Baptist missionaries in this island, Mr. and Mrs. Robinson, arrived at Batavia in May, 1813. Preaching to the British soldiery was soon blessed with success, and a church was formed. But the first instance of conversion in a native was in 1818—when a Chinaman, born at Batavia, put on the badge of Christianity by public baptism. Two or three others also heard the word with attention. Rev. Messrs. Robinson, Trowt, Phillips, and Bruckner have, at various periods, been members of this mission. They have resided at Weltevreden, Samarang, and Sulatiga. Mr. Bruckner translated the N. T. into Javanese, and thus laid a foundation for future efforts. He is now laboring, under very encouraging circumstances, at Samarang.

SUMATRA.

When it is considered that this island contains three millions of heathen, "perishing for lack of vision," and is moreover a central point of influence in the East Indian Archipelago, it is surprising that efforts for its salvation were so long deferred. The brethren at Calcutta sent Mr. Nathaniel Ward thither with a printing-press in 1819, and, in the following year, arrived Messrs. Evans and Burton, who had been designated for that station in London. Fort Marlborough and Padang received their earliest visits. But their attention was soon drawn to the *Battas*, more than half of whom, though fully proved to be cannibals, can both read and write. Native schools, established by the brethren in 1821, numbered a daily attendance of more than 100; and a petition was received from six distant villages for schools, to which the natives promised to send 200 children. In conversations among the people on religious topics, some were always found willing to hear. Many copies of hymn-books, and of Matthew's gospel, both in the Arabic and Roman character, were given away—the people coming to the house and asking for them. Messrs. Robinson and Ward persevered in their work at Bencoolen, and distributed many New Testaments. Many of the natives have listened with attention to the word of life; and in 1824, one female, a native of Amboyna, became a member of the church of Christ. The political state of the island has since induced the Society to abandon its stations.

WEST-INDIES—JAMAICA.

The missions of the English Baptist Society on this island have been among the most successful since the days of the apostles. The churches are large and flourishing; and notwithstanding the oppressions of slavery, *multitudes* are "walking in all the ordinances and commandments of the Lord, blameless."

It is a remark as common as it is true, that great effects often spring from trivial causes. It was by the solicitation of Moses Baker, a mulatto Baptist preacher, that the Society were induced to commence their exertions in the West-Indies. In Dec. 1813, Mr. John Rowe was designated to the work, and arrived at Montego Bay, in the February following. Permission for preaching was obtained of the magistrates, and many persons heard with attention. In Nov. 1815, Mr. Lee Compere and wife, members of the Broadmead church, Bristol, sailed, to occupy other stations in Jamaica. They first settled near Old Harbor, but afterwards at Kingston. Mr. Rowe was removed from his labors by death in June, 1816; and Mr. Compere was soon compelled by ill health to leave the island, and settle on the continent. He had previously baptized, however, (Jan. 8, 1817,) 50 persons, the fruits of his ministry. The need of more missionaries was deeply felt. And the negroes cried out, in their broken

language—"O buckra, buckra, no care for poor black man's soul! Buckra no God in England. O buckra, come over that great water, and instruct we poor negro!"

The Society responded to the appeal by sending Mr. and Mrs. Coultart, of whom the latter very soon died, and the former was obliged to return home for his health. In the space, however, of about a year, he had baptized 180 persons. Messrs. Kitching and Godden were sent out by the society, that the stations might still be maintained; but the former was quickly numbered with the dead, and the wife of the latter. We note these successive bereavements, because they bear such an analogy to the scenes that have since occurred at Liberia, where all the missionaries from this country have soon sickened and died. Yet in the West Indies, the society have persevered, and thousands of redeemed souls have already borne testimony to the efficacy of the gospel. We trust, by the apostolic zeal of men yet to be raised up, the negroes of Africa and America will yet meet, in myriads in the kingdom of heaven, to praise him, for whose sake his ministers have counted "not even their lives dear unto them."

On Mr. Coultart's return, a chapel was commenced at Kingston, capable of containing 2000 people; 200 within a year, having been admitted into church-fellowship. He also made excursions to other places, as Manchineel, Yallahs, &c., where the way of the Lord seemed to be prepared. Mr. Henry Tripp soon after accepted the station at Montego Bay, and Mr. Joshua Tinson at Manchineel.

In January, 1822, the new chapel at Kingston was opened; and on the first Sabbath in March, the Lord's supper was administered in it to *sixteen hundred communicants*. How strongly must such a scene remind a spectator of the prophecy—"thy people shall be *all* righteous!" At the beginning of 1823, Mr. Thomas Knibb was added to the laborers on the island, and, during the year, several hundreds were admitted to the churches in Kingston. Mrs. Coultart and Mr. Godden were forced by ill health to leave their stations; but the committee sent out, in return, Mr. Phillips to Anotta Bay, Mr. Phillipo to Spanish Town, and Mr. Burchell to Montego Bay. The former commenced his work at Kingston, the last Sabbath in 1823, during the absence of Mr. Coultart, by baptizing 48 persons. In April, 1824, Mr. Thomas Knibb died, after a very short illness; and in less than a year his place was supplied by his own brother, Mr. W. Knibb, who was sent from England.

On a Sabbath in 1825, Mr. K. writes—"We saw about 50 slaves, who had walked *sixteen miles* in a burning sun to hear a sermon—many of whom have nothing to eat during the whole day." During that year alone, 450 persons were added to Mr. Coultart's church in Kingston, and on the first Sabbath in 1826, 2000 communicants met in the spacious chapel to partake of the Lord's supper. In 1831, Mr. Shoveller was added to this station.

The church at Spanish town was formed by Mr. Godden, and the present pastor is Mr. Phillipo. In 1828, 425 persons were received into the church; who have all continued to give good evidence of piety. Between 300 and 400 children are taught in the schools at this station. On one Sabbath in Jan. 1830, the ordinance of baptism was administered to 123 candidates—who all gave so good evidence of sincere conversion, that Mr. P. asserts he could not conscientiously withhold it from one of them.

Montego Bay has a population of 6000, and is situated in a parish containing 25,000 negroes. Mr. Burchell here formed a church in 1823, of 12 members. That church now numbers 1500 members, besides a still greater number of inquirers. Thus is the promise fulfilled—"a little one shall become a thousand, and a small one, a strong nation." The success of the gospel among the negroes of this whole island is entirely unexampled in the history of missions. While the more cultivated and intellectual Bramins in the east contest every inch of ground, and labor to rebut every argument in favor of Christianity, the slaves in the west hear, believe, obey and love. The mysteries that are hidden from the wise and prudent are revealed unto babes.

The following table, condensed from the "Origin and History of missions," gives at a single glance the condition of the West India stations. It is drawn from the report read in April, 1831. Besides church members, about 17,000 persons are connected with the stations, dehominated inquirers.

<i>Churches.</i>	<i>Pastors.</i>	<i>Baptized during the year.</i>	<i>Total.</i>
Kingston, E. Queen Street,	Mr. Coultart,	114	2937
" Hanover Street,	Mr. Tinson,	67	769
Yallahs,		57	103
Spanish Town,	Mr. Phillipo,	117	1036
Montego Bay,	Mr. Burchell,	370	1572
Gurney's Mount,		53	125
Falmouth,	Mr. Knibb,	216	885
Anotta Bay,	Mr. Flood,	86	510
Charles Town,		60	112
Port Maria,	Mr. Baylis,	104	410
Ora Cabessa,		18	45
Brae Head,		33	36
Mount Charles,			319
Old Harbor,	Mr. Taylor,	156	265
Hayes' Savanna,		179	257
Crooked Spring,	Mr. Cantlow,	88	723
Port Royal,	Mr. Clarke,	23	202
St. Ann's Bay,	Mr. Nichols,	21	52
Ocho Rios,		15	89
Savanna La Mar,	Mr. Gardner,	19	83
Fuller's Field,		2	22
Rio Bueno,	Mr. Whitehorne,	63	128
Stewart's Town,		80	108
Lacea,	Mr. Abbott,		50

Later accounts bear witness to the constant prosperity and enlargement of all these stations. In the beginning of 1832, a rebellion broke out in the island, which for a time drove many of the brethren from their work, and shrouded their prospects in darkness. But we trust this temporary hindrance will be overruled by the God of missions to establish the cause in that island on a firmer basis than before.

SOUTH AMERICA.

Mr. James Bourne, under patronage of the society, established himself, about ten years since at Honduras. He has erected a chapel, and has a respectable congregation, to which he preaches, besides distributing tracts, and educating children.

SOUTH AFRICA.

Rev. W. Davies, late pastor of the church at Lake Lane, Portsea, devoted himself and family to missionary service here, and sailed from England in Jan. 1832; but they were wrecked early in April, off one of the Cape de Verd islands. They returned to England, and have since sailed to their destination and arrived in safety, September 19, 1832.

The Society now has, in all, about sixty missionary stations, and during the last year of which we have statistics, more than 1200 natives were baptized. In the West Indies alone, there are about 10,000 converts, members of the church of Christ. To all this must be added the twenty stations of the Serampore brethren—the various translations of the Bible—the tracts circulated through a country of vast extent and crowded population—and the missionary flame kindled throughout Christendom—the observance of the monthly concert by all that love our Lord Jesus Christ, and the many disciples who have already passed into the society of the redeemed in heaven,—and we shall be able to appreciate the results of the first trembling efforts of the brethren at Nottingham and Clipstone.

HOW SHALL CHRISTIANS SUSTAIN REVIVALS?

This question is highly practical and important. The sudden declension, which often succeeds powerful revivals, is exceedingly injurious in its influence on the community, which have been favored with these precious seasons of heaven: it is dishonorable to God; and more than almost any thing else tends to bring these seasons into disrepute. That Christians have not well understood and practised the duties which would insure a constant revival, is a melancholy truth proved by the past history of the church, in every age, perhaps, except the apostolic.

That revivals must be temporary from their very nature, we cannot admit. We fully believe that they ought to progress from month to month, and year to year, until the whole world is covered—until all the elect are gathered into the kingdom of Christ. Some things, connected with these special seasons of reclaiming mercy, we are aware must from their very nature be evanescent.

There are views and feelings, peculiar to the returning backslider and the new convert, deemed indeed wonderful by them; which will soon be lost in the brighter light of matured religious experience. But those things, which constitute the very substance and power of a revival, are of such a nature that they may be endured—yea, they must be abiding, if appropriate means be used to sustain them.

This subject demands, we think, the attention of ministers and churches; the more especially because powerful revivals often decline, almost at the close of very interesting protracted meetings. These meetings, we believe, are yet to exert a mighty influence in building up Zion; but they certainly need, for the preservation of their powerful instrumentality, to be guarded against the various abuses to which they are exposed. Unless this is done, and in a judicious manner, they will soon be converted into mighty engines, which, by insidious attacks of the enemy, will be turned against the activity of the church and her usefulness. A few suggestions, therefore, showing how Christians may sustain a revival of religion, we hope may be profitable to our readers.

1. All the members of the church should be brought into the field of action. Christians will feel but comparatively little interest in a revival, will pray but little for its advancement, unless in some way or other they are brought to labor that they may accomplish this object.

This results from the very laws of mental action; from the very constitution of our nature. The revival Christian, if he do not enter into the work, and labor with all his might, will soon lose his interest in a special work of reforming grace. All the members of a church, then, which is blessed with such a season, should be roused to effort; should be kept at work.

By conversing faithfully with one another, with both stupid and awakened sinners; by taking an active part in the conference and prayer meeting; by going forth to look up sinners, and bring them within the reach of the means of salvation; by engaging in agonizing prayer,—they will perpetuate the revival in their own hearts, and promote its progress around them. Every Christian then should be brought up to the work, and pressed to do all that he can; all that God requires, for its advancement. The neglect of this has doubtless often been the cause of the partial extent and speedy termination of interesting and powerful revivals. When only a few members of a church are brought into a field, it must be expected that the work will be very limited in both its extent and duration.

2. The church should be deeply impressed with their own responsibility to perpetuate the work. Most of our churches, which have been favored with seasons of special divine refreshing, will, at the present day, acknowledge that they ought to have an unceasing revival. Still they do not feel this. Notwithstanding the profession of revival orthodoxy is prevalent, still a practical disbelief pervades the Christian community, deceitful and strong, which par-

lyzes the very cords of obligation and sinews of effort. They should, therefore, be assured from the scriptures, that the work of redemption goes on just as fast as Christians employ that instrumentality, which infinite wisdom has seen fit to require for its progress; that they can have a revival so soon and so long, as they faithfully employ the divinely appointed means; that a most solemn and fearful responsibility to have a ceaseless revival presses upon them; that they cannot, therefore, remain stupid, or decline when revived, without incurring tremendous guilt. These precious and weighty truths should be pressed on the mind, with all their mighty practical influence; as truths which commend themselves to the conscience; which imperiously demand our undoubting and obedient assent; and which affix the brand of amazing guilt upon every church and every professor, that slumbers on at ease in Zion; or grieves to depart the reviving Spirit, and shrinks back into spiritual declension.

3. They should guard against relaxation in their prayers and efforts. They have many and strong temptations to such relaxation, especially when they have attended a protracted meeting, which has been for some time progressing with much interest and power; or have in any other way made great and long-continued exertions. The excitement they have felt has been powerful; their prayers and conversation, and other efforts exhausting; deferred works of necessity urge their important claims; spiritual pride entangles them with its deceitful hypocrisy; and unbelief and many self-approving apologies wind their insidious way into the delinquent heart; and the work of declension makes rapid and far progress, before it is discovered. How much watchfulness, and humility, and fasting, and prayer; how much guidance and circumspection and support from others; how much of heaven's sanctifying and sustaining influence do Christians need, when in a revival, to keep them from grieving the Holy Ghost, and sinking into spiritual declension!

4. They should be pressed up to increasing effort. In a revival, Christians are exceedingly prone to feel that the work will certainly go on, when they perceive that it is progressing with power; or they console themselves that it has been unusually extensive and abiding; that they could expect no farther displays of sovereign mercy; or under the false ascription of praise to God for what he has done in his distinguishing mercy, they are beguiled into the presumptuous folly and sin of *deciding* that sovereign grace has done all among them, that it can do; and therefore, without a murmur, they very submissively slide back into spiritual delinquency. The tendency of Christians in a revival, after certain stages of its progress, is almost invariably backward. While, owing to the facts, that sinners who are most susceptible of religious impression become singled out and converted; that many become hardened by resisting God's word and Spirit; and that others become strengthened in their excuses, confirmed in their prejudices, and fortified in their rebellion, there is absolutely needed, to carry forward the work, increasing prayer and effort. Let Christians, then, who enjoy a revival, enter more and more into the work, that through their instrumentality they may secure its growth and continuance. Let them do their whole duty perseveringly and look up to a covenant God, and claim his promises: then shall the work go on, while, borne on its influence, they shall rise higher and higher, till they shall turn many to righteousness, and be set as stars to gem the canopy that adorns the throne of redemption, and reflect forever its unfading beams. [Revivalist.]

RELIGIOUS STATE OF FRANCE.

An awful destitution of scriptural information exists in France. The notorious fact, that the great majority of its population is divided into Roman Catholics and Deists, may be received as a sufficient proof of this statement. And, when it is considered that, among the Protestants, who ought to be,

'the salt' of the land, Socinian sentiments are dreadfully prevalent, and that a large number of *their* ministers are worldly men, frequenting, as a pious lady assured me, 'the chace, the dance, and the billiard-table,' this want of scriptural knowledge assumes a more hopeless aspect. But, to specify a few facts in connection with the sphere of my own observation—On the road to M——, on a market-day, I stopped about a dozen persons, some poor, others of the better classes, and, showing them the New Testament, begged them to inform me if they possessed it. With a *single* exception, they all replied in the negative. In the town of M——, I entered, with the same inquiry, many of the most respectable shops. Only *one* individual among their occupiers was the owner of a New Testament. One gentleman, who, during a week, dined with me at my inn, and who avowed himself a deist and a materialist, said that he had not seen a Testament for many years. Indeed, I doubted whether he had *ever* read it; for, on my presenting one to him, he asked if it contained an account of the *creation*. A journeyman bookbinder, having expressed a wish to obtain this precious book, remarked, on receiving it, in perfect ignorance of its *divine* authority, that he dared to say it was 'a very fine work.' A student in the university, about twenty years of age, told me that, although he had seen the Vulgate (Latin) version of the Testament, he had never met with it in a French translation. A young woman, who professed to have a Bible, produced, instead of it, a Catholic abridgement of the scriptures, garbled in many important portions, and interlarded with the comments of the fathers.

And what is the result of this 'famine of the words of the Lord?' Let the truth be admitted, that the religion and the morality of a people bear a close proportion to their observance or neglect of the Sabbath; and then, let the aspect of a French Sunday furnish a reply. Oh could every pious reader of this letter be awakened, on the morning of that sacred day, as I have been, by the clang of the anvil, and, on his entrance into the streets and markets, observe business prosecuted or suspended according to the tastes of the tradesmen;—could he mark the workmen, on seasons of religious festival, erecting the triumphal arch on the Sabbath morning, and removing it on the Sabbath evening;—and notice the laborers, at their option, toiling all day on the public works;—could he see the card-party in the hotel, and the nine-pins before every public house, and the promenaders, swarming in all the suburbs;—could he be compelled to witness, on one Sunday, a grand review of a garrison, and, on another, be disturbed by the music of a company of strolling players;—and, could he find, amidst all this profanation, as I have found, no temple to which to retreat, save the barren cliff, or the ocean cave,—surely he would feel and proclaim the truth, this 'people is destroyed for lack of knowledge.'

Numerous facilities exist, in this unhappy land, for the circulation of correct sentiments. The revolution that has recently occurred in France has effected a decided removal of the obstructions, which, during the reign of the exiled family, cramped the progress of religious truth. The ascendancy of the priests appears annihilated. They are not now the springs of the movements of the police, but, as concealed Carlists, the objects of its suspicion. And, as to the fear that the civic authorities will interfere to prevent the circulation of religious sentiments, my own experience will furnish a sufficient antidote. I was passing, one day, through the streets of G——, leaving tracts at every house. Here I was accosted by the Commissary of Police with the inquiry, 'What books are these?' I said they were *religious* tracts, and offered him a few to inspect. He looked at them, and, observing that he would give them away, politely touched his hat, and left me to pursue my course without molestation. In short, considering the present state of public sentiment in France, I am convinced that, as soon as the authorities perceive that no *political* object is sought by the distribution of scriptural publications, *issuing from the Paris press*, no opposition will be made to the most comprehensive efforts.

[Missionary Record.]

THE DEPARTURE.

They have parted from the fond embrace
Of the friends that tenderly love them;
They have wiped their tears, and every face
Is serene as the sky above them;
The pang, that thrilled through each Christian breast,
Was the swell of sacred feelings;
And the tears, that did on their eyelids rest,
Were a tender heart's revealings.

Ye are dear to us, but we will not grieve
That ye go to your work of glory—
That ye go to bid the heathen live,
And to tell salvation's story.
There was pain in the final press of the hand,
But, beloved, we do not regret it;
For that hour in our memory the longer will stand—
We cannot, we cannot forget it.

We shall think of you, while your vessel sails
O'er the far majestic ocean,
We shall think—with affection that never fails,
In the morning and evening devotion.
When the star in the western twilight glows,
And, though distant, we each shall greet it,
It shall be our signal to pray for those
Whose eyes, in their solitude, meet it.

To your scenes of toil we will often send
The story of things that betide us;
And our souls shall in holy converse blend,
Though billows and mountains divide us.
Then firm in courage, go reap success—
For a while, these ties we'll sever;
But we soon shall pass from earth's weariness,
To be joined in heaven forever.

ANNIVERSARIES HELD IN BOSTON, IN MAY

CONFERENCE OF BAPTIST MINISTERS.

The anniversary of this body was held, Tuesday, May 28. An essay was read by Rev R. Babcock, of Salem, and discussion was afterwards held on the following questions:—

1. Is it desirable that more permanency, in the labors of ministers with the churches of which they are pastors, should exist?—2. What are the qualifications in a minister which will contribute to his permanent usefulness? The annual sermon was preached in the evening by Rev. N. W. Williams, of Newburyport.

MASSACHUSETTS SABBATH SCHOOL UNION.

This body is now exclusively Baptist. Until the present year, it comprehended both Baptists and Congregationalists. The anniversary was celebrated Tuesday, P. M. when the report was read by Mr. Colby, Cor. Sec., and addresses were made.

The Union has been sustained, during the year, with great efficiency and success—so that, in the words of the report, “though nominally divided, it is, in fact, doubled.” The interest of the meeting was greatly enhanced by the presence of delegates from the American Sunday School Union, in Philadelphia, who introduced and advocated the Southern effort—a plan, which proposes to supply every neighborhood in the southern states with Sabbath schools, as soon as possible. While we have turned so much of our attention to the *west*, the *south* has been neglected; and facts show that the religious destitution of the latter is much greater than that of the former.

NORTHERN BAPTIST EDUCATION SOCIETY.

The annual meeting was held Wednesday, P. M., at the church in Baldwin Place. The report was read by the Cor. Sec., Rev. E. Thresher. Addresses were made by Rev. Dr. Wayland, of Brown University, and Col. Isaac Davis, of Worcester. The Report is already published—a document full of interest and encouragement. The operations of the society are noiseless and unassuming; but they are at the foundation of our hopes of an efficient and useful ministry. The Baptist community are awaking to do themselves justice on this subject. It was stated in the Report, that Baptists in New England, during the two last years, have given \$100,000, in various ways, for educational purposes.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

This Society held its annual meeting in the Second Baptist church in Boston, Wednesday evening, May 29th. Mr. Leverett, the secretary, read the following Report:—

Thirty-first Annual Report.

The Trustees, mindful of their accountability to the society, present the following as a statement of their doings the past year. Since the last annual meeting, they have appropriated, for the support of missionaries, and the assistance of feeble churches, about eight hundred dollars. Only two appointments have been given during the year. These have been fulfilled, and also some appointments made previous to the last anniversary.

Rev. PETER CHACE has fulfilled an appointment of eight weeks. His labors were confined to six or eight towns in the northern part of Vermont, and appear to have been successful in strengthening the feeble churches in that region.

Rev. JACOB HATCH has labored in your service three months, in the eastern part of Maine. His labors were principally confined to the infant churches in Hammon, Cold Stream, and Lincoln, situated about thirty miles northeast from Bangor. This section of the state is newly settled, and is, for the most part, destitute of preaching, except when visited by missionaries. The infant churches in this district were gathered through the instrumentality of your society, and they have ever manifested a grateful sense of your kindness. They receive help with thankfulness, and do what they can to help themselves. The labors of Mr. Hatch, and also those of Mr. Case in these settlements, in years past, were greatly blessed. Mr. H. in reporting his last visit to these churches, says—"I had the happiness of seeing almost all the dear converts I had baptized in that region within the last three years, walking in the truth, growing in knowledge, and manifesting a deep interest in the various benevolent institutions of the day." To find the conduct of the baptized corresponding with their profession, must, we think, have been gratifying to your missionary, and it is no less so to the Board. If those who professedly embrace the gospel through our instrumentality, do not exhibit its fruits, they only deceive themselves, and render our efforts to do them good of no avail.

Rev. HENRY J. HALL has fulfilled an appointment of six months, in the northern part of Indiana. Mr. Hall arrived in safety at Goshen, Indiana, July 27th, after a long and fatiguing journey: he immediately entered on his labors as a missionary, and soon found he was in a section of country almost wholly destitute of schools, and of preaching. That this should have been the case is not surprising, when it is recollected that five years since, all the northern part of Indiana was in the possession of the Indians. Having established his family at Goshen, Mr. H. began to visit in the neighborhood, and soon organized a Sabbath school, and two Bible classes. Having become acquainted with the immediate neighborhood, he began to explore the surrounding country to the distance of many miles. His labors were for a short period interrupted by domestic affliction. About four weeks after his arrival at Goshen, his youngest child sickened and died. Situated as they were, in a newly settled part of the

country, and scarcely recovered from the fatigue of a long journey, the approach of sickness and of death must have been peculiarly trying. Under date of Sept. 1, Mr. H. writes—"To-day we have followed our little child to the grave without a mourner to accompany us, or a minister to speak one word of consolation. I sent twenty miles for a minister, but could not obtain one. By this event our fond hopes are blasted, and we are called to grieve alone, yet not without hope: our heavenly Father in all this deals with us as with children. 'Whom the Lord loveth he chasteneth.'" Soon after this, Mr. H. resumed his missionary labor, and, like the apostle to the Gentiles, he frequently preached in places where "Christ was never before named." In November, he opened a select school in his dwelling-house, with a view of qualifying such young persons as might attend, to become teachers. This school he continued most of the winter, preaching at home on the Sabbath, and occasionally making excursions into the surrounding towns, originating Sabbath schools and temperance societies, and attending protracted meetings. The last week in March, he held a protracted meeting at his own house. "Having engaged a minister from the Territory of Michigan to assist me," he says, "I appointed a protracted meeting at my own house, which not only serves me as a dwelling, but also as a place for public worship, and for a Sabbath and day school. The time appointed for the meeting arrived, but no minister came to my assistance. From Thursday morning till Sabbath evening I labored alone, excepting Sabbath noon, when I had the assistance of two Presbyterian brethren. The meeting was well attended, and the people listened to the preaching with solemn attention." Mr. H. thus closes his last communication to the Board—"Now let any one of our eastern brethren fancy himself situated in the Great Valley, and not a minister within hundreds of miles on whom he can depend for the least assistance; standing alone amidst the floods of error which overspread the land; no one to aid him in his accumulating labors, in a section of country larger than any one of the New England states; where bigotry, superstition and ignorance are evils with which he must contend every day, and in every thing he undertakes. Here are a few schools, conducted on a very imperfect plan, no academies, and a very great indifference among the people respecting education. The Catholics are awake. They contemplate erecting a literary institution near the Carey station, on the river St. Joseph, and I doubt not it will be accomplished within two years—perhaps in half that time. These are obstacles which might be overcome, were Christians united; but this is not the case. A few are disposed to do something; but the majority are stupid and strangely prejudiced against all benevolent institutions. In view of these facts, should not every pious heart rise to God for aid? O my brethren, who enjoy all the blessings heaven can bestow, and who are strangers both to the temporal and spiritual wants of the pious poor, scattered throughout these extensive, destitute regions, will you not feel for us, and pray for us? Will you not turn your eyes to this far-spread valley, and see the millions who are here perishing for lack of knowledge—and do what you can to save them?"

Rev. JOHN M. PECK has labored in your service during the year 1832. Extracts from his journal up to August last, have been published in the Magazine. The remainder of his journal is highly interesting, and affords most satisfactory evidence of his unwearied diligence and fidelity. During the year 1832, Mr. Peck visited the greater part of the state of Illinois, preaching the gospel to the destitute, distributing tracts, attending protracted and ministers' meetings, addressing temperance societies, Sunday school associations, and Lyceums. Mr. Peck has also continued to edit and publish a semi-weekly newspaper, which has unquestionably exerted a happy influence at the west, particularly in Illinois. In addition to this, Mr. P. has for some months edited a monthly periodical, called "The Illinois Sunday School Banner,"—also a periodical in favor of temperance—and a series of original tracts, designed to expose and correct the various religious errors prevalent in that section of the country. Besides these various labors, Mr. P. has nearly finished a Gazetteer of the state

of Illinois. The labors of Mr. Peck in the service of the Board cannot, perhaps, be better told, than by adopting his own language, contained in the report of his labors to the general union meeting of the Baptists in Illinois, in October last.

"The general field of operation marked out for me, was—conducting the Pioneer and Western Baptist, which has been regarded by the committee as an important organ of communication with the public, to sustain the Baptist cause, and an important means of correcting the errors that prevail among Baptists and others in the west; and also—performing general missionary labors. This branch of labor which has occupied most of my time for the last twelve months, has been one of the most interesting years of my labor for the last thirty years of my life. I have had the privilege of witnessing and laboring in the commencement or the progress of more revivals, attending more protracted and deeply interesting meetings, seen more apparent difficulties to subsequent missionary operations removed, and baptized more converts, than in any former of the fifteen years that I have been struggling in this western field. I have baptized about sixty converts since last April, besides being present at the baptism of many more; and without attempting an accurate account of the cases, have had more than four hundred anxious sinners come up for prayer and conversation, many of whom are now professed pilgrims and strangers on the earth, and a number are active members of Baptist churches. Besides spending considerable time at St. Louis, during the interesting revival of last winter and spring, I have travelled through most of the countries of Randolph, Monroe, St. Clair, Clinton, Bond, Montgomery, Maquapin, Greene, Morgan, Sangamon, Fulton, Schuyler and M'Donough,—attended protracted and other meetings in all these counties but three—and labored without intermission in the various modes of doing good that are thought to be useful. I have attended the sessions of five Baptist associations, in all of which, save one, missionary efforts are encouraged. It is much to be regretted, that an unhappy influence has been made to bear on some of the associations—an influence altogether destructive to the piety, the spiritual prosperity and growth of the churches, and which has been followed by declarations of non-fellowship with the great body of Baptists, on account of missions. This influence is allied to an antinomian scheme of doctrine, which is fast verging into the more fatal, corrupting, and God-dishonoring scheme of Parkerism. Such doctrines and such principles can never receive the sanction of orderly and sound Baptists in the United States. Should any extensive revival of religion bless our land, a large majority of the Baptists in this region would, like Samson, arise in the strength of the Lord, shake off the fatal influence that now binds them together, and betake themselves to prayer and Christian effort. This must be the case, or God in his providence will sweep away these anti-mission churches and associations, give the field to others to cultivate, and open up a highway for his now captured people to return to Zion with songs and joy."

Rev. Mr. LOGAN has been sustained by the Board in his labors some months, on what is called the "Military Tract." Mr. Peck, in giving an account of his labors during this period, says, "Since the appointment by the committee, bro. Logan has performed fourteen months' service, formed two churches, baptized forty-six converts, besides being instrumental in a revival, in which twenty-seven others have been baptized. This brother has also been the means of inducing a number of Baptists—heads of families—to commence family prayer, who had previously lived in neglect of that duty. He has assisted in forming three Sabbath schools, visited and revived seven others, formed one Baptist Tract Society—aided in circulating several thousand pages of tracts, promoted the temperance cause, and been instrumental in inducing a number of intemperate men to reform entirely by total abstinence."

Rev. MOSES LEMAN has labored eight months under the direction of the Board in Illinois. He had the care of seven small churches in a destitute portion of the state, besides which he travelled extensively, preaching, distributing tracts, &c. He reports additions to all these churches,—to one, more than

thirty, by baptism. He has perseveringly advocated the cause of temperance, Sabbath schools, missions, and education, and has been very successful. In a letter dated November 30, he says—"The Baptist cause is gaining ground in this part of the state. There has been an addition of about sixty on my circuit, and about fifty to churches in the north, which I have visited. On the 22d of November I broke the ice, and baptized sixteen persons on a profession of faith."

The greatest obstacles, with which Mr. L. had to contend, arose from the prejudices and erroneous views of professed Baptists. And it is probable the same remark may be made respecting all our missionaries at the west. They find serious obstacles in the way of their usefulness—in the ignorance of professed Christians—we say their ignorance, because we are disposed to judge charitably. If correctly informed, we cannot believe they would manifest such opposition to every thing that is pure, and lovely, and of good report. It is a melancholy but well-established fact, that many churches and associations hold no fellowship with those who are friendly to Sabbath schools, missions, temperance, and the like. A respectable missionary has actually been called to account by the church to which he was preaching, for *organizing a Bible class among them*. Individuals have fallen under the censure of the church for being *agents* of a temperance society. A Baptist church in S. county disciplined one of their members (the only one who regularly practised family worship,) for *joining a temperance society*. We take no pleasure in making public such facts as these; but the existence of such facts most evidently proves the propriety and importance of doing what we can to diffuse light and knowledge. All such errors and prejudices must vanish before proper instruction. A few individuals have been instrumental in bringing about a great and happy change in Illinois. That state, during the year past, has been eminently blessed with revivals of religion. The Baptists, as well as other denominations, have shared largely in the effusions of the divine Spirit. Many of our brethren there are awake—supremely devoted to their Master's work, and are laying the foundations for the happiness and improvement of many generations. Let them be sustained in their holy labors. Let them be reinforced by "good men, full of faith and of the Holy Ghost," and through their agency, attended by the promised blessing of the Most High, the many wild and foolish notions respecting religion, and the hostility to education and missions, and other benevolent institutions now prevalent, will be done away—and the gospel of Christ, in all its pure and wholesome doctrines and precepts, will be inculcated and embraced. The same remark will apply to all the western states. There are good men (and these not very few in number,) scattered throughout all the Great Valley—men who well know the value of the Bible, who love the gospel and its institutions, who feel interested in the welfare of their country and of the world; and who are doing what they can to promote the interests of education and piety around them. In the name of the Lord we wish them success: and we hope they will be sustained by the sympathy and prayers and contributions of their brethren in the older states, till they are able to sustain themselves. It is gratifying to witness the efforts made in all the states and territories at the west, for the establishment of schools, and academies, and colleges. We know how much New England is indebted to her liberal-minded founders for such efforts—and if her sons, when placed in like circumstances, imitate the wisdom and piety of their fathers, may they not transmit similar blessings to their posterity?

Appropriated by the Board from June 1, 1832, to June 1, 1833.

To American Baptist Home Missionary Society,	\$200,
Baptist church in Hopkinton, New Hampshire,	50,
Baptist church in Hampden, Maine,	30,
Support of preaching in Lexington, Massachusetts,	—
Rev. Professors Chase and Ripley, of Newton Theological Institution, for editing the American Baptist Magazine during the year 1829, \$200 each,	400,

Appointments given to missionaries from June, 1832, to June, 1833.

Rev. Peter Chace, Vermont, 8 weeks,	40,
Rev. Jacob Hatch, Maine, 3 months,	65,

It will be seen from this statement that few appointments have been given, and that but little has been accomplished by your Board since the last annual meeting. This has resulted partly from the low state of our funds, and partly from the formation of the American Baptist Home Missionary Society. To that society we have relinquished the whole of the western country, and to their Board we have transferred all the missionaries formerly employed by us in that interesting field of labor; and no small portion of our funds have passed into their treasury. That society originated from this, and, as might be expected, is regarded by us with special favor. We rejoice in what has been accomplished during the first year of its existence.

We cannot close this report without acknowledging the loss we have sustained, and the admonition we have received, in the removal by death, during the past year, of our much-respected treasurer, Mr. E. LINCOLN. During the last twenty-three years he served you in this capacity, and performed its duties with the utmost fidelity. During all this period, he was an efficient member of the Board, and contributed, in various ways, to the prosperity of the society. His removal will be sensibly felt by all our benevolent institutions. He made a profession of religion in early life, and, from that period to the hour of his death, in the language of one who knew him well, "his single aim was to be useful;" and he has been surpassed in usefulness by few individuals. His work is now done. He rests from his labors, and is enjoying his reward. He will no longer mingle with us at our annual meetings on earth. May we, ere long, mingle with him and other kindred spirits in heaven. May we so perform the various duties assigned us here, as that, when called to our account, we may hear from the lips of him whose name we bear, in whose service we are engaged, and on whose atonement we rely, the gracious declaration, "Well done good and faithful servants, enter ye into the joy of your Lord."

In behalf of the Board,

W. LEVERETT, *Secretary.*

The acceptance of the Secretary's Report was moved by Rev. C. P. GROSVENOR, of Salem, and seconded by Rev. H. JACKSON, of Charlestown—whereupon, it was *Voted*, that the Secretary's report be accepted, and published in the American Baptist Magazine.

The Treasurer being absent, his Report was read by Rev. BARON STOW. Its acceptance having been moved by Rev. C. O. KIMBALL, and seconded by Rev. D. CHESMAN, it was

Voted, that the Treasurer's Report be accepted.

Addresses were made by Rev. Messrs. GROSVENOR, of Salem, TRAIN, of Framingham, and FREEMAN, of Lowell.

TREASURER'S REPORT.

Massachusetts Baptist Missionary Society, in Account with the Treasurer.

1832.		<i>Dr.</i>	
May 31.	To cash paid Rev. E. Andrews,	65,	
June 2.	Rev. J. Going,	75,	
16.	J. M. Peck,	75,	
20.	Preaching at Lexington,	9,	
22.	Rev. Isaac Case,	20,	
26.	J. M. Peck,	75,	
Aug. 11.	John Logan,	50,	
Sept. 9.	Preaching at Lexington,	21,	
17.	Preaching at Gloucester,	20,	
21.	Home Missionary Society,	200,	
	Moses Leman,	85,	
Oct. 19.	Isaac Case,	20,	
Nov. 1.	Jacob Hatch,	45,87	
7.	Preaching at Lexington,	9,	
14.	J. M. Peck,	75,	
	Hampden Church,	30,	
Feb. 11.	J. M. Peck,	75,	
	Peter Chase,	40,	
	Preaching at Gloucester,	12,	
April 27.	Moses Leman,	72,75	
	Balance,	26,68	
			1101,90

American Tract Society.

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May 13.	To cash paid Rev. H. J. Hall, (Indiana),	- - - -	123,	
	" Rev. W. Leverett, on account of do.,	- - - -	7,	
	Balance in Treasury,	- - - -	158,68	
			<u>288,68</u>	
				\$ 1389,98

1832.

Cr.

May 30.	By balance in Treasury,	- - - -	\$698,	
	Collection at the annual meeting,	- - - -	33,20	
June 15.	Cash of C. Stockbridge, on account of donation,	- - - -	50,	
July 3.	" Interest on Cornish legacy,	- - - -	216,47	
4.	" From a friend to missions in Roxbury, being \$1 per month for one year,	- - - -	12,	
10.	" Cambridge Juvenile Society,	- - - -	6,	
24.	" A friend,	- - - -	1,	
	" Dividend at Columbian Bank,	- - - -	39,	
Nov. 10.	" Donation from C. Atherton,	- - - -	1,	
25.	" M. Shepard, Treasurer of Salem Association,	- - - -	44,63	
			<u>1101,30</u>	

1833.

April 27.	By balance,	- - - -	\$ 26,68	
	Cash of Caleb Atherton,	- - - -	1,	
May 11.	" Dividend at Columbian Bank,	- - - -	39,	
	" Interest on Cornish Legacy,	- - - -	160,	
	" do. do.	- - - -	60,	
18.	" Of Micah Orcutt,	- - - -	2,	
			<u>288,68</u>	
				\$1389,98

Schedule of Notes and Stocks.

Oliver Holden's Note, July 28, 1830,	- - - -	\$ 81,75
Eli B. Smith's Note, September 15, 1826,	- - - -	50,
Stock in Columbian Bank,	- - - -	1300,
		<u>\$1431,75</u>

Errors Excepted.

LEVI FARWELL, *Treasurer, Pro Tem.*

Cambridge, May 25, 1833.

Boston, May 29, 1833.

Having examined the above account by the books and vouchers of the Treasurer, I hereby certify the same to be correct.

JAMES LORING,
One of the Auditing Committee.

OFFICERS FOR THE ENSUING YEAR.

Rev. BELA JACOBS, *President.*
Rev. CHARLES TRAIN, *Vice President.*
Rev. WILLIAM LEVERETT, *Secretary.*
Dea. CALEB PARKER, JR., *Treasurer.*

Hon. HEMAN LINCOLN and Dea. JAMES LORING, *Auditors.*

Trustees. Rev. Messrs. Joseph Grafton, Elisha Williams, Lucius Bolles, Daniel Sharp, Nicholas Medbury, Ebenezer Nelson, C. O. Kimball, Avery Briggs, Jona. Aldrich, William Hague, and Calvin Haven.

AMERICAN TRACT SOCIETY.

The anniversary was held at Park Street church, Wednesday evening. A crowded house and animated addresses showed the interest of the community in this important branch of Christian benevolence. From personal observation, Rev. Mr. Sutton, of the English Baptist mission in Orissa, stated several interesting facts. Addresses were also made by Rev. Messrs. Linsley, of Boston, Peters, of N. Y., Babcock, of Salem, and Plummer, of Virginia.

Other meetings of great interest were those of the *Prison Discipline Society*, the *American Education Society*, the *Massachusetts Missionary Society*, and the *Auxiliary Foreign Missionary Society*, at Park Street—besides a juvenile concert, under the direction of the Boston Academy of Music, and an exhibition by the pupils of the asylum for the blind.

BAPTIST FOREIGN MISSIONARY SOCIETY OF MIDDLESEX AND NORFOLK COUNTIES.

This society met at Weston, Mass., Tuesday, April 9, 1833. The exercises were opened by a sermon from Rev. J. A. Warne, of Brookline, on the prospects of the unevangelized world. After the sermon, the annual report was read.

ANNUAL REPORT FOR 1832—33.

This society, though a parent, is at the same time a child. Auxiliary to the Baptist General Convention, and paying all its funds into the treasury of that body, it has no field of labor under its own eye exclusively, and your Board have had little business to transact; of course, have little to report.

The delegates, chosen at your last annual meeting to attend the session of that society, to which this is auxiliary, fulfilled their appointment. They cheerfully co-operated, as far as in their power, with their brethren, in both counsel and action. They were gratified with the enlightened and ardent missionary zeal manifested by the Convention, and cheered and encouraged by the bright beams of the rising millennial sun, which there broke upon the eye of their faith; and they returned home with an increased conviction that the cause of missions is, in the purest and most extended sense, the cause of philanthropy and piety.

Agreeably to your orders at the last meeting, eight dollars were paid to such of your delegates as called on the treasurer for that sum, to aid them in defraying the expenses of their journey to the place of the General Convention's meeting. The printing of a circular to the churches in these two counties has been procured by your Cor. Sec., for which two dollars were paid from your treasury; which sum, by the benevolence of the brother who did the job, has immediately reverted to the treasury.

This society is, as we have remarked, auxiliary. But because she has not selected her own field of operation, sent out her own missionaries, and expended her own funds, do not, brethren, suppose she has been any the less useful, or has any the less ground of encouragement in her labors. By committing the disbursement of her means to a higher body, she acts the part of very commendable modesty, and courtesy, and benevolence. By so doing, she accomplishes a far greater amount of good than she could do single-handed; for in the missionary enterprise, as in every other, "union is strength." To the raising of that united force, which is now conveying the blessings of salvation to distant parts of the world, this society contributes her proportion.

Much has been done in the cause of missions by the American Baptists. In Burmah they have seventeen, or, if the last detachment have completed their voyage, not less than twenty-two missionaries, who are occupying three stations, employing eight native assistants—two of whom are preachers, vigorously plying four presses, and preaching the gospel, and distributing tracts, through nearly the whole length and breadth of the empire. More than four hundred, in that land of idolatry and darkness, have been hopefully converted to God; several of whom have already made the haven of endless rest. More than two hundred thousand tracts have been printed and circulated through the nation. A compendium of the Bible has been published. Several of the most important books of the Old Testament have been translated into the Burman language, and the translation of the whole of it is in progress. The whole of the New Testament has been translated, and before this, has probably been carried through the press and put into circulation. Schools, both male and female, have been maintained at the respective stations. And these labors have not been without effect; in all parts of the empire a spirit of inquiry has become surprisingly ardent. There is, under the word of God's prophets, a mighty shaking through the whole "valley of dry bones." Soon, no doubt, there will be raised up there, a "great army," to the Lord of hosts.

In Africa the American Baptists have done something, and they are still prosecuting their efforts for that country.

They have commissioned two of their number to explore polite and chivalrous, yet papal and infidel, France.

Among the original inhabitants of this country, the Baptist Board of Foreign Missions have twenty-eight laborers. These, at eight different stations, are instructing schools, distributing tracts, and preaching the gospel. The Lord has smiled on their efforts; more than two hundred and sixty, nearly all of them full-blooded Indians, are members of their churches.

This is a comprehensive view of what has been done, in Foreign Missions, by the American Baptists. In view of it, we cannot but rejoice. It is a great work. The ground is broken up, and the seed sown. The foundation of the Lord's temple is laid—deep and broad; and not a little is done towards raising the superstructure. In Burmah especially, very much has been achieved. Our printing establishment there is second to none, in the whole circle of protestant missions, save that of our English Baptist brethren at Serampore. It is already proving a most powerful engine for the subversion of the powers of darkness.

Now, brethren, who can tell how far this society has been instrumental in bringing about these glorious results? You have, we trust, done what you could. Of your money, you have, the last year, contributed more than twelve hundred dollars. And, what is more, you have contributed not less than eight missionaries. God enabling you so to do, you have presented to the Baptist Board of Foreign Missions those, both men and women, who will, we believe, bear no feeble part in the efforts and toils of converting Burmah to the Lord.—And are you exhausted, brethren? Are you tired of this work? Do you feel as if you could spare no more money, and no more missionaries? Have you a heart to retire from the missionary enterprise, and leave the heathen to perish in his blindness? We cannot think so. We do not believe one of you would be deprived of the pleasure of laboring, as well as praying; of contributing even your *hard-earned dollars*, for this cause. We do not believe you are willing to incur the guilt and doom of the unprofitable servant, and to forfeit that final commendation of your Lord and Master—"Well done, good and faithful servant, enter thou into the joy of thy Lord." We cannot believe there is *any* heart among you, disposed to turn a deaf ear to the cry of the heathen, and willing to see them stand on the left, rather than on the right hand, in the great day of accounts. We trust it is both the desire and the purpose of your hearts to persevere in the missionary cause, while life shall last.

Survey, then, brethren, the field which is before you. The Indians, becoming settled and concentrated by themselves, in the distant west, are, it is believed, in circumstances much more auspicious than have heretofore existed for their evangelization. They are already waiting and calling for a large supply of school teachers and preachers. On the success of the colony of Liberia, very much depends, under God, the salvation of Africa. How important, therefore, that missionary efforts there be not in the least relaxed. France, in religious faith, is exceedingly corrupted, and calls for evangelical labors. And, holding, as she does, a conspicuous rank among the nations of Europe, she will abundantly reward all the labor which may be bestowed on her. Let *her* be evangelized, and she will exert an overwhelming influence to evangelize her sister kingdoms. She is, moreover, ready, at this moment, to receive gospel laborers. Germany is waking from her fatal slumbers. Many of her educated, as well as uneducated sons, are inquiring after truth. Put the truth, the whole truth into her hand, and you put it into the hand of the scientific queen of the world; and, from her throne, she will, with a munificent hand, diffuse it to all men. From what has been said of Burmah, you perceive that instead of twenty-two missionaries, as many hundreds, could they be furnished, might be very successfully employed there. That great field is "white already to the harvest." We have only to enter it, and gather fruit to any extent unto eternal life. Immediately contiguous to Burmah, is Siam; a kingdom containing not

less than two millions of souls. This kingdom presents a very encouraging and urgent call for Christian missionaries; and, as many of the Chinese dwell in Siam, from her, access might be obtained into that empire, which holds in idolatrous ignorance about one third of our race. In a word, "the field is the world." The world, brethren, is before you. Turn to which part of it you will, your benevolence will find the most ample scope, and abundant reward.

Need we remind you of the necessity of prayer in this cause? Perceiving that the mightiest instrumentality has, in truth, no might, except as it is blessed of him who has all power in heaven and on earth, to him let our incessant prayer arise for the success of missions.

TIMOTHY P. ROPES, *Cor. Sec.*

Weston, April 10th, 1833.

TREASURER'S REPORT.

The Treasurer of the Middlesex and Norfolk Baptist Missionary Society, Auxiliary to the Baptist Board of Foreign Missions, acknowledges the receipt of the following sums since May 1, 1832.

	Dr.	
Cash paid for printing circular, for the year 1832,	\$ 2,	
" For Treasurer's book,	.75	
" Delegates, in part their expenses to the Convention at New York,	32,	
" J. Going, Secretary of the Amer. Bap. Home Miss. Society,	400,	
" For Printing Circulars for the year 1833,	2,	
" The Treasurer of the Foreign Board,	714,	
" N. R. Cobb, Treasurer of the Educational Association for the valley of the Mississippi,	112,	
Balance, cash on hand,	2.48	
	<hr/>	\$1265.23
		Cr.
From the Executive Committee of the Sabbath School Union of the Boston Baptist Association, for the benefit of Amer. Baptist Home Miss. Society, by their Chairman, Rev. H. Jackson, to be appropriated to the support of schools in the West,		\$38.72
Miss Mary Arnold, Secretary of the Female Primary Missionary Society of Charlestown, to constitute Rev. H. Jackson a Life Director of the American Baptist Home Missionary Society,	100,	
Joseph Carter, Treasurer of the Male Baptist Primary Missionary Society in Charlestown, for the American Baptist Home Missionary Society,	353.50	
For Burman Bible,	1,	
Female Primary Missionary Society in Charlestown, to educate a Burman youth by the name of Maria T. Jackson,	25,	
First Baptist Church in Charlestown, being contributions at monthly concert, for Foreign Missions,	56.48	
	<hr/>	\$ 535.98
Baptist Church in Townsend, for Burman Schools, \$22.66; do. for Tracts, 4.76,	27.42	
Avails of beads,	4,	
	<hr/>	\$ 31.42
Two female friends in Malden, being the avails of jewelry,	1.58	
Female Mite Society in Framingham, for the education of a Burman youth by the name of Charles Train,	20,	
Two female friends in Shrewsbury, by C. Train, for Burman tracts,	2,	
A female friend in Exeter, N. H., by Rev. J. N. Brown, being the avails of buckles and jewelry,	1.25	
Female Primary Domestic Miss. Society in Woburn, by Rev. Mr. Wade,	20,	
The Baptist Church in Watertown, for Foreign Missions,	22,	
Male Primary Missionary Society in Brookline, for Burman Mission,	44.50	
Female Working Society for do.	50,	
Contributions at monthly concert,	79.63	
	<hr/>	\$ 174.18

Literary Notices.

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Second Baptist Church in Reading,		16,50
Baptist Church in Weston,	35,	
Collection, do.,	6,87	
	<hr/>	41,87
Second Baptist Church in Cambridge,		20,
Baptist Church at West Cambridge, collected at the monthly concert,	23,94	
A friend,	2,50	
Mrs. Dexter,	2,	
Two friends,	1,50	
	<hr/>	29,94
Baptist Church in Newton,	18,28	
Avails of rings,	1,75	
	<hr/>	20,03
Cambridge Baptist Foreign Missionary Society, collected in the mission- ary box,	34,90	
From members of said society,	115,58	
From a female friend in Cambridgeport, by Rev. B. Jacobs, for Burman mission,	5,	
	<hr/>	155,48
Roxbury Male Baptist Primary Missionary Society for Foreign Missions,	43,	
Female do. do.,	32,65	
Collection at monthly concerts,	29,12	
Society of young ladies, to educate a heathen child, under the care of Mrs. Mason, to be called Mary A. Leverett,	25,	
	<hr/>	129,77
Cash, balance of last year's account,		5,06
		<hr/>
	Total,	\$1265,28

Charlestown, June 1, 1833.

JAMES FOSDICK, *Treasurer.*

LITERARY NOTICES.

ADVICE TO CHURCH MEMBERS; or, *Sketches of Human Nature*; by WILLIAM INNES, Minister in Edinburgh; Boston. James Loring, 1833; pp. 264.

The topics of this work are discussed in four parts; 1. Church discipline. 2. Mutual duties of Christians. 3. Respecting pastors and teachers. 4. Miscellaneous hints. Under the first head, differences of opinion may be expected to prevail in different churches; and after all the general principles that can be laid down, much must be left to the judgment of the church and pastor, according to the nature of particular cases. The importance and reasonableness of the discussions under the other heads can call forth none but the voice of approbation. The work professes to be founded, and, we think, not without cause, on observations of human nature. The author gives evidence of having entered into communion with the hearts of men; and his advices plainly prove, that, to the philosophy of mind he is no stranger. A work constructed on such principles, and advice based on such ground, is the more welcome to us, because we have always

maintained, that a thorough acquaintance with the laws of mental operation would do much to quell the mutual heart-burning and uncharitableness of evangelical men, of the same, and of different denominations. The remarks of the author, in two or three places, on the subject of mutual forbearance, deserve a place in the memory of every Christian.

BAPTISM, A DIVINE INSTITUTION; by Samuel W. Lynd, pastor of the Sixth Street Baptist church, Cincinnati, 1833. pp. 62. 12mo.

The first half of this pamphlet is devoted to the mode, and the second to the subjects of baptism. It is a calm presentation of the reasons, and a judicious arrangement of the arguments in favor of the ordinance of Christ, as practised in our churches. An article has lately been travelling through the papers,—said to be unanswerable,—showing that Paul was baptized by sprinkling. The argument rests on the meaning of the words "*He arose and was baptized*"—from the misconception that the Greek term here used

excludes the possibility of Paul's going out of the room where he was, to a suitable place of baptism. In Mr. Lynd's pamphlet, this misconception is admirably refuted. We trust our western Presbyterian brethren will now be satisfied to lay aside this new-fangled proof. The whole pamphlet is characterized by lucid thought, and dispassionate argument, and calculated to do good in the cause of the denomination.

WORLD WITHOUT SOULS, by J. W. Cunningham; Boston, James Loring, 1833. pp. 108, 18mo.

The object of this little book is to show the inconsistency of mankind, in believing and saying they have souls, but living as if they had none. Under the garb of fiction, it contains a vast amount of rich and profound thought, and happy illustration. No person of reflection can read it, without having an intellectual feast.

MEMOIRS OF AMERICAN MISSIONARIES formerly connected with the Society of Inquiry respecting missions in the Andover Theological Seminary, embracing a history of the society, &c. Boston, Pierce & Parker, 1833. pp. 367. 12mo.

The history of missions is among the most attractive subjects of the present age. Hence, whatever relates the early kindling, and subsequent fanning of the missionary flame, is entitled to attention, and, we may expect, will be eagerly read. The records of the Society of Inquiry at Andover, and the memoirs of its missionaries, form, in fact, the essence of the history of the first efforts of the American church to promote the cause of Christ abroad; for it was the founders of that society, who sounded the alarm in the ears of our slumbering Zion.

The book before us contains an introductory essay, by Dr. Woods—historical sketch of the society and its operations—brief notices of the lives of all the members who have become missionaries, sixty in number—correspondence of the society—a few of the most important dissertations read at its meetings, and a catalogue of its former and present members, description of library, museum, &c.

From the pattern of the society at Andover, similar ones, it is well known, have been formed in several colleges and divinity schools, among which we may specify Princeton, Hamilton, and Newton, in this country, and one of the universities in England. Some of the dissertations published in this volume, are worthy of special notice, as giving details on the subject of Catholicism, not to be found elsewhere. The correspondence contains many touching letters and appeals, which should be placed in the hands,

and brought into contact with the heart of every young man, who *can be spared* from the service of Christ in America. The notices of missionaries furnish many items of interest, both in respect to the most important events of their lives, and the means by which their attention was drawn to the subject of foreign missions. There is sometimes an inappropriateness in the mode of introducing information concerning the stations at which they labor, which strikes us as unscholar-like. We will specify instances on pp. 85, 93, 114, 155. The circumstances, though interesting, do not come in course. They are like branches, broken off from their parent stock, and loosely tied upon another. They do not *grow* there. The whole book, however, deserves perusal. It has a beautiful frontispiece, with miniatures of Judson, Newell, Fisk, and Richards.

SCRIPTURE NATURAL HISTORY, by William Carpenter. First American Edition, by Rev. G. D. ABBOTT; Boston, Lincoln, Edmonds & Co., 1833; pp. 408, 12mo.

Dr. Harris' Natural History of the Bible, though so rarely called for, we have long esteemed one of the best works on the subject. Abbot's History is formed on the basis of that work, being, in fact, the same, divested of all that was too profound for the common reader, and with the addition of engravings and much information that has lately come to light. An appendix of fifty pages, entitled *Sketches of Palestine*, gives a good view of all that is most interesting in the Holy Land. While we feel a due regard to smaller manuals, that treat of more numerous Biblical subjects, and treat them more lightly, we beg leave to recommend the present volume to the libraries of ministers and Sabbath school teachers every where.

HORNE'S MANUAL FOR THE AFFLICTED, with an *Appendix*, by BISHOP DOANE. Boston: Allen & Ticknor, 1833. pp. 283, small 12mo.

This book has the general air and manner of Episcopal works—a certain formality and stateliness, which will render it less agreeable to members of other churches. In seasons of affliction, it would seem, we least of all need forms of prayer made ready to our hand; for then the tenderness of heart induced by a sense of God's greatness, and of his presence, leads us most readily and easily to pour forth our desires before him. There is *value*, however, in the scripture-collectanea of passages adapted to various states of affliction, and in the remarks of advice and exhortation. To those who have learned to read in a proper manner, no book can be brought, however repulsive in some respects, from which they will not gather advantage.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

A. JUDSON'S JOURNAL.

Maulmein, Dec. 19th, 1832.

As proposed in my last, I have spent several months in prosecuting the translation of the Old Testament; and I made such progress, that I hoped to finish it by the end of 1833. But bro. Wade having lost his health and been obliged to leave us for a time, I find myself under the necessity of changing my plan. The New Testament is out of press to-day, and to-morrow I leave this for the Karen wilderness, where I expect to spend the next four months. It is not my intention, however, to travel about, as formerly, but to remain at Chamerah on the Salwen, and in the intervals of receiving company, to go on with the translation, though not so rapidly or to so good advantage as hitherto. During my absence the digest of Scripture, made by bro. Boardman and re-made by me, the epitome of the Old Testament, a separate edition of Luke and John, the three sciences (revised) and sundry tracts, Burman, Taling and Karen, as they are required, will be carried through the press. And on my return, next May, we hope to commence printing the Old Testament.

Since my last date, there have been nine natives baptized (three of them Karens) and eleven Europeans. We have also just heard of two more baptized at Rangoon.

A. JUDSON.

The Rev. Dr. Bolles,

Cor. Sec. A. B. B. F. M.

LETTER OF REV. THOMAS SIMONS.

Calcutta, Nov. 22, 1832.

Rev. and dear Sir,

As several American vessels, now at this port, are expected to be ready to sail for America in a short time, I sit down to prepare a letter for the Board to go by the first opportunity.

We have been safely conducted, by a kind providence, across the great deep. After an unusually swift passage of only one hundred days from Boston we arrived on soundings, about thirty miles from the pilot-ground, and in eight days more, on the evening of the 15th of October, we were safely landed in Calcutta. With the exception of a little rough weather, experienced from a gale off the island of Tristan de Cunha, the first part of the passage, as far as the Cape, was very pleasant. In the last part, when off the Nicobars in the Bay of Bengal, our situation, for a short time, was considered somewhat perilous. One of those dreadful hurricanes, prevalent in these parts at the breaking up of the south-west Monsoon in the months of October or November, and which are so destructive to every thing that comes within their range, came upon us when it was out of our power to help ourselves. We were but a few degrees west of the islands, when on the night of October 4th the wind commenced blowing from the north-west and completely jammed us in; and, coming with such terrible force, was driving us rapidly on a lee shore. The only alternative, at this crisis, was to heave the ship to, and wait the issue. We remained in this situation about two hours, when, provi-

dentially, the wind changed to the south-west, and we could again proceed on our course, and thus escape the danger which, for the moment, seemed to be before us. The wind continued in this manner with us about twenty hours. So soon as we received our pilot on board, and after we had landed, we heard of the many distressing disasters which had happened on sea and on land in the same hurricane :—European, American, and native ships dismasted ; two or three European and native ships totally wrecked, and several lives lost. Contrasting our situation with these, we felt that great had been our deliverance, and that fresh obligations were upon us to consecrate those lives, which had been, as it were, snatched from a watery grave, wholly to the service of God.

The time during the passage passed away pleasantly. For the first part of the passage, divine service was conducted on the Sabbath on deck, and family worship between decks. As the weather began to be more boisterous, and the motion of the vessel in consequence being greater, it was agreed among ourselves that each one should have his religious exercises privately.

Every attention which could be given to make our situation comfortable was received from Captain Green and Mr. Thacher, supercargo. The expectations formed of these gentlemen, by the members of the Board who are acquainted with them, were fully realized by us.

On our arrival in Calcutta, we were kindly received at the house of our beloved friend and brother, the Rev. W. H. Pearce, in the circular road, by whom, in the course of the evening, we were introduced to several of the Christian friends, among whom were the Rev. J. Penney, A. Sutton and wife, G. Pearce, J. D. Ellis and wife, A. Leslie, Baptist missionaries ; and others, members of the European Baptist church, under the pastoral care of the Rev. W. Yates. As it had been announced in the papers, before we reached Calcutta, that the ship had entered the river Hoogly, our friends had made preparation for our reception ; Miss Cummings remained with Mr. Pearce's family, Mr. and Mrs. Hancock were invited to Mr. Kemps', and myself to Jonathan Carey's Esq. To be thus welcomed and kindly treated by Christian friends immediately on our arrival in a heathen country, whose native inhabitants are wholly devoted to superstition and idolatry, occasioned sensations peculiarly delightful. And

when we contrast this interesting state of things with the reception which missionaries formerly met with on entering the mission field, we are constrained to say, "What hath God wrought?" We have had the privilege, on the Sabbath, of attending with our friends the preaching of the gospel at the circular road chapel, and once of partaking with them of the Lord's supper. Divine service is performed here only in the forenoon and at night. The ordinance of the Lord's supper is attended to, after the sermon at night. The Rev. A. Leslie, missionary from Monghyr is supplying the pulpit for a few weeks for Mr. Yates, who has gone with Mrs. Yates to Monghyr for the benefit of her health. He is expected to return in a week.

Since I have been here, I have visited most of the institutions established in the city, by different denominations of Christians, for the purpose of giving religious instruction to the poor ignorant deluded idolaters,—such as male and female schools and native chapels ; and so far as I have been able to judge, every thing which I have seen and heard, speaks well of the capacity of the natives to receive instruction, and I think should encourage those engaged in imparting this knowledge to them, as well as their patrons who give of their earthly substance towards their support :—it should also excite Christians, in every part of the world, to pray *more earnestly*, "Thy kingdom come." Most of the children in the schools are the children of heathen parents.

When I look around me, on the right and on the left, while going from one part of this great city to another, and see the dense native population which it contains, and then consider how few laborers there are, whose whole time is professedly devoted for their benefit, the expression used by our Saviour to his disciples seems to come with great force : "Truly the harvest is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

From the little that I have already witnessed of the superstitions of idolatry ;—the grey-headed Brahmin making his offerings of rice, yam, plantain, and flowers to his dumb idol made of clay or stone, and then walking three times round him ringing a little brass bell, pretending to awake him from sleep, while, (lest this should not arouse him) another man, just at the threshold of the sacred place, is beating a brass pan,—I say from the little I have witnessed of these things, I feel

more than ever for the poor heathen, and rejoice that I am now in heathen lands for the purpose of doing something towards leading them from their dumb idols to him who is the only Saviour. This would be a hopeless work to the missionary among a people wedded to their idolatry, if he had nothing to depend upon but his own individual effort; but when he knows in whom he has believed, by whom he has been sent to so great and arduous a work, the power which his Lord and Master possesses to accomplish his purposes, and the promises which he has given of the final success of his word, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"—he is encouraged to go forth.

Information has occasionally been received here from the missionaries at Maulmein, since our arrival. Mr. Jones and wife have left to commence a new station at Bankok, Siam; and are in hopes that others will soon be appointed by the Board to join them. The last letter from Mrs. Wade, to a friend in the city, stated that Mr. W. was lying dangerously ill, and that the physician had no hopes of his recovery.

This account makes us very anxious to be at Maulmein. Our passage has been taken in the barque Woodlark, Captain Tozer commander, about a fortnight ago; and, as a part of our freight has been received and the other is to go this week, we expect to leave in about ten days. I understand that at this season of the year the passage is not very long, probably not more than ten or twelve days, and we shall have fine weather all the way.

From the little we have already felt of the debilitating effects of this climate, we are persuaded that we cannot move about, even during the cold season, as in America. Some of us have suffered from colds, but are getting better.

With affectionate regards to all the members of the Board, I am yours in the gospel.

THOMAS SIMONS.

Rev. L. Bolles, D. D.

Maulmein, January 5th, 1833.

Rev. and dear Sir,

As there will be an opportunity to-morrow of sending letters to Calcutta by the Steam boat Irrawady, I sit down to inform you that we have safely arrived at the place of our destination. My last communication to the Board was written on board the Woodlark, going down the river Hoogly; which, with other things, you will

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probably have received by the Fenelon, before this arrives. It is with pleasure that I again mention that we were highly favored in our second passage on the deep. We had pleasant weather all the way, and were only six days in going from the pilot ground to Amherst, where, at the mouth of the Salwen river, we accidentally met with a steam-boat which towed the vessel up the river, and about ten o'clock the next day, being the first day of the new year, we were off Maulmein. We had not been long there, before we discovered a boat making its way towards us with two passengers, whom we supposed to be our missionary brethren. In a few minutes they were on board, and we had the pleasure of knowing them to be brethren Bennet and Cutter. On landing, we were met by brother Judson, and in a few seconds more, we were on the missionary premises with the other members of the mission, surrounded by many of the Burmans, men, women and children, who had heard of our arrival, and had come to see the new missionaries.

The scenery, on one's approaching the Burman coast, is delightful. The long range of lofty hills, in the Tennaserim province, mostly covered with dense forests, make a very imposing appearance. The situation also of the town of Maulmein, on the bank of the river Salwen, is delightful. But what most attracts the attention of the missionary, and shows to him that he is indeed among idolaters, is the splendid pagodas built by them in every direction on the tops of the hills, and dedicated to their idol Gaudama. Whatever the imagination and fancy may do towards giving a person at home, an idea of the situation of the heathen, and the missionary's life among them, it is only necessary for him to behold these monuments of idolatry, to have the people before him on whom, by the blessing of God, he anticipates effecting a great moral change; and he is at once convinced that his life, if he means to do any thing, must be one of toil, fatigue, and painful anxiety.

In view of commencing the first steps of such a life, I cannot speak but with fear and trembling. I feel that the responsibility of the work before me is great, that much of the success which attends the missionary depends on the spirit of prayer, and humble dependence on God which he may possess, and that "wo is me" if I be not faithful in every thing until death.

Since our arrival, we have been busily

engaged in getting our baggage and the rest of the things on shore :—by Tuesday we expect to have them all safely landed. Immediately after I am settled, I shall engage a teacher, and commence the study of the Burman language, and shall endeavor to confine myself as much as possible to this object. But little can be done here without the language. Nearly all the missionaries formerly at Maulmein have removed ; brother Jones to Siam, bro. Wade to America, bro. Kincaid to Rangoon ; and bro. Judson expects to leave in a few days for the Karen jungle, where he intends to devote a part of his time to the translation of the Old Testament, and a part to the Karen inquirers. When he goes, there will be here the brethren connected with the printing establishment, and the sisters, some of whom may also go among the Karens in the jungle. For the present, the most of my time will be taken up with the language ; and the little leisure I may have, can be profitably spent among the English soldiers, and in any other way that may best serve the interests of the mission. It appears that efforts have been made at Maulmein to carry on schools among the native children, but, apparently with little effect. The missionaries, who have had the most to do here, and who are best acquainted with the country and the character of the people, have already made the Board acquainted with the difficulties which have heretofore obstructed their progress. Whether these difficulties will exist much longer, and nothing can be done for the improvement of the rising generation in this heathen land, remains for some one to say whom the Board may send out to bend his whole efforts to that one object, and he is faithfully sustained by his brethren whose business is mainly to go forth, preaching Christ and him crucified, among the people. The difficulties in the way of schools for children are no more than might be expected, nor greater than they have been, and are now, in some parts of Bengal, and other places. In Calcutta, the good effects of schools, conducted by persons sent out by missionary societies, are very manifest. Patience and perseverance ~~these~~ have accomplished wonders in removing the prejudices of heathen parents against the religious education of their children ; the same results would follow here, and we should have useful, intelligent, and pious members in all the churches now in their infancy. By the press, preaching, and schools going on together, a good beginning may be

made in this extensive region of darkness, and a flourishing Christian community be seen rising up in different directions over the whole land.

With Christian regards to the members of the Board,

I remain yours in the gospel,
THOMAS SIMONS.

THE REV. L. BOLLES, D. D.

STANCE.

Paris, April, 1833.

EXTRACTS OF THE JOURNAL OF MR.
ROSTAN, FOR MARCH, 1833.

Since the last days of February, the Lord has been pleased suddenly to increase our work. An internal misunderstanding having happened among the *Methodists*, one of their two chapels were to be deprived of any religious service ; but a pious Englishman, who had ever made the necessary advances for the expenses of that chapel, being desirous to maintain always the candle lighted up, came to invite us to help him in that good work. We felt our duty to comply with the request ; and, dividing the charge with brother Cloux, we held there, by turn, every week, four or five meetings, besides our five stated meetings, at our own chapel, our Saturday evening home-meeting, and some occasional preaching at the *Independent Congregation*, in which the Lord has shown himself merciful and powerful, even by the instrumentality of such an unworthy servant as I am. Our sister, wife of the pastor of that congregation, another brother, and two other Christians told us that my poor preaching there had awakened many sleeping souls. But as I have some proofs that Baptist principles daily gain ground amongst the Christians in Paris, I am not surprised that several ministers consider us with a kind of diffidence, as afraid of our influence, and try to discourage us as much as they can. May the Lord forgive and enlighten us all.

Since we had posted up, in January last, our bill, in which we appointed, besides the other exercises, a monthly concert of prayer in behalf of the Jews, on the first Friday of the month, the attention of some people has been directed on that subject. The Methodists opened, some weeks after, on the Saturdays, a public conference with the Jews, in their chapel, *Rue du Bouloi*, in which, by the circumstance related above, I myself now pursue that work,

not without some blessings. At first, I began with them by the declaration of the gospel, that there is no salvation but by the name of Jesus, the true Messiah and the Saviour of the world. I offered afterwards to give them the proof, that, on each of the other points which divide the Jews and the Christians, on the interpretation of the Bible, there are, always, in every case, some of their more learned and pious Rabbies, who opine, even unawares, on the side of Christians; that, consequently, their teachers being divided amongst themselves, they cannot expect, from their instruction, any complete evidence, whilst the Christians agree together, on the Jewish question, with themselves and with the Bible, the only foundation of true divine knowledge. Several Jews confessed the fact, and acknowledged the principle; but now, said they, what are we to do? Would you that we unite with the Christians, now that Christianity is an old edifice, decaying from every side, and dividing itself every day, whilst we Jews are always united in one compact body? I entreated them not to confound the state of Romanism, which is falling away, with that of Christianity, which is increasing daily in strength and extent. I directed them to the prosperity of Christian churches in America, England, &c.; to the progress of the gospel throughout the whole world, and to the undertaking of the civilization of every nation by Christian missionaries, whilst that glorious work is totally overlooked and neglected by Judah, to whom that glory was reserved, as well as to the spiritual Israel, which alone complies with that divine duty. "Do you believe," said I, in a meeting of about twenty Jews and several praying Christians, and infidels, "that either your fathers or yourselves have ever obeyed the express command of the Lord, 'Declare his glory among the heathen, his wonders among all people,' (ps. 96, 3) and so many similar direct or indirect injunctions? Do you suppose that you have fulfilled your obligations, when you sing within the walls of your synagogues, or even of old, when you repeated in the temple of Jerusalem—'O praise the Lord, all ye nations?' Can they, could they hear your songs? Is not that an act of derision instead of obedience? Were you not directed to teach them how 'the merciful kindness and truth of the Lord is great towards you?' (ps. 117.) Is it not evident that your fathers, your kings, priests, prophets, saints and wise men, having totally forgotten that duty, and neglected to subdue the earth to the Lord, you are in no

wise to be surprised, if you have been dispersed throughout the face of the world, to be at least *passive* witnesses of the truth, since you would not be as the patriarchs were, *active* and willing preachers of righteousness? Can you, then, remain always sleepy in your death-like indifference, whilst Christians pray and work every where for the conversion of the Jews and of the Gentiles?" As I saw in my conference and visits, some *convictions* arising from those topics, I dwell and enlarge now upon the subject in that way; some public interest in behalf of Jews is awakened, and I hope that we shall soon have in France a society for the *civilization of Jews*, and a *National Society amongst the Jews themselves*, to attend to their spiritual and temporal interest. May the Lord turn the heart of Christians to pray for the peace of Israel, which shall be the fulness of the riches and of the reconciling of the world. I am happy to be able to say that General Lafayette takes a true interest on the question of the civilization of Jews.

From February 24, till March 30, we have held 29 public or private meetings, with an attendance from 40 to 10, according to the place and time, without reckoning those flights of youths of which I have already spoken, who come occasionally to our lectures, attend a few moments, and fly like frightened birds, as soon as they hear some truths too hard for natural men. May the Lord catch some of them in his net, or wound them with his arrows of love!

The Society of Christian Morals has this month adopted my proposal of a premium, *On the necessity of a free and conscientious profession of religion, and on the question of the total independence of church and state*. These are not the proper terms, but the sense of the programma that I will take care to send you, as soon as printed. The Lord has been pleased to convince so well one of the leading men of the society, of the importance of these questions, that he has given 100 dollars for the premium. I have been invited to prepare an address on the subject, for our approaching anniversary, (April 18.)

My daily visits in our ward, and around our chapel, continue, and I could relate some interesting cases, if I had more time, or somebody to aid me in my English correspondence. I follow the same order as in the last months, for visiting influential men. I have had conversations this month, with several deputies, and peers, and learned men—with General La Fayette,

with the Anglican bishop, and several other clergymen; afterwards with the old chancellor of France, (Chief Justice) and with a bishop, chaplain of the Queen; with each of them I had a protracted conversation on the necessity of establishing an *evangelical society* amongst the French Catholics, to preach to them the gospel of Christ in the same terms as the apostles and evangelists did without additions or suppressions, because it is certain that our people listen no more to ecclesiastical preaching. Each of them with whom I had a previous acquaintance, received me very well, listened with attention, judged the proposal *useful*, but difficult in execution, and invited me to come again with a matured plan. But it is only the spirit of my Master which can frame and mature a good plan and bless its execution.

LETTER OF MR. ROSTAN TO THE
COR. SEC.

Paris, April 5th, 1833.

Dear Brother,

The Captain, Edward Richardson, has procured to myself and family a great pleasure and encouragement in handing to us your kind letter of Feb. 19, with those of some others of our brethren, from New York. We feel that the Lord is with us, when we receive such proofs of interest and Christian love from the friends of our common Master; and now that we are sure to be supported and strengthened in our exertions and labors by the prayers of a good part of the host of the Lord, our courage shall be increased notwithstanding the obstacles, oppositions, and disappointments we meet every day. But the Lord has showed himself merciful to us above our expectations. He has not left himself without testimony even in France, that land of clamorous and triumphant infidelity. I now daily expect brother Chase; and before his departure from France hope the Lord will be so kind as to enable us to unite in fellowship, at the table of the Lord, *ten or twelve baptized believers*. The difficulty is to persuade all of them of the necessity of uniting in a regular form of church. Their being scattered all around this large metropolis, is another obstacle to overcome for our regular meeting. Almost all of them are already members of several disciplined evangelical congregations; and, until the formation of a regular church, I preferred to postpone the admission of my *five candidates* to the sacred ordinance of baptism. They are, by the mercy of Jesus, always *steadfast in the faith*, and work zealously

around their families for the extension of the kingdom of Christ. Truly the Lord works wonderfully in the present time; but not so visibly in Paris as in the neighboring country villages, where I would journey, evangelizing, if I could leave even for a week and afford, this first year, that increase of expenses. But the Lord will provide. I send you by this same occasion of bro. Richardson, my *journal* for March, as extensive as time has permitted.

Accept my humble and brotherly salutation in Christ.

J. C. ROSTAN, *Minister of the Gospel*.

Rue Garenciere, No. 17. Paris.

SAILING OF MISSIONARIES.

On Thursday, May 23, Rev. John C. Lowrie, (son of the Secretary of the U. S. senate,) was ordained at Philadelphia, as a missionary to India. The instructions of the prudential committee were read by the secretary of the Western Foreign Missionary Society. And on the following Thursday, May 30, Rev. Messrs. Lowrie and Read, with their wives, embarked in the ship *Star*, for Calcutta. Their intended station is at *Delhi*, the former capital of India.

On Sabbath evening, June 9, a meeting was held at Park Street church in Boston, in reference to the departure of Rev. Messrs. Samuel Munson, Henry Lyman, Charles Robinson, and Stephen Johnson, as missionaries to South-eastern Asia. On the following morning, June 10, they sailed from Central wharf, with their wives, in the ship *Duncan*. The concourse assembled on the wharf united with the beloved missionaries on board in singing the missionary hymn, as the ship loosed from her station. Messrs. Munson and Lyman are to remain at *Bara* via a few months, to acquire the Malay language, and will then proceed to explore Borneo, and other islands in the East Indian Archipelago. Messrs. Robinson and Johnson are to be stationed at once in *Bankok*, the capital of Siam.

On the same evening, June 9, similar exercises were held at the Murray Street church in New York, when the instructions of the Prudential Committee of the A. B. C. F. M. were read to Rev. Ira Tracy and Mr. Samuel W. Williams, printer, destined to join the mission at Canton, in China. They were to sail on Monday, in the ship *Morrison*, for their station.

"Roll on thou mighty ocean,
And as thy billows flow,
Bear messengers of mercy
To every land below.
Arise, ye gales! and waft them
Safe to the distant shore,
That man may sit in darkness
And death's black shade no more."

ORDINATIONS AND INSTALLATIONS.

MR. THOMAS BROWN, ord. pastor, at Sennett, Cayuga Co., N. Y., April 16.

MR. L. SLATER, missionary of the American Baptist Board, Thomas Station, Grand River, M. T., was ordained at Oakland church, New York. May 3. The Indian chief, Noonday, was present at the ordination, and exhibited much interest.

MR. AVERY DENISON, ord. evangelist, at Oakland church, N. Y., May 4.

REV. GEORGE EVANS, late of New-Hampton, inst. pastor at Canaan, N. H., May 5.

MR. AUGUSTUS WARREN, ord. evangelist, in Palermo, N. Y., May 8.

MR. DARIUS DUNBAR, ord. pastor at Hanover, Mass., May 15.

MR. JOHN CANAAN, late of Yorkshire, Eng., ord. pastor at Exeter, N. H., May 30.

Messrs. DANIEL WILLIAMS and ISAAC HINTON, ord. evangelists at Richmond, Va., June 5.

REV. SAMUEL ROBBINS, inst. pastor at Kennebunk, Me., June 5.

MR. HORACE F. DAVIS, ord. pastor of the second Baptist church in Wallingford, Vt., June 6.

MR. WILLIAM DEAN and Messrs. ALLEN B. FREEMAN and JUDAH L. RICHMOND, graduates of the Hamilton Theological Institution, N. Y., ordained, the first as a missionary to Burmah and the two others, as missionaries of the A. B. H. M. S., in the Mississippi valley, June 6.

REV. JONATHAN ALDRICH, formerly of Beverly, inst. pastor at East Cambridge, June 16.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from April 29, to June 18.

From Mrs. John Noyes, of Putney, Vermont, for Burman mission, per H. Hill, Esq.,	2,
Mrs. Clara E. Church, Secretary of the Ladies' Foreign Mission Society of the Second Baptist Church in Providence, R. I., collected as follows:	
The Ladies Foreign Missionary Society, Providence,	41,
Collected at the monthly concert during the year, being for the support of a native Burman Teacher,	59,
per Mr. Jeremiah Chaplin,	100,
The Hudson Baptist For. Miss. Society, H. P. Skinner, Treasurer, (This sum is made up of penny-a-week subscriptions, collected by the members of the society—sixpenny donations collected by the pastor, and the contributions at the monthly concerts of prayer.	100,
Mr. Ralph Curtis, Treasurer of the York, Maine, Baptist Missionary Society, Auxiliary, &c., received as follows; balance in treasury,	21
Sanford Church, by Deacon Wadlin,	6,08
Male Missionary Society, Wells, B. Story, Treasurer,	10,32
Female, do. do.	24,
Contribution at the annual meeting of the York Baptist Missionary Society, at Wells,	6,71
Limington Church, per Rev. Mr. Seavey,	14,
Cape Neddock Church, per Edward Scott,	13,87
T. Abbot, of Shapley,	1,
North Church and Society at Buxton, per Deacon Appleton,	17,37
Acton and Milton Church and Society, per Deacon Swasey,	18,31
Mr. N. Powers and wife,	2,
Alfred and Waterborough Church and Society, per A. Smith, Esq.,	28,55
Mr. Palmer Walker, of Kennebunk,	5,
Mr. Parker Fall, of Kennebunk,	2,
Ralph Curtis, of Kennebunk, being second payment for the support and education of a Burman child, named Samuel Curtis,	28,11
Kennebunkport Church, per P. Walker,	10,
Missionary box, Kennebunkport,	1,83
Lebanon and North Berwick, by Rev. Mr. Flanders,	24,54
Newfield Church, per Rev. A. Clark,	3,
South Berwick Church, by Rev. J. Ballard,	36,10
Evangelical Baptist Society at Great Falls, per Rev. J. Ballard—ten dollars of the same to be appropriated for Burman tracts,	20,

Account of Moneys.

Parsonsfield Church and Society, for Burman mission, at Mr. Judson's station, by Rev. P. L. Fogg,	10,	
Mr. Samuel Jones, Kennebunk,	1,	
Mr. John Fairfield, Kennebunkport,	.75	
Mr. Jeremiah Miller, do.	2,25	
Mr. Benjamin Story, of Wells,	1,	
Mr. John Welsh, Kennebunk,	1,	
Mrs. Dorothy Fall, Kennebunk,	1,	300,
The Lincoln, Maine, Baptist Auxiliary Society in aid of Foreign Missions, per H. Prince, Treasurer,	131,20	
Lincoln Female Baptist Missionary Society, in aid of Foreign Missions, per Mrs. Priscilla Prince, Treasurer,	63,85	195,05
Rev. Benjamin Titcomb, Brunswick, Maine, collected at his meeting-house, on the evening of April 7, at the Union meeting for Foreign Missions,	30,	
Also from John Oran, Bristol, same	1,	
per Alfred Richardson, Esq.,		31,
W. R. Stockbridge, Treasurer of the Cumberland, Maine Baptist Foreign Missionary Society, Auxiliary, collected as follows :		
Rev. William Johnson, Blue Hill,	1,	
Male Primary Society, New Gloucester,	12,50	
Female do. do.	15,54	
Mr. William Fogg, wife and daughter,	3,50	
Mission box, Bath,	5,50	
Male Primary Society, Bath,	6,57	
Female do. do.	13,	
Female do. Village Church, Brunswick,	3,19	
First Church, Brunswick, per F. Shepherd, Esq.,	8,	
Male Primary Society, North Yarmouth,	29,25	
Female do. do.	22,11	
Female Burman Society, N. Yarmouth, for educating Burman youth,	21,96	
Female Primary Society, Freeport,	8,03	
per Mr. L. Humphrey,		150,15
The Virginia Baptist Foreign Mission Society, per A. Thomas, Esq.,	600,	
Richmond African Missionary Society, for African mission at Monrovia, per A. Thomas, Esq.,	70,	
		670,
Lake George Baptist Association, for Foreign Missions,	11,76	
Ach sah Barton,	.24	
Per Alvin Barton, Corresponding Secretary,		12,
Deacon Isaac Chapin, of Heath, Massachusetts, for General purposes of missions,	20,	
Printing the Bible in Burmah,	5,	
per Mr. H. C. Thompson,		25,
Charles Street Fem. Sab. School Missionary Society for Burman Mission, per Rev. L. Bolles,		5,72
Rev. L. Austin, being contributions from a pious family who are friends to missions—for Burman mission, per Mr. C. D. Fitts,		2,50
Thomas E. Sawin, being the proceeds of a gold necklace from two aged females in the Baptist Church at Wendell,		3,
Female Foreign Missionary Society of the First Baptist Church and Congregation, meeting in Second Street, Philadelphia, to be appropriated as follows:		
For general purposes of missions,	100,	
To educate a Burman child, named Robert B. Semple,	30,	
From a sewing society, for printing tracts in Burmah,	35,56	
Per Miss Jane L. Seddinger, Secretary,		165,56
Salem Bible Translation and Foreign Mission Society, being a donation from Jonas Evans, Esq., for foreign translations, per J. Moriarty, Esq.,		100,
A sister in the Baptist church in Eastport, being the avails of all her jewelry, for Burman mission, per Rev. Phineas Bond,		10,
The Connecticut Baptist Convention, for foreign missions, per Jeremiah Brown, Esq., Treasurer,		250,
Rev. Otis Converse, Treasurer of the Worcester County Baptist Charitable Society, for general purposes of missions,		95,
The Penobscot Foreign Mission Society, Auxiliary, &c., by Dea.		

Levi Morrell, Treasurer, of Dexter, by the hand of Lysander Cutler, Esq., for foreign missions,	124,
E. K. Knap, Ohio, being balance of money sent to pay Magazine account, for Burman Bible,	,22
A female friend for Burman mission,	2,
do. Indian Stations,	2,
Per Rev. B. Stow,	—
Deacon E. Fuller, of Ludlow, Massachusetts, for foreign missions,	4,
per Rev. L. S. Bolles,	2,50
Different individuals, being the avails of jewelry, as follows:	
Mrs. Walker, Savoy, Mass., a gold ring, which was the gift of her father,	,76
Mrs. R. Howland, of Webster, ear pendants and ring,	1,24
A friend to Burman mission,	,87
per Rev. F. A. Willard,	—
Mr. Brooks, for Burman mission,	5,
Anonymous, do.	2,72
Per Mr. Binney, West Boylston,	—
A friend for Burman mission, the same having been paid him for work done for the missionaries and refunded,	7,72
The pupils in Miss M. B. R. Kidder's school, in Lynn, Mass., for printing tracts in the Burman language,	,25
The Female Karen Education Society, in first Baptist Church, Second Street, Philadelphia, Miss Mary Hallman, Secretary,	8,
The Female Yquths' Tract Society, of the Sabbath school in same society,	78,32
Miss Margaret S. Griffith, Treasurer,	21,68
The above \$100 to be appropriated as follows: Education of a Karen child, named Georgianna Boardman, \$30.—Printing and circulating tracts in the Burman language, \$70.	100,
A female friend in Shelburn,	5,
do. do.,	,50
For Burman Bibles and tracts, per Cyrus Alden, Treas. Frank. Ass.,	—
A poor female in Foxborough, for the Carey Station,	5,50
A sister in Randolph, for Burman mission, being the avails of ear-knobs and rings,	1,
Per Rev. T. C. Tingley,	,95
Mrs. Rebecca Brown, of Douglass, of which 10 cents is a donation from her daughter, Harriet, to aid Mr. Judson in the translation of the Bible into the Burman language,	—
Miss Nabby Loud, of Plainfield, being the avails of a pair of ear-knobs, and a pair of rings for the ears, for Burman mission, per Mr. David Wright,	1,96
Mrs. Wetherbee, of Federal Street Baptist Church, to be applied as follows: African mission, \$1. Mission to France, \$1,	,30
Mr. Hutchinson, of Newton, being balance of one year's contribution of \$25, from five individuals, for the support of a Burman boy, named Hutchinson King,	2,
Nathan Sprague, of Templeton, for Burman mission, per Rev. S. Glover, Leominster,	17,50
Associations of Ladies in Newburyport, for assisting the Bengal Christian School Society, per Helen Tracy, Treasurer,	5,
Rev. Phineas Bond, being a collection at the monthly church conference at Pembroke,	16,50
An unknown friend, to aid in the support of a Karen child, named Abby B. Perry,	8,
Mrs. Sarah Hunting, Newton, Upper Falls, for Burman mission, per Mr. Jennings,	50,
Baptist Female Foreign Missionary Society, at Mount Desert, Maine, for Burman mission, per Mrs. Milliken,	2,50
Mrs. Rice, for Burman mission, per Dr. Sharp,	5,06
The avails of a gold ring, from Mrs. Gilbert, for Burman mission, per Dr. Sharp,	1,
Deacon James Fosdick, Treasurer of the Middlesex and Norfolk Baptist Foreign Missionary Society,	1,75
Of the above, to aid in educating a Burman child, named Maria T. Jackson, \$25. To aid in educating a Burman child, named Charles Train, from the Mite Society in Framingham, \$20. To aid in educating a Burman child, named Mary S. Leverett, in the care of Mrs. Mason, Tavoy, from a society of young ladies in	714,

Roxbury, \$25. Baptist Church in Townsend, for Burman schools,		
\$22.66. For Burman tracts, \$4.76. Two friends in Shrewsbury, for Burman tracts, \$2. A friend in Charlestown, for Burman Bible, \$1.		
Utica Baptist Foreign Missionary Society, for the following objects:		
Burman missions,	588,	
Burman tracts,	5,	
Burman schools,	1,	
African mission,	6,	
Per H. B. Rounds, Treasurer,		600,
The New Hampshire Baptist Convention, as follows:		
For heathen youth,	56,16	
Indian youth, or missions,	52,50	
Foreign missions,	491,34	
Per Dea. William Gault, Treas.		600,
Sunbury, (Geo.) Tract Society, for tracts,	11,94	
Sunbury Cent Society,	66,67	
By the hand of Professor Ripley,		78,61
A female friend of Granville, Ohio, in cash, \$5—and avails of string of gold beads, \$4.08,		9,08
(Enclosed)—“For the Burman mission, by a female friend, who, through the abounding grace of God, has recently been made <i>richly</i> to partake of <i>spiritual</i> gifts.”		
A “friend to missions,” for the support of a child at the Valley Towns Station, named Eliza Green, \$30. For the mission station there, \$20. For Burman Bibles, \$30, by the hand of Elder H. Grew, Baptist Convention of Connecticut and vicinity, for foreign missions, per Jeremiah Brown, Treasurer,		80,
Ladies of the Baptist Church and Society in Lynn, for Burman tracts, By the hand of Miss Ruth Childs.		250,
“Kennebec Missionary Society,” for general purposes of foreign missions,	318,51	
Burman tracts,	11,24	
per Jos. Fogg, Treas.,		329,75
The Oliver Street, (N. Y.) Baptist Foreign Missionary Society, as follows: William Colgate & Co., for Burman mission, do. Native Burman Teacher,	400,	
Young Ladies in Oliver Street Church, to educate an Indian girl, under the care of Rev. J. McCoy, named Sally W. Cone,	12,	
For Lewis’ (Indian) Station,	17,	
Burman mission,	71,	
Per Rev. S. H. Cone,		600,
(This sum, together with \$400, received at other times from this society, within one year, make up \$1000, contributed by them for the foreign mission.)		
Female Burman Education Society, of the Sixth St. Baptist Church, Cincinnati, for the education of female children in Burmah, (13,94 of which was contributed by the Juv. Miss. Soc., Aux., &c.)		152,10
Pennsylvania Bap. Miss. Soc., per Rev. Samuel Huggens, Treas., New York, per William Colgate, Esq., as follows:		400,
W. Swift, Ohio, received from a friend to missions, who from the appeal to American females, by Rev. A. Judson, sold a necklace, the proceeds,	3,	
Baptist Church of Middlefield, N. Y., per Mr. Joshua L. Binney,	31,	
Onondaga Baptist Foreign Missionary Society, from their Treasurer, John Munroe, per A. M. Beebee,	318,	
Miss Ann Beebee, Utica Female Miss. Society, per A. M. Beebee,	5,	
Rev. Alfred Bennet, Agent,	170,	
Abraham Spear, Treasurer of the Ontario Association for foreign missions, per Mr. William Parker,	400,	
Rev. John Ellis, Stamford, Connecticut, for foreign missions,	10,	
Miss Mary Ellis, do. for Cherokee mission,	20,	
Deacon J. Nickerson, from the Madison Foreign Miss. Society,	33,	
Rev. Alfred Bennett, Agent,	270,	
		1260,

H. LINCOLN, *Treasurer.*

A memoir of Mrs. Malcom is prepared, and will appear in the next magazine.

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MEMOIR OF MRS. LYDIA MORRIS MALCOM.

*"Not unto us, O Lord! not unto us, but unto thy name give glory, for thy mercy,
and thy truth's sake."* Psalm cxv. 1.

Mrs. M. was the eldest daughter of Mr. ROBERT SHIELDS, of Philadelphia, and eldest grand-daughter of THOMAS SHIELDS, Esq. who for more than fifty years was deacon of the first Baptist church in that city, and, after the organization of the Triennial Convention, was Vice President of its Board.* She was born July 17, 1797, and enjoyed the best advantages of education, which that city afforded. In her youth, she was remarkable for a taste for reading, and a mind of uncommon vigor; but chiefly for the ardor with which she engaged in the amusements and in the pleasures of a numerous gay acquaintance. At this period she kept no diary, and few of her letters are extant.

In the year 1816, a small party was formed to spend a few weeks at the sea shore. Of this party, the young persons, who had never seen each other before, were Miss Shields, another young lady, and Mr. M., at that time a member of Dr. Staughton's church in Philadelphia. The latter took frequent opportunities of conversing with the two young ladies on the subject of religion. In a few days, it became apparent that these conversations had produced a deep effect on the mind of Miss S., while to the other, the subject seemed rather to become repulsive; especially after the arrival of a friend, who in a week or two, joined the party. Among other walks in the neighborhood, one led to a retired, private burial-ground. There, on a rude seat, almost daily conversations occurred between the new inquirer, and her young spiritual adviser. Her mind seemed to embrace with avidity the glorious truths of revelation. Surprising as it may seem, they had never before been urged upon her, personally, by any Christian friend. A diary, which she was now persuaded to commence, exhibits in the most ample manner the genuine feelings of evangelical conviction.

On returning to the city, the acquaintance thus commenced continued. Miss S. was gradually led to devotional meetings, introduced to serious persons, and persuaded to read religious books. Still, however, the influence of gay acquaintances, and the force of early habit, often led her into her early extravagances, and made it obvious that, notwithstanding all her convictions of

* See an obituary notice in the American Baptist Magazine for March, 1820, and in Vol. II. of the Latter-Day Luminary, published at Philadelphia.

sin, and strenuous resolutions, her heart was not right with God. Her friend, however, continued his occasional visits, and, amid many and long discouragements, kept her attention directed to the considerations of eternity. Gradually, but obviously, she became in the next six or eight months more serious, as well as more enlightened. Her diary proved an important auxiliary to the growth of religious principle. Beside this, an acquaintance with an eminently religious female friend, now ripened into an ardent friendship, which exerted the happiest influence on her heart and character. She thus writes in a letter about that time: "Serious reflection has for the last week engrossed my mind. I am reading Cole's work with a tranquil and divine pleasure, never before experienced by me in the perusal of works of a religious nature. Unto my Heavenly Father I present my most fervent acknowledgments for so disposing my mind, that those things which were once my aversion, are now my desire; and for what once constituted my sole felicity, I now entertain the utmost disgust. The allurements of fashionable pleasure I determine to relinquish, that my mind may not be abstracted, and my affections alienated from God, their only proper object."

About eighteen months from the time of her first religious impressions, namely, July 5th, 1818, she was baptized by Dr. STAUGHTON, and became a member of Sansom St. Church, Philadelphia.

She thus describes, in a letter to a friend, her emotions on that solemn occasion. After stating her previous fears of being intimidated, she says, "When the hour arrived, I experienced no such emotions. My soul was devoid of rapturous feelings, but exalted joy pervaded every faculty, and every feeling vibrated with celestial love. I exulted, when I stood up with the Dr. during a portion of his address, in thus publicly professing myself a candidate for an eternal world, a child of God, a follower of the blessed Jesus. My happiness was consummate, and I panted to tell those who were present what a precious Saviour I have found, and most ardently I desired again to relate to them what Jesus has done for my soul, and to persuade precious immortal souls, who do not love God, no longer to pursue the fleeting shadowy pleasures of time, when immortal substance awaits them. I regretted that it was not customary for candidates on baptismal occasions to speak to the audience."

The emotions at her first participation of the Lord's supper, as described in her diary, were not joyous but aspiring. Usefulness absorbed her desires, and the burden of her prayers was to "implore the omnipotent Spirit of God to impart strength, that I may work while it is day." At her second communion season, her experience was more pleasurable. Under that date she says, "My second communion season approaching, I devoted the week prior, to reading 'the Communicant's Spiritual Companion.' The attentive perusal of it, united with prayer and meditation, had a most happy effect in preparing my mind for that solemn ordinance. My soul was dissolved in mingled love and gratitude. My tears flowed with very little intermission, and relieved my surcharged heart. I felt sensible that sin was intimately commingled with my nature; but saw before me that solemn ordinance which appeared as "a rainbow set in the clouds," to indicate that I shall not be swept away by the wrath of God. In the language of scripture, I could say, "He brought me into his banqueting house, and his banner over me was love." The most supreme bliss that can be experienced in this terrestrial scene, sinners are deprived of, by being estranged from God. O Lord! thou who hast snatched me as a brand from the burning, for which I desire to present to Thee the oblation of love and gratitude, extend thy pity to the victims of delusion; displace the bandage from their eyes; may thy holy Spirit induce them to seek and love holiness, that they may be saved. My heart throbbed with joy, when, after the celebration of our Lord's supper, the names of twelve candidates were propounded. I rejoice that so many are coming out to enlist under the banner of the Lord. O Lord, may thy churches flourish as a well-watered garden; may they be clothed with "zeal as with a cloak, and converge nearer and nearer each other in the bonds of affection, as they approximate to Thee, their common object."

Aug. 16, 1818. For several weeks, such radiance of celestial joy has possessed my soul, as I could scarce believe could be experienced, whilst dwelling in this tenement of clay. I made the inquiry, What can it portend? does God design soon to take me to himself, and is this giving me the foretaste of the joys of heaven? I felt that if it was his will to sound my retreat, I should go exulting, possessed of the blissful assurance of a blessed immortality."

The following is extracted from a letter written about the same time.

"God has given me such enrapturing views of his countenance, that I could never have believed it possible, had I not experienced it, that the human soul was susceptible of such sublime emotions. When I, for the second time, partook of the Lord's supper, my Father's face was astonishingly revealed to my soul. Celestial love predominated, whilst every faculty conspired to present the offering of gratitude to my heavenly Mediator. I renewed my oath of allegiance to the Captain of my salvation. I exult that the Lord God omnipotent reigneth; for by His power and atoning blood, when this tabernacle of clay is dissolved, I shall be invested with the immaculate robe of righteousness. I employ such opportunities, when I can without giving umbrage to the feelings, to tell others of the importance, excellence and beauty of the religion we have professed, desiring that they will determine, and not rest until they realize the blessing; but alas! the indifference that is manifested chills the glow that dilated my heart but a few minutes previous. I will persist, and endeavor to displace the bandage of delusion that obscures the light of my poor fellow immortals. Even the laugh of derision, shall not deter me; for was not Jesus derided by a *multitude*? Dear H., let us aim at being (as Edwards has beautifully expressed it,) "little suns;" the symbols of that, whose light we have received, that we may enlighten the path of those who grope in darkness. What should intimidate us, when our Father smiles? We will not live "without God in the world." Nothing less than his presence and smile can appease the desires of my soul. I avail myself of the language of my favorite author, because it so perfectly breathes my own feelings.

'As the chased hart, amid the desert waste,
Pants for the living stream—for Him who made him,
So pants my thirsty soul, amidst the waste
Of sublunary joys.'"

Like most other Christians, especially in the early stages of their career, her frames were often dark.

"Saturday, Sept. 19. Alas! how greatly has the exhilarating influence of the Sun of Righteousness been diminished in my soul! How subtilly does Satan inject his arts into my heart, and cause this cloud to arise and obscure the loveliness of my Saviour's face! Self-investigation reveals to me so much of deformity, that I am averse to engage in it so frequently as I know is my duty. Now I experience the unhappy effect of negligence in watchfulness over my soul. I remember my accustomed hours of devotion; but it is only a sense of duty that impels me to the throne of grace. My soul is like the dove that could find no resting-place. So, Lord, would my soul flee to Thee; but it cleaveth unto the dust. When I would come to Thee by prayer, my soul is not comforted, for the heaven appears as brass, and its gates like bars of iron. O God, let my voice reach the heavens, and cause a spark from thy altar to influence my soul with love."

Under a subsequent date she says, "Afternoon. The Dr. was on the sufferings of our crucified Lord. My cold heart refused its sensibility, while contemplating the sacrifice for sin. During the ordinance, I found my thoughts frequently wandering from the love I was externally commemorating. I could but offer myself to Jesus, as one of his most ungrateful servants. I felt my unworthiness of the privileges of a child of God; but my soul clung to Jesus, as its only hope."

The manner of her relief, shows how wrong it is for persons in a dark frame, to neglect the ordinances of God.

"Sunday, May 9. Attended Sunday school and divine worship during the day. My heart was cold under the sound of the gospel, and I fear not so much benefited by the services of the sanctuary. I dined at grand-papa's; and feeling much dissatisfied with myself on account of the insensibility of my heart, I took advantage of an opportunity of retiring before I attended Sunday school, and presented the cause of my dissatisfaction to my God, and prayed him to remove the obduracy of my heart, to give me correct views of myself; and I besought him to show me the preciousness of a Saviour's blood in restoring me to the enjoyment of his Spirit.

"At the display of the symbols that commemorate my Saviour's death, my soul lost much of its languor. The privilege I was about to participate in seemed too great; and I felt myself so undeserving of it, that I almost feared I was deceiving myself with false views. I retraced my whole experience, and was astonished at the folly that has attended the whole course. But I prayed to the Lord, to show me myself; and, in proportion as I felt my unworthiness, I felt the preciousness of a Saviour's blood; and my faith in that was so strong that again I feared I was deceiving myself. Lord, thou knowest that I do not wish this apathy of soul to continue. Thou knowest that I desire to love thee more and serve thee better. I will obey the precious invitation, and receive the rest thou hast promised, when thou didst say, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'

"Before I departed from the sanctuary I felt my soul full of joy, and rejoiced exceedingly in the God of my salvation. I did not forget, at this sweet season, to pray for my poor family and for H——. In an extacy of joyous feeling, I united in singing the beautiful hymn beginning with "Jesus, lover of my soul." I left the house of the Lord full of desire and energy to be more zealous in the service of my Redeemer, and prayed him to enable me to lead poor wandering souls to him."

"Monday, May 10. Arose in a sweetly devotional frame of mind. The duties of the day were performed with cheerfulness, and were sweetened by the remembrance of the happy Sabbath I passed yesterday."

From this time, her religious character acquired more and more strength and consistency. Her religious enjoyments also, continued to increase, and several of her letters to undecided inquirers, dwell on the pleasure and advantage of an open profession.

She entered with zeal into divers benevolent operations. Though her health had always been feeble, she visited and relieved the poor, became a manager of the Philadelphia Female Bible Society, and of the Baptist Female Education Society, and superintendent of a Sabbath school for colored Female Children. Her anxiety for the conversion of others, displayed itself in every letter to her friends. To her parents and other relations, she wrote pointedly and solemnly. The following, to her brother T. is a specimen:

"Dear brother,

"On the most important of all concerns, I now address you. In the name of that Holy God who has brought me from darkness unto light, I entreat your solemn attention and performance. Oh! let it not be that I must meet you at the judgment bar, to testify that I have warned you of wrath to come, and you have not heeded it. Perhaps you think the life of a Christian is a life of restraint and self-denial. It is such a self-denial, as ennobles our natures and promotes our happiness. We must refrain from sin, because it offends God. Sin is more congenial to the inclinations of the natural mind, than holiness; and the combats of the believer, with the evil propensities of his own soul, form what is termed the Christian warfare. Sin must be exterminated, before holiness can flourish. God has said that his paths are pleasantness and peace. I have been an ardent votary of what the world calls pleasure; but I solemnly declare that I never knew pleasure, until I knew God. Perhaps you think you

cannot endure the laugh of your associates. Do you prefer pleasing them, to pleasing God? Do you think, when your poor naked soul appears before its Maker to receive its final sentence, that your acquaintance can afford you any relief, however trifling, from the denunciation—'Depart from me, ye workers of iniquity; I know you not.' Now resolve on *heaven* or *hell*. If the lovers of the world despise you, Jesus has declared, 'They hated me, before they hated you.' The followers of Jesus cannot hope to be caressed by the world, when He was crucified.—The greatest portion of my letter has been written with tears in my eyes.—Into the hands of God, I commend you, that He may incline your soul to the prayer of your affectionate sister,

Lydia Morris Shields."

Her department at Sunday school was formed wholly through her instrumentality. Having been appointed to the small class of negroes, she so assiduously sought out scholars from the lanes and alleys that her number grew to several classes; amounting at length to more than a hundred. For this part of our population she always felt deeply. The following is an extract from her diary, after conversing with a pious black man;

"Oh God! how long shall this poor injured people endure their sufferings? Wilt thou not excite some of thy people to redress their injuries? The day shall soon arrive, when, at the awful bar of retribution, the sons of Ethiopia will be avenged. Let the despicable worldling say, that negroes are an inferior species of beings, devoid of gratitude, and not capable of receiving improvement. I do not believe it, and abhor those whom I have heard assert such an opinion. I believe that they possess intellectual energy, and that it requires but the genial breath of liberty to cause it to evolve. Can the lash and the (I had almost said *accursed*) hardships to which they are inured, elicit their nobler faculties of mind? Color does not affect the soul; and if they seldom develope superior powers, it is because they are obscured by their situation. The poor negro I this morning conversed with, exhibits a proof that African souls may display graces that would adorn the soul of any Christian. When he conversed of Jesus with so much humility, how deformed did my soul appear to me, so destitute of that meekness which is the Christian's greatest ornament! Oh, how dissimilar to the dear Redeemer am I! Holy Spirit, I implore Thee to teach me: transform this impatient, irritable disposition of mine to the meek and heavenly disposition exhibited by the Redeemer. Oh my God, a short time past I thought thou intended soon to take me to thyself; but now thou art manifesting thy will that I should not yet be emancipated from this little gloomy cell. Let me then live to thy service, and not as a cumberer of the ground; and give me strength adapted for every conflict in life. O my Father, when shall I be with Thee? Oh, ye lingering days! haste on, and bring my soul to rest.

'Make haste, my days, and reach the goal
That brings my heart to rest
On the dear centre of my soul,
My God, my Saviour's breast.'

"In giving vent to my feelings, I have greatly deviated from what I commenced with.

"My colored brother told me he had been a slave until sixty years of age, and never had but four weeks schooling; and that was obtained when he lost a joint of his thumb, which rendered him incapable for a time of doing any work."

She read or rather *studied*, under the direction of her friend, many highly important religious books in the course of the next two years, which are named in her diary, accompanied with observations which exhibit not only great strength of mind, but uncommonly rapid growth in grace. Among these were several standard histories and biographies:—Stuart on the Mind—Mason on Self

Knowledge—Watts' Logic, Durham and Paley's Natural Theology, &c., and attended several courses of popular scientific lectures. Macknight on the Epistles was her constant companion, and afforded her great pleasure.

On the 1st of May, 1820, she was married, and immediately removed to Hudson N. Y. where Mr. M. had previously agreed to settle, on completing his studies at Princeton Theological Seminary.

As this event drew nigh, her mind dwelt much on the solemn change it would produce in her situation and responsibilities, and every letter breathes a spirit of holy aspiration. On one occasion she says,

"I forget not to supplicate God, for the abundant shedding forth of his grace, that our souls may be invigorated for extensive usefulness, and a prosperous Christian course. I have, for several days, been earnestly entreating, that we may be assisted to remember our responsibility, for the discharge of our duties in the place whither we are going. Unless we go to expend the noblest energies of our souls in the cause of the Lord Jesus, God forbid that we go at all.

"For the last few days, my experience has been very sweet. I was apprehensive that the desires of my heart, were too much immersed in present things; but I have been assisted to feel a greater indifference to the accession of earthly gratifications, and to act with a stronger reference to death and judgment. I pray that more practical views of religion may be imparted to us both; and that we may adopt, for a rule of our lives, the valuable idea of Henry—that 'the end of one good work, should be the beginning of another.' If an unquenchable zeal for the promotion of the Redeemer's interest, exhibits itself in our lives, we shall find many afflictive dispensations averted; and when the divine power inflicts the chastening of his rod, we shall not find his corrections aggravated by the remonstrances of conscience. We shall escape, too, that painful dissatisfaction, which results from having alienated ourselves from our God, and pursued our own ways, and our own pleasures, rather than his service.

'Let's turn from this earth ! for its joys and its treasures
'Are fleeting and vain, as the shadows of eve—
'And sparkling and sweet, though the cup of its pleasures,
'It sparkles to snare us, it cheers to deceive.
'Let's up and be doing ! Boast not of tomorrow;
'But give to our Maker each hour as it flies;
'And our last shall remove us, from sin and from sorrow,
'To perfect and endless delights in the skies.' "

The parting from her colored school, was a sore trial; but her mode of taking leave, was afterwards found to be greatly blessed. In her diary of that day, she thus writes—

"Sunday, April 30. This day took leave of the teachers and scholars of the Sabbath school. I addressed every class on the importance of improving their time, and seeking the salvation of Christ; and every teacher I addressed individually on the responsibility of her situation, as teacher of those whom God had committed to her care, by his providence. The teachers wept very much, when I bade them farewell; and the children, many of them, were much affected. I felt much afflicted in mind, after saying farewell: but I entreated God to bless what I had said, and cause it to operate on their hearts. And I was cheered by the prospect of being more useful in a more important situation."

In the city of Hudson she continued to labor for six years with distinguished honor to herself and usefulness to the cause of her Redeemer. A Sunday school being soon formed, she took charge of the female department. She also formed and directed a society for the assistance of young ministers in pursuing an education—a Maternal Society (one of the first in this country)—became an active manager of the Female Bible Society—and in fine took a leading part in every benevolent endeavor which became her sex. Her special

objects of regard, were young persons and children. This was shown not merely in the Sunday school, in aiding the education of children at mission stations, &c., but particularly in the Maternal Society. Her soul went out in desires to excite parents to *pray for their children*. She not only was the means of forming many of these societies; but of leading them on to such a degree of engagedness, as secures at once their permanence, and their utility. That at Hudson has never faulted in its good way, but remains, an inestimable blessing to that city. The following extract is from a long and most kind letter of condolence from it, to Mr. M., their late pastor.

"We who were personally acquainted with our dear sister Malcom, and for years witnessed her faithful and unwearied exertions in the cause of her divine Redeemer, and who, even now, enjoy the blessed results of her labors, her prayers and her example, surely *we knew* her value, and have reason to mingle our tears with yours, and mourn the loss of one so dear to us all, and who was the means, in the hand of God, of exciting us to the duty of uniting our prayers and supplications in behalf of our children, which have been abundantly answered in the conversion of thirty-eight of those dear children within the space of seven years—more than thirty of whom, have united with Baptist churches—nine of these are in one family. And seldom do we meet together without remembering her who first met with us on these interesting occasions, and who is now enjoying 'rest from her labors,' and has already received the welcome plaudit, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

On her husband's assuming the general agency of the American Sunday School Union, in May, 1826, her residence was again transferred to Philadelphia. Here, among other benevolent undertakings, she resumed her favorite employment—the care of a Sabbath school. The elegant hall used by Mr. Rand as a writing academy, having been granted her for the purpose, by that gentleman, she soon drew around her teachers and scholars of an elevated grade in society; and, during her stay in that city, was eminently blessed in the results of the school.

Her letters at this period show how rapidly she was preparing for her blessed home on high. The following are a few specimens.

To her husband.

"Though I feel gratified that you are successful, yes, more than gratified,—I am deeply grateful to Him from whom all success emanates. Surely there is a charm in life, when we see the pleasure of the Lord prospering through our instrumentality. I have with frequency been drawn to a throne of grace on your account, and have enjoyed a peculiar nearness of access to our Father, and been able, with unusual *fervor and confidence*, to plead that you might have wisdom, zeal, and energy, commensurate with the importance of your mission. Indeed, I know not whether I am of any use at present, save to employ the means for procuring a divine blessing on yourself and others, who are actively engaged in the *great cause*. Chalmers, in one of his sermons, imputes the eminence and usefulness of piety and talent which sometimes are so conspicuous in promoting and establishing the divine cause, to the prayers of those who, in secret and obscurity, plead the accompaniment of the divine blessing on the use of means. I have often thought, when on my tours for the Bible Society, if I could but secure the prayers of one who loved the cause, though they were in the world poor and of little esteem, I did more for the promotion of my object, than from gathering the money of the thoughtless rich."

To the same.

"Mr. C. of Poughkeepsie, desired me to present his affectionate regards to you, when I wrote. I told him he must remember you in his Sabbath school Concert prayer meeting; for I believed if the people of God only prayed for you, your exertions would be successful. Indeed, however discouraging the aspect of things may be at times, I do believe that the cause you have embark-

ed in, must ultimately prove triumphant. It has received so many distinguished pledges of the divine favor, that I hope you will allow your heart to be cheered by the recollection of them, rather than indulge discouragement for a moment, on account of passing inauspicious circumstances. When you shall have ceased to be an actor on life's scene, I verily believe that many will 'rise up to call you blessed' for the services rendered and good effected in this important species of benevolence. Let us wait upon the Lord and be of good cheer, and in due time we shall rejoice to see the work blessed of him, through your instrumentality. Indeed, the belief that you are engaged in a great work, makes me resigned to the privations and self-denial we endure, that you may prosecute it; and nothing but *decided* evidences that God called to another sphere, would make me willing to relinquish it. What if we, by an exchange, procured present ease and happiness, and gratified our hearts' desires, if we abandoned *duty* to gain these, I feel assured that God would send something to corrode, as he prepared a worm to destroy Jonah's gourd. * * * * *

"When I think of your desertion of home, your self-denials, and other concomitant unpleasantnesses, for the promotion of good, a sadness and tenderness comes over my heart, and my affections cling to you with a closeness and sacredness, which seems more like the hallowed affection that appertains to a state of blessedness than that which is felt by a poor mortal for its fellow. When we were together, I felt as if you and my child constituted the great ties to the world: now it seems as if these ties were in a great measure loosened. I look on the scene around me, as a transient pageant, and can scarcely feel that my happiness is dependent on any of its objects. I seem to be on the very verge of eternity, and to live in the light of it."

Some months afterwards she expressed herself as follows:

"* * * * I frequently feel the anticipation of the enjoyments of heaven, to be the dawn of it in my soul. To be disencumbered of a body, in which disease must be endured, temptation and sin conflicted with, and which operates as a shackle to the soul; to feel the freedom of spirit without a fetter; to move with the celerity with which we now think; to find ourselves in the company of those who are immaculate in their nature, whose every act is dictated by a spirit of love and benevolence; to be exempt from *sin and sorrow forever*; to observe the incessantly developing glories of the divine character, and find ourselves continually becoming more and more assimilated to it; to study the operations of his wise and mysterious providence, as they have advanced from the commencement of time, and particularly that connected with ourselves, and find what was dark, becoming luminous to our vision, to love God without alloy, and serve him without imperfection; to be making new discoveries of the benefit of the plan of redemption and salvation, as applied to the inhabitants of our world, and other worlds; to be advancing in knowledge forever, and becoming acquainted with the creative power and goodness displayed in the multifarious works of God throughout his great universe, and his various orders of beings,—will indeed be a 'weight of glory' that will make us wonder that the expectation of it did not fully buoy us up under the puny trials and sorrows of this vale of tears. What manner of people should we be, who cherish such expectations! How supremely should we be devoted to the Redeemer, and live above the world! But alas our lives do not exemplify enough the influence of the spirit of grace. The predominant features of my experience lately, have been a desire to know and be conformed to the will of God, a more close scrutiny of my motives, and a bringing of them out before God for examination, with prayer that they may be such as he shall approve."

To the same.

"Philadelphia, July 11, 1827.

Dear husband,

I received your last from Boston, by which I am happy to learn that you are well, and proceeding pleasantly in your labors. Indeed I wish to be grateful that there are *any* symptoms of success and good accomplished. How many

of the dear servants of God have toiled on with their mighty work, under accumulated and heart-sickening discouragements, and during their lives, saw scarcely any of the precious results of their labors! Such was Scott. It certainly does sweeten toil to see something now; but I think the most valuable fruits will grow out of your exertions, when you shall be one of the great congregation of the dead. You are merely introducing the leaven. My life is now, I believe, almost useless. I try to do something to form the minds of Mary and Thomas, and try to pray for you. This is pretty much all that I do. I sometimes, dear love, when I think of the weight and responsibility of your duties, almost sicken at heart. I know you have energy, unwearied diligence, and rely on an arm of strength with prayerful heart; but I often fear that through some little negligence, some little want of discretion in conversation, your reputation may be sullied. Pray be careful not to talk much of self, or of the various characters with whom you become acquainted. Truly we both need to live very near to God in prayer. Alas! I feel I am dreadfully deficient.

May the Lord abundantly bless you by the manifestation of his Spirit to your soul, guide you by its unerring and blessed influence, and cause you to be eminently useful in contributing to the stability of His church, and its preservation from error, by what you are doing for the youth. May he cause all to love you, because they see in you the genuine child of God, who makes it his meat and drink to do the will of his Master; and wherever you go, may you leave a savor of piety that shall be long felt, is the prayer of

Yours, in an eternal union,

Lydia M. Malcom."

In August, 1827, it began to be apparent that it was her husband's duty to settle in Boston, over the Federal Street Church, then about to be formed. She viewed this change with her accustomed reference to eternity, and religiously committed herself and the event to God. The following are extracts from letters written at this time:

"As to the Boston New Baptist Church, there must be many and satisfactory evidences in the providence of the Most High, to assure us that his voice directs. Your present employment, though replete with self-denial and toil, and though a weight of responsibility is incumbent upon you, which frequently makes me feel sad on your account, and urges me to plead that grace may abundantly sustain you, yet *it is an employment* from which must issue blessed results to the church of Christ, which shall be as enduring as time, and develop themselves throughout eternity. I should wish that there might be fasting and prayer among the people, that God would provide them a pastor, and their hearts be directed as the heart of one, if you are the man. The first pastor of a new church, more than any succeeding one, gives the tone of piety, and forms the character of the church, which is transmitted to distant generations."

"I should be exceedingly pleased to live and die in Philadelphia. If Boston is to be our residence, it will undoubtedly be a great self-denial. It has not a single attraction for me; and I shrink at the thought of rigorous winters. But though such a preference is irrepressible, my mind is solaced with the conviction, that a prosecution of duty, and the favor and presence of God, constitutes happiness. I hope you will be very deliberate in your decision, and not led to it by *scanty evidences* of duty."

After Mr. M. had concluded to accept the call, she says, "Respecting Boston, and your decision, I have only to say, that I believe you have made use of every means in your power to discover duty, and I would act in accordance with its dictates. The God of Providence has various ways in which he can make amends for the sacrifices and self-denials it will cost, and I can readily trust Him to furnish the requisite qualifications for usefulness, in a sphere of his own appointment. It will be a severe shock to poor papa.—Oh that God would in mercy draw him to seek supreme happiness in Himself!"

Her field was now wide, and her strong mental powers, superior education, and obvious desire to be useful, soon brought her to conspicuous and important stations. In all these she *labored*. It was her principle to hold no office, on which she could not bestow some reasonable share of attention. Many proposals of this sort were therefore declined, particularly those which had no special reference to children. Prudent and saving in all the small affairs of her family, she never postponed or passed by any duties in these offices, because it involved hack-hire, or any other expense. With all her feebleness of health, therefore, she accomplished an amount of labor, which many of more vigorous habits would have deemed impossible.

On her first arrival, she took charge of the Female department of the Federal Street Sunday school, and continued there till her journey to Europe, after which her circumstances, and those of the family, forbade its resumption. Weather alone never detained her from her post, and no impediments diminished her resolution. Anxious to make it a model school, she obtained the best plans for the structure and arrangement of benches, &c., and had a large room in the basement story of the meeting-house fitted up with every attainable advantage. As the congregation was in its infancy, with numerous and very heavy expenses, she formed a *Sewing circle*, which earned in a year or two, several hundred dollars, and defrayed the entire expense of these improvements.

The *salvation* of the scholars, was ever the point toward which she bent her energies and hopes. Every arrangement had regard to this. It was her rule, that the teachers should be all hopefully pious or evidently awakened. Occasionally, through necessity, there were exceptions, but all of these have ultimately become members of the church. A large number of the scholars have become followers of God as dear children.

At the formation of the "Infant School Society of the city of Boston" she was chosen a manager, and so extensive and acceptable were her efforts and abilities in this enterprise, that on the resignation of the First Directress she was chosen to that office, and continued with increased ardor to prosecute this benevolent work. She visited the scholars at their homes—often attended the school—furnished apparel in proper cases to the destitute—welcomed to her home such as came to the city to be qualified as instructors—and continued to possess the undivided confidence of the various denominations who composed the Society.

In 1831, Mrs. M. accompanied her husband to Europe, for the recovery of his health. On this journey she kept a diary, which is replete with astute and correct remarks on men, scenery, buildings, institutions and productions. Her observations on the wretched superstitions and ignorance forced upon her notice in Italy, Ireland, Prussia and France, show the deepest sympathy for the deluded and corrupted victims of the priestcraft and clerical infidelity, prevalent in these popish states.

Every where, she made it her prime business to visit and inspect Infant Schools. This she did, not merely from inclination, but as a duty connected with her station in the Boston Infant School Society. That at Geneva she considered vastly superior to all others she visited, so far as regarded the liberal, wise, and extensive *arrangements* for the pupils. As it was not in session at the time of her visit, she could not witness its operations. Every important school was visited, and all such tracts, &c. purchased as tended to qualify her to impart the highest degree of life and energy into the schools of her society at home. Little did she think, while devoting herself to these objects, that her Master was about so soon to elevate her to another sphere!

After her return to the United States, there occurred no material change in her life or character. At this time she kept no diary, and to make numerous extracts from her letters would be monotonous. A single specimen may show how constantly she regarded the true intent of life even in "minor troubles."

"Boston, April 30th, 1832.

se that all these minor troubles may be, under the divine blessing, ant to bringing you into nearer and more sacred intercourse with the of our spirits." I have often thought that God has blessed purposes to ish by means of the afflictive dispensations which are appointed to his . There is so much of living in public, where they are encompassed an atmosphere of excitement, so few auspicious opportunities for calm on and prayer, that it seems indispensably necessary that they should es be laid aside from their labors, that their own hearts may be culti- ihr graces perfected, and the whole spirit become more meet for the of heaven. After all that is said about talents and education, it is portant for utility in the world, that there should be heavenly-minded-d exemplification of the Christian character; and these are to be pro- part by afflictive dispensations. The Lord abundantly sanctify yours and cause them to produce in your heart and life the blessed fruits of inness. May you be enabled to feel what was expressed by Dr. Ry- he following lines.

“ Though often my mind is dejected,
Yet will I not dare to repine:
My trials I know are selected
By wisdom and goodness divine.

My Father's severest correction
Shall work in the end for my good;
Nor ought I to doubt his affection,
Though all be not yet understood.

Whatever to him brings me nearer,
From earth, and from sin weans my heart—
Makes Christ and his Spirit still dearer,
I ought to receive in good part.”

the latter part of 1832, as she approached a confinement, a cough at- her for many weeks, with an extraordinary sense of pressure on the which afterwards proved to be dropsy in the chest. At that time, no spicions were entertained, and it was hoped that the birth of the child emove every uncomfortable symptom. The reverse proved true. Her ss immediately increased. A consultation of physicians pronounced a dangerous. Another, soon after, declared her hopeless. The sol- xt was immediately communicated to her. She evidently received it tidings of great joy. She had previously said little during her illness; r, as though refreshed and excited, she entered largely into her feel- id desires. “Oh!” said she, “how sweet is the reflection, that when ounting, and all the world radiant before me, I gave myself to Christ.” ; no fears of death.” Many days elapsed after this, during which she stified her strong confidence in Christ. “This is not the way I ex- to die,” she remarked “but I am content; and as to going *now*, I sup- should never find a better time.”

several occasions she remarked “I have no tie!” “I have no tie!” d always dreaded bodily pain, and was accustomed to speak of it, as ef terror in the anticipation of death. A merciful God excused her during what she had so dreaded. She scarcely knew pain in all the ee or four weeks, except from weakness, and the weariness of a con- recumbent posture. She sent a solemn message to her beloved father, ve directions as to many minor matters to be attended to after her was exceedingly patient, and grateful for attentions; tried to be useful e about her; and never alluded to her approaching dissolution but in h happy confidence. She several times said, “By grace ye are saved h faith, and that not of yourselves, it is the gift of God;” frequently herself “a poor sinner” she would speak of the wondrous love and per-

fect righteousness of Christ, and and the confidence she cherished in his imputed righteousness. Nothing seemed to disturb her. She adventured all on Christ, and though indwelling sin had often wrung her heart, she had glorious confidence in him, and felt that her deliverance drew nigh. She could say—

“The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading *what my Lord has done!*”

Very early on the morning of January, 15th 1833, she showed signs of dissolution. Her husband asked her if she knew that these were her *last moments*. She replied she did. “Do you feel the same entire confidence and happiness, you cherished when death was at a greater distance?” “I do,” was her reply;—but her breathing had now become too difficult to converse. Putting forth her hand, she firmly took hold of Mr. M’s, and for two hours never relinquished it a moment. Indeed *she* never relaxed the grasp. Death, and death only loosed it. Little was said, for little was necessary; and her own reflections were deemed better than any that could be offered. Her preparations had been fully made. Mr. M. asked her if she had any pain? she said “No.” As her breathing gradually changed into little sighs, he inquired if she found the *very act of dying* as sweet as she had anticipated when it was at a greater distance? She nodded an immediate assent. From this time there was not a sigh nor a movement. Her eyes, which had been shut, because languidly open, and moved from side to side, as if surveying the attendant convoy of happy spirits. They ceased to move, and looked up steadily; her breathing changed into short and distant inspirations, and presently ceased forever! All present instantly knelt, while her bereft and afflicted, but divinely sustained husband offered fervent prayer for her ascending spirit.

Seldom has so deep a sensation been created in this city by the demise of any female as by that of Mrs. Malcom. Not only the vast congregation to which she belonged, and the societies which had enjoyed her services, but many who had been slightly acquainted, and still more who had only heard of her character and labors, felt that she was a public loss. To gratify these, and yet secure the tranquillity of the afflicted family, she was immediately placed in a front parlor, where, for several days, hundreds called to see her beautiful remains. Many of the ministers of the city honored her funeral with their attendance, which, however, was conducted in the plainest and humblest manner possible.

Thus have superior talents, refined and polished manners, extensive attainments, and personal beauty, been withdrawn from earth. Thus has the husband of her youth, and of her only love, been left to finish his pilgrimage alone. And thus have three sons and a daughter lost the guide of their infancy. But it is well—both for her and the survivors—infinitely, eternally well.

“Lift not thou the wailing voice;
Weep not—’tis a Christian dieth:—
Up, where blessed saints rejoice,
Ransomed now, the spirit flieth;
High, in heaven’s own light, she dwelleth,
Full the song of triumph swelleth;
Freed from earth, and earthly failing,
Lift for her no voice of wailing!

They who die in Christ are blessed;—
Ours be, then, no thought of grieving!
Sweetly with their God they rest,
All their toils and troubles leaving:
So, be ours the faith that saveth,
Hope, that every trial braveth,
Love that to the end endureth,
And, through Christ, the crown secureth!”

Bp. DOANE.

It is difficult to decide what was Mrs. M's leading characteristic. In the early period of her life, *resolution* was, perhaps, her most obvious trait; but it gradually subsided into *caution*, though without degenerating into timidity. She was seldom off her guard among strangers, and, even among her best friends, took care to say nothing which she was not willing should be repeated. The consequence was, that she never was the cause of any misunderstanding or difficulty in her husband's church; and, though many felt unreconciled to her not visiting them, she never incurred ill will.

The *desire of usefulness* amounted to a passion, even at her first conversion, and continued a steady impulse to the end. Few persons came to the house, or fell in her way, on whom she did not urge, personally, the subject of religion. Many have spoken, both before and since her death, of their deriving important benefit from her pointed and solemn conversation. As to letters, she early made a resolution, named in her diary of that time, never to write to any one without urging religious considerations in some part of it; and from that rule it is not known that she ever deviated.

Her love and care for the *souls of her children*, was at all times remarkable, and hours would be spent in prayer for them, even before they were born. Her highest, indeed, her only, ambition for them, was, their conversion, and usefulness in the church. The anniversary of the birth of each child was always kept as a day of fasting and prayer.

In presiding at the meetings of Female Societies, she was resolute to preserve exact order and decorum, by which she always accomplished business with despatch, and without that irregular and *invisible* mode of operating, which scarcely ever fails to leave some ignorant of what is done, or displeased at the manner. Resolutions were passed by the Infant School Society, and transmitted to Mr. M., showing how affectionately she is remembered by those, who called her to preside over that important institution. Similar resolutions were passed in several other societies, with which she was connected at the time of her decease.

She was accustomed, from her first conversion, to think and speak of death, with great pleasure and desire. Many extracts might be given from her letters and diary, showing how perfectly she was prepared to give that messenger a cordial and joyous welcome. Under date of June 30, 1819, she thus writes in her diary: "In the afternoon a lady took tea with us, who is devoid of piety. Before she came, I prayed that the Lord would make my conversation profitable. She had not long been with us before it thundered and lightened. She made an exclamation, and appeared very much appalled. She asked me if I was afraid of thunder and lightning? 'Not in the least,' I replied, 'I am prepared for death.'—'What! did you say you were prepared to die?' 'Yes,' I rejoined. 'But are you not afraid?' I answered, that there was nothing for me to fear; that I felt it my duty to live near to God, and be ready to depart whenever it was his will; that death would emancipate me from the dominion of sin, and a world diversified with vicissitudes of affliction, and introduce me to the enjoyment of immortal blessedness. She in surprise asked me if I felt confident of going to heaven. I said, 'Yes, because I rely wholly on Christ Jesus. I have nothing to recommend me to the favor of God—my righteousness 'is as filthy rags;' but Christ died for sinners, and I feel that I am one of the chief of sinners. All my hope and trust is in him, and I am confident of going to heaven, because, 'whoever believes in him shall not be confounded.' She said, if those are your sentiments, you must be one of the happiest people in the world. I told her that the happiness I enjoyed was offered to every one. She disbelieved that every one could possess it.—I contended that they can, by diligently seeking God, and living near to him by meditation and prayer. We pursued the conversation, I trust, with profit." That this happy confidence did not desert her in the hour of conflict, is abundantly evident in the narration of her departing moments. Death, though sudden and unexpected, did not take her by surprise. She was habitually and actually prepared for his coming.

Mrs. M. always expressed herself in common conversation with great exactness and elegance. In *prayer*, this rich fluency of expression was remarkably apparent. No one could be present without being struck with the depth, fervor, and extent of her religious conceptions. She seemed entirely insensible of the presence of others, while, with gushing tears, and multiplied arguments, she literally wrestled with God. She never refused to conduct family worship, when fatigue or indisposition induced her husband to desire it; and in his absence from home, if the gentlemen who might be staying at the house, were not professors of religion, or declined to officiate, she never failed to go through the service herself.

It was her habit, always to spend some portion of the week preceding the communion, to solemn preparation for that delightful and most important ordinance. The consequence was, that generally she enjoyed both pleasure and profit in its celebration. From many similar passages in her diary, the following is a specimen:—

"July 4th, 1819. Celebrated the supper instituted by our Lord Jesus. During the week previous, I had implored the Lord to prepare all our hearts, that we might approach and know our own weaknesses, and how to estimate our Saviour's merits.—I have often been surprised, that, whilst contemplating the elements consecrated to the memory of my Saviour's death, I am not more solemnly affected; and chide my heart for having so little sympathy for those sufferings that procured my redemption. To-day, I thought myself a poor reptile, that I could look on the symbols of his crucified body, without feeling my heart distended with grief. After endeavoring to ascertain the cause, I felt a joyous idea gleam through my mind. I thought that our Lord had died to purchase happiness for his followers, and that he does not command them to be sorrowful whilst participating in this relic of his love, but to do it 'in remembrance of him;' to call to mind his exalted attributes, and, by reminding us of his sufferings, and by the most powerful and exquisite passions of the human soul—gratitude and love—be constrained to desire to partake more and more of the divine effulgence of his graces."

A few days afterwards, she says: "I rejoice that my irritable disposition is more subdued: perfect the work, O Lord, and, by its complete extirpation, may I give evidence of the conquests of the cross. My heart delights more to attend frequently the house of God. I have lately experienced a more ardent panting for holiness, than I ever before remember having felt. Thou hast promised, Lord, that those that 'hunger and thirst after righteousness shall be filled.' In me accomplish it, I pray. For the last few days I have felt an uncommon and deep concern for Christless souls. I plead with the Lord for them, and entreated him to grant that the power of his Spirit should preside on my lips, that I may be blessed to them. I felt, at the sacramental celebration of infinite love, that I had never experienced such happiness before."

In regard to her husband, she was chiefly remarkable for a constant and earnest desire to sustain and assist him as a Christian minister. Though his engagements scarcely allowed time to sit down with her ten minutes at a time, during their whole connection, she never demanded more attention, or cherished impatience. She often spoke of it, even with tears, but regarded it as a cross, cheerfully to be borne for the good of others. To contribute to his usefulness, either by what she could do, or what she could forego, was as her meat and drink. Hence she cheerfully wrote* or read for him, at any time, saw visitors, attended market, and saved his time in every possible way. When he was specially engaged, she would wait on the front door, that only those who really needed an interview, should be admitted, and that those who did not see him might not be offended by the indiscretions or bluntness of a servant. She especially revered him as her spiritual father, and often alluded to that fact in her

* Her penmanship was remarkably elegant and flowing.

letters and conversation. None loved and sought his ministry more than she, or felt more deeply the privation of it when kept at home. She strove to make his home a place of rest and peace; and though naturally of an unamiable disposition, she made herself, through grace, one of the best of wives, and lived, during her thirteen years of married life, in as great a share of conjugal felicity as falls to the lot of most.

Her mind was habitually established in assurance of hope. The firm and seldom shaken belief, that her salvation was settled, and that she was chosen in Christ, to be a vessel of mercy, had given her a holy contempt of earth, and she had no regrets on leaving it. Though humbled in the dust under a consciousness of her entire want of personal merit, she looked away from herself, and trusted in the eternal covenant between the Father and the Son, as the tower of her strength and salvation. Dwelling on its vastness, its magnificence, its certainty, she longed to realize her splendid imaginings; and when the conveyance came, she spread the pinions of faith, and joyously soared to God.

Reader! follow them "who by faith and patience inherit the promises."—God grant that the perusal of this memoir may not rise up in judgment against you!

POETRY.

THE FUTURE LIFE.

Who hath not felt the burning tear
Fall from his mourning eye?
Who, that is sent to wander here,
Hath never breathed a sigh?
Who hath not wept some cherished joy,
Forever from him flown?
Who hath not grieved for friends who died,
And left him all alone?

Who, with a heart of gentle mould,
Hath felt not sorrow's flow,
When all the sources of its peace
Have turned to springs of woe?

Meekly the tender, pliant flower,
When comes the driving storm,
Bendeth unto its wrathful power
Its unresisting form—
Sweet, though the sun again may smile,
And all the sky be fair,
The plant but languisheth a while—
Then fades and withers there.

So, though the grief that rent the breast
May lose its sharpest sting,
No earthly joy, of gentle hearts
Can mend the broken string.

Yet, weep not, Christian, there's a world,
Where every heart shall be
Lost in unutterable joy—
That joy shall come to thee.
There shall thy dearest friends to thee
Their fond affection tell;
And, in the language of the sky,
Shall be no word—farewell.

The burning tear no more shall flow,
No more the bosom sigh;
No wind of pain and sorrow blow,
Nor friends grow pale and die.
The tender heart, with all in heaven
Shall sweet communion hold;
Nor weep that love is faithless grown,
Nor kind affections cold.

The flower, that by the tempest's might
On the wet earth was laid,
Shall rise and bloom in joyous light,
And smile, no more to fade.
Peace, then, thou tender, weeping one;
Thou hast heaven's sympathy;
Thou dost not bear thy grief alone—
Thy Saviour cares for thee.

THOUGHTS FOR MINISTERS.

Exertion for the good of others may be connected with *self-neglect*. Every object that gains much of our attention and interest is apt to draw us off from the vigorous cultivation of personal piety; and though such an effect might be little anticipated from pursuits of a religious kind, yet experience has abundantly shown that they are in this respect little, if at all, less dangerous than

secular engagements. We may easily devote ourselves with so much eagerness to efforts of pious usefulness, as to overlook in part, or to pursue with less earnestness and diligence, the important exercises of the closet. The time allotted to these exercises may be infringed upon and shortened; or the attention paid to the discipline of the heart therein may become less close and severe, through the distraction of the mind. This ill effect is so much the more probable, as it may seem to be justified by a sufficient reason. We should not suffer ourselves to abridge our closet duties, perhaps, for worldly business or pleasure; but to make this sacrifice for the sake of doing good to the souls of men is a different thing, and one for which much more may be said. It is, besides, much more easy and agreeable to employ ourselves in probing another's heart, than in examining our own. Of all the exercises of piety, those of the closet are the most difficult and unwelcome. They bring us under the weightiest influences of eternal things, and into an immediate strife with our inbred iniquities; they lead to self-reproof; they call for humiliation and renunciation of sin; they awaken strenuous effort: but the instruction and persuasion of others can be conducted without any of this trouble, and, indeed, with a sense of pleasure and satisfaction; so that, whenever it is thought allowable to transfer our attention to this latter object, there is a great probability of its being preferred. And why, we may sometimes ask, why should it not be allowable? The occupation is wholly of a religious nature; and may it not reasonably be expected, that in promoting the edification of others we shall find our own?

These plausible and seductive representations do but conceal a snare. They lead us, while keeping the vineyards of others, to neglect that which demands our more immediate care, and thus both to inconsistency, to mischief, and to sin.

1. Neglect of personal piety is *sinful*, inasmuch as the cultivation of the heart is our primary duty. It matters not that what we are doing is good and useful; the maintenance of fellowship with God, the advancement of conformity to his image, the vigorous mortification of sin, are obligatory on us above all things, even above all good things; and there is no rectitude in neglecting a primary duty in order to attend to a secondary one. If with respect to efforts for usefulness it may be said, these things ought ye to have done; with respect to exercises of closet piety it may be said, also, these ought ye not to have left undone. By the neglect of them God is dishonored and displeased. That we have been teaching the ignorant and reclaiming the lost, is no sufficient apology for the omission of those expressions of gratitude, dependence, and dedication, which are perpetually due from us to our Maker and our Lord.

2. Neglect of personal piety cannot be otherwise than *mischievous*. It is mischievous to ourselves, because it infallibly leads to declension. However willingly we may suppose that spirituality and holiness may be preserved by being in the midst of engagements of a religious nature, it will be uniformly found that this is not the fact. A lively state of mind in religion can never be maintained with a deserted closet. The heart requires to be often withdrawn from all inferior objects, and to be brought into immediate intercourse with the Father of spirits; otherwise, the sense of our relation to him is speedily lost, and with it every thing that is influential or valuable in religion. It is in his light that we see light. Whatever power the things of an eternal world may at any time have exercised upon us, if we are not frequently looking at them afresh, their influence will quickly fade, and soon altogether vanish. The evils of the heart, if it be not habitually searched and disciplined, will resume a rapid growth, and acquire a prevailing dominion. To neglect the cultivation of personal piety, therefore, is inevitably to consign it to decay; and this is surely a most serious mischief. What can recompense us for a lukewarm and a deadened heart? What will be to us even the salvation of others, if we ourselves should perish? What will it avail us to have kept the vineyards of others, if our own be unfruitful?

But the mischief of a neglected heart is not confined to ourselves; it will extend also to others, and to the very exertions we are making for their good. For what is the impulse of these exertions? What is it that awakens us to

the condition of the ungodly, that quickens our sloth, that subdues our shame, that unseals our lips, that inspires us with earnest solemnity? Is it not the force of inward piety, the power with which we realize the objects of a future world, and the influences we derive from communion with our beloved Lord? And when these decay, what is to become of the efforts which have sprung from them? They will infallibly decay also. You will lose your anxiety to be useful; the wretchedness of sinners will affect you less deeply; you will want a more powerful summons to draw you to the scenes of guilt and misery; you will be less prompt in improving opportunities, and even in seeing them; you will act with less vigor; you will yield to the influence of sinful shame; you will be less earnest and solemn in your address; and the efforts of usefulness which you do not abandon will be converted into a routine of duties, cold, heartless, and loathed. And will all this be no mischief? What, to see those very exertions for the sake of which you have sacrificed your soul's prosperity, lie around you in neglected fragments, half abandoned, and wholly unprofitable? Dreadful result! Yet the sure issue of a neglected heart.

3. It must be added, that the neglect of personal piety, while you are seeking the conversion of others, is glaringly *inconsistent*. The principles which impel you to one are clearly adapted to lead you to both. If you value the soul of another because you have first learned to value your own, it is surely strange that, while you are caring for the spiritual welfare of others, your own should be forgotten. What can be the reason or the meaning of this? Either your neglect of personal piety throws ridicule on your concern for others, or your concern for them should put your negligence to shame. If the concerns of religion be important enough to lead you to press them on the attention of another, how is it that they do not engage your own? Some grievous inconsistency is here; and one from which you should make an instant escape, if you would not have all your exertions for others' good converted into cutting reproofs of your sin and folly.

See to it, then, dear brethren, that if, as I hope, you are diligent in endeavoring to turn sinners unto God, you are not thereby seduced from a close walk with him yourselves. While keeping the vineyards of others, remember the paramount importance of cultivating your own: think of the sin, the mischief, the inconsistency of neglecting it; and so pursue every course of activity for the souls of men, that you may never have to utter the bitter lamentation, "They made me keeper of the vineyards, but mine own vineyard have I not kept."

Our exertions may give rise to *self-complacency*, or spiritual pride. Pride, which reigns in the heart of a carnal man, exists in that of the spiritual, and is ready to avail itself of every thing on which it can feed. We shall not make many efforts to do good without having occasion to acknowledge its exercise; and if we are not, like Jehu, betrayed into the exclamation, "Come, see my zeal for the Lord of hosts," we may detect ourselves in the indulgence of a secret satisfaction and complacency of no hallowed kind. I need not say to any experimental Christian that this is a great evil. With all the sweetness which there may be in a feeling of self-complacency, there is in it no *happiness*: this lies in contrition and brokenness of heart. The indulgence of spiritual pride, indeed, constitutes a state of miserable inflation, in which there is no breathing of the soul after God, and can be none of his complacency in us; which tends to conceal every sin, to extinguish every grace, and to annihilate every impulse of action and all sense of obligation. It is a state in which piety cannot prosper, in which every evil is rapidly generated, and which is never remedied but by painful and heart-breaking exercises.

The methods of preventing or mortifying such an evil are of the most obvious kind. As no feeling is more ready to arise, so none has less cause. It is only to look it in the face, and recall a few familiar facts, and it will be withered and put to shame. It is not at all necessary that, for this purpose, we should overlook or depreciate whatever in us may be really devoted or laborious. Humility needs not to be fostered by delusions. It does not consist in seeing

ourselves otherwise than we are, but in taking a right view of ourselves as we are. It is pride that is generated in falsehood, and nurtured by misrepresentation. Let it be admitted that you are in some measure, and, perhaps, in a considerable measure, active for God and the souls of men; set your labors before your eyes in their just magnitude and proportion; estimate them at their full value, and allow of no undue acknowledgments of sloth, of no spurious and uncalled-for abasement; and still we say, that you need but recollect two or three things, to exterminate your pride, and cover you with shame.

1. It is in the first place, to be remembered, that whatever we have done has been moved by the Spirit of God, and not by our own. Devotedness to God and compassion for the souls of men are among the last things which would ever have been in our hearts, if we had been left to ourselves. Sloth, self-indulgence, shame, fear, indifference, these are our natural characteristics, and they would have remained so to this day, had it not been for the communication of an influence from heaven of which we are utterly unworthy. Touching as the considerations are which we have now been brought to feel, our hearts are base enough to have long disregarded them all; and in order to render us alive to them, it has required no less than an almighty power. And are we going to feed our spiritual pride with this? Verily, we ought rather to be overwhelmed with shame. What infinite condescension was it, that the blessed Spirit should transfuse his gracious influences into such hearts as ours, and make us the instruments by which he would display the wonders of his grace! Can it ever become a question with us, to whom the praise of such efforts belongs?

2. We may recollect, too, that, even if we have done *all* that corresponds with our obligations to our Lord and Saviour, we have done *no more*. We have been barely just. That which we have dedicated to him is only that which he first gave us; and which is become doubly his, by the costly purchase of redeeming blood. Not the smallest portion of it could we have withheld from him, without the perpetration of a robbery; and the consecration of all our powers and resources to our Lord is but a compliance with the most powerful and constraining obligations. Of what, then can, we be proud? If we had been showing kindness to one who had no claims upon us, if we had been rendering gratuitous service,—then, indeed, some little complacency might be pleaded for; but what man would think of making a boast that he was actually honest, and had neither robbed his master nor his creditors? Yet this is all we can say, even if we have done *all* that we might have done; and this is the sentiment which our Lord teaches us to adopt, when he says, “Having done all, say ye, we are unprofitable servants; we have done that which it was our duty to do.”

3. But we may go further than this. Let us take a just view of our obligations, and we shall find cause to acknowledge that we have come most afflictively short of them. One great reason, indeed, why our pride finds so much to feed upon, is, that we suffer ourselves to take so very contracted and erroneous a view of our duty. We compare ourselves most readily, either with ourselves at some former period, or with others at the present; and if we find that we are more active than others are, or than we once were, we almost infallibly indulge complacency on this account. But nothing can be more fallacious than such an estimate. Let us cease from these delusive and mischievous comparisons, and turn to a different standard. The question for us to ask is, what are our obligations. What extent of dedication do they require? With what power of motive do they enforce it? We cannot doubt for a moment that there is required of us an *entire* dedication to the glory and service of God; the dedication of every power, of every moment; the use of every means, the improvement of every opportunity; without fear, without shame, without apathy, without weariness. Nor can any thing be more touching or influential, than the motives by which this entire consecration is pressed upon us. What can be of more weighty justice than our obligation to him that made us? Or what of more constraining tenderness than the love of him that re-

deemed us? Are we bought with a price, even with the precious blood of Christ, so that we are no more our own, but his? Are we by him reconciled to God, and restored to his friendship? And what if we fail in the duties of friendship so restored, or withhold in any degree the dedication of a heart and life so purchased? Yet this is what we have done. To whatever extent our devotedness may have been carried, none of us can pretend for a moment that it has been perfect and without fault. But this is to say far too little. In comparison with the prompt and habitual dedication required of us, how much have we manifested of indifference and sloth, of self-indulgence and neglect! How often have we been unobservant of opportunities, or slow in improving them! How often have we been withheld by fear, or by a guilty shame! How often has the spirit of dedication been wanting in our exertions, so that there has been little or nothing in them, on which our Lord could cast an approving smile! With all our activity, then, there still remains much to be lamented, much of criminal ingratitude, much of unkind return for love which ought to set all our hearts on fire; and with such a load of iniquity lying on us, is it possible we can swell out with pride? Are we going so to look at what we have done for Christ, as to overlook what we have not done; and to pass by so much ingratitude without any shame and bitterness of spirit? Let it never be, while our very services contain so much to abase us, and require to be presented at the footstool of our gracious Lord, unworthy offerings as they are, with so much shame and confusion of face. [Hinton.

INTERPRETATION OF ISAIAH lrv. 20.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed."

Though the Bible is, in the main, a plain book, some passages in it are obscure to most readers. This arises from one of the three following sources—first, figurative language throws over them a veil which cannot be penetrated without a good degree of hermeneutical skill. Secondly, allusion is made to circumstances of which the reader may have no knowledge; or thirdly, there is some obscurity, or, perhaps error, in the translation.

With all due respect to the translators of the Bible, we are at liberty to exercise our own judgment. Every verse *ought* to be intelligible; and if it is not, there is fault somewhere; it *may be* in the translators. This is partly the case, we apprehend, in the passage quoted. The obscurity is also partly owing to an allusion to remote history.

Before making any particular remarks upon the passage, we shall venture to propose the following version:

No more, from that time, shall there be an infant short-lived, nor an aged man who hath not fulfilled his days; for he that dieth at an hundred years, shall die a child; but the sinner, dying at an hundred years, shall be deemed accursed.

The question has been raised among commentators, whether the expression *thence*, in our version, refers to *time* or *place*. Lowth prefers the latter. The context, however, leads rather to the *former*. The present and preceding chapters in the prophet, treat of the happy state of the church in future ages, under the image of a restored Jerusalem. Nothing then could be more natural for him to say, than what follows in this verse. The rendering chosen makes this reference distinct.

"No more *from that time* shall be an infant short-lived."

An infant short-lived, or *an infant of days*, means a child whose age is counted by days—not amounting to years. The term in the original is used in two other places, by the same prophet to designate "an unweaned infant."

Parental affection would surely esteem it a blessing of the latter days, worthy to be mentioned, that the bud of promise should be continued and ripened, to become the support of age, and the joy of declining years.

The following paragraph—"Nor an aged man, who hath not fulfilled his days"—may be thus paraphrased:—However aged a man may be, the infirmities of age shall not come so fast, nor diseases and sorrows gather so thickly about him, as to cut off life, until a remote period. This part of the verse will become more clear by noticing that which immediately succeeds:—"He that dies at an hundred years, shall die a child!"

The Hebrew word for child, in this passage, is very extensive in its uses. It is applied to the infant Moses, in his ark of bulrushes, floating on the Nile. It is also used of Joseph, when he was seventeen years old, and of Solomon, when he was already king. It is, besides, a generic name of a servant—like *puer* in Latin, *pais* in Greek, and the corresponding word in the languages of modern Europe.

The passage is somewhat obscure in any translation; but the common version makes it exceedingly dark; for how can "the child die at an hundred years old?" The meaning is, that, at the time predicted, life shall be so prolonged, that the first hundred years shall be deemed but mere childhood.

This interpretation is confirmed by what follows in verse 23:—

"For as the days of a tree, shall be the days of my people; and my chosen shall wear out the works of their own hands."

The prophet here had in his mind the oaks and terebinths, whose age is equal to that of the oldest of the patriarchs. It is said of the oak, that it is five hundred years in coming to maturity, and as many more in returning to complete decay. Hence, this figure is a very expressive one to designate long life. If all could be believed that has been asserted of the age of trees, it would be still more so. The emperor of China speaks of a tree in his country, which lives more than a hundred ages; and of another, which, after eighty ages, is only in its prime.—"As the days of a tree, shall be the days of my people."

Our phrase, then, only means—he that dies at an hundred years, shall be viewed as dying a child; because the hundredth year of life will be reckoned among the years of childhood.

Long life has been always regarded as a blessing, by the people of all nations. It is among the mercies of the golden age, of which the poets love to talk; and among the rewards which their fables bestowed on their most distinguished men. The patriarchs attained to a great age. The Egyptians, Chaldees, and Indians, coveted an earthly immortality. Among the Arabic poets and heroes, we hear of one who lived a hundred and fifty years, another a hundred and fifty-seven. Nestor, among the Greeks, is said to have lived three generations of men; so that when the Greeks and Latins wished their friends a long and happy life, they used to say—"May you see the days of Nestor." When Tithonus begged of Aurora the greatest blessing of which he could conceive, if he had not forgotten to ask for perpetual youth with his immortality, he would have been deemed the happiest of men.

To return to the passage:—

"But the sinner dying at a hundred years, shall be deemed accursed."

The original word, rendered *shall be accursed*, may mean either that God inflicts upon the sinner premature death, or that survivors shall regard with abhorrence the sinner so cut off. The rendering of Gesenius favors the former of these interpretations.

It is allowed by every one, that the prediction of which our passage forms a part, has never been fulfilled in respect to the Jews as a nation. Nor is it necessary that it should be so fulfilled. The Christian church is now the Israel of God. The new heavens and the new earth, wherein dwelleth righteousness, will be the theatre of all these blessings. And these glorious things are spoken, not of the literal Zion, but of the church in its millennial splendor.

In view of this interpretation, the question naturally arises, whether it may be supposed, that, in those latter days, natural life will be actually prolonged, as in the times of the patriarchs? We answer, probably not; for the apparent necessity for such an arrangement which then existed, will exist no longer. The design of the prophet seems only to be to describe that coming era in a way most lively and striking,—to collect all the most alluring thoughts,—to note the most desirable events,—and to set forth the whole in the richest coloring. He intended to paint the glories of the future, in a way most adapted to attract the notice, and excite the hopes of men. And in order to effect this, he says that death shall not occur to wither longing anticipations, nor darken the delightful scene.

The whole description is a prediction of spiritual blessings, which, from the signs of the times, we are led to believe, will shortly be fulfilled. The morning star rose on our fathers. The mists, that dimmed its first splendor, are passing away. The sun of righteousness is moving onward to his station in the meridian of the spiritual creation. While we rejoice in his cheering beams, let us regard them as the sure harbinger of that flood of glory, which shall cover the earth, as the waters cover the sea.

WILLIAM JAY.

Few living preachers occupy so large a space in the public eye, as he whose name stands at the head of this article. There are none, perhaps, who stand so nearly related, partly by personal relation, but especially by resemblance of character, to the venerated men of the last age, who have passed away. The established order of nature, which every year causes some bright luminary in the Christian church to sink below the horizon of life, leads us to regard those which yet remain, with a chaster and deeper feeling of veneration. Their characters and histories gather fresh interest, as the absence of others endears their yet lingering light; or, as time invests them with the hallowed associations of events connected with a long life of usefulness and virtue.

Especially is this feeling of interest predominant, when the individual whose character we contemplate has arisen out of obscurity, and advanced onward in a steady, cloudless path, to its present elevation. In the presence of a luminary like this, shedding its own intense rays of intellectual and moral excellence, the glare of station, the glitter of wealth, and all the borrowed beams of nobility fade away, and are forgotten. The latter, like the flickering flame of the taper, shed around us but a doubtful and inconstant light; while the former pours its warming influences from a path which shines more and more unto the perfect day. With what admiration do we trace the history, and contemplate the character of Joseph, who advanced in consequence of his own worth;— and, notwithstanding every unfavorable circumstance, from the lowest condition of a slave, to the government of Egypt. And of Moses, who, scorning the pleasures of sensuality, and the trappings of princely grandeur, rose, amid every depressing influence, to the highest point of excellence, in all the character of a man, a deliverer, a legislator, and a monarch. And, to mention no more,—of David, who, from the humble occupation of a shepherd's boy, was exalted to the throne of Israel,—an elevation which commanded the homage of the world.

The power which raised these individuals, was a moral power. It was the force of intellect, and the force of piety, combined, which enabled them to surmount the tempest, to escape the pollutions, and to weather the storms of life, until they had attained the object on which they steadily gazed, as on a radiant sun,—the glory of God, and the happiness of his creatures.

Character, in whatever station it may be placed, which aims at these objects has an attractiveness and dignity, which commands the homage and love of good hearts; and instances are not wanting, even in our own times, to that it may fill and adorn stations of high, civil trust. But, while we rejoice the fact, as affording evidence that the highest eminences of worth are accessible to real merit, and as giving the best solace to the fears of the Christian people—still the associations that linger round such a character, when it fills the place of God's sanctuary, and clothes itself with the attributes of a messenger of grace, we cannot but regard as yet more interesting and attractive.

Why do we regard with so much sublimity, the lives of such individuals and whence the ever fresh interest with which we trace them through the several stages of their progress, are questions, which, had we room, it would be interesting to examine. But we must waive them with a single remark,—that with the difficulty of attaining such a standard of character, and the infrequency with which it is attained, we consider the strong points of contrast between its present eminence, and the vale from which it rose, we have general and more prominent causes of the emotion with which it is viewed. It is as though a mine of the richest ore had removed from it the thin covering of earth that hid it in its mountain-bed, and, subjected to the process of refinement, should expose its polished bosom to the beauty and brilliancy of the skies.

The excellent individual whose name we have already introduced to our readers, we consider to be a fair illustration of this remark. Without the common advantages of birth and fortune, with no accidental appendage of ancestry, or family influence, he has arrived at an eminence, not indeed worldly grandeur and distinction; but what is far better,—an eminence of piety and permanent usefulness. His early history is very interesting, and impressively reminds us of the affecting truth of those beautiful and oft-repeated lines of Gray—

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

The circumstances of his first introduction to public notice, were simply this—That excellent man, the Rev. Cornelius Winter, while settled at Marlborough, was in the habit of making frequent preaching excursions in the neighbouring villages. On one of these occasions, he visited Tisbury, an inconsiderable obscure village, and the birth-place of Mr. Jay. Observing in the congregation which had assembled to hear him, a youth of interesting appearance, "in his heart," as Mr. Winter himself writes, "unaccountably knit to him"—some inquiries afterwards made respecting him increased the interest and attachment thus unconsciously awakened. The consequence was, Mr. Winter, in the spirit of his characteristic benevolence, proposed to the interesting youth, to furnish him, at his own expense, with an education fit for the ministry. The proposal was gratefully accepted, and Mr. Jay became immediately an inmate of Mr. Winter's dwelling. The deep filial gratitude and affection, which he ever afterwards cherished towards his early benefactor and friend, are beautifully expressed in a line from Homer, with which he closes his preface to the memoirs of Mr. Winter's life:—

"Loved as a son, in him I early found
A father, such as I shall ne'er forget."

From the time that Mr. Jay entered his new home, new virtues in his character were constantly developing themselves. Besides the amiable qualities of his heart, which endeared him to all who came within their influence, he was found to possess a mind of the first order, which, united to uncommon talents for public speaking, rendered him, at the early age of sixteen, the attraction and delight of some of the most numerous and intelligent congregations.

tions of England. How few young men there are, whom such a sudden elevation, and universal applause, would not have ruined! The safeguards of Mr. Jay were his incomparable modesty and humility. These virtues, while they made him insensible to his worth, and indifferent about his popularity, threw over his character a soft and beautiful light, which was the whole charm and secret of his loveliness.

Let no one think that a profusion of attentions can be borne harmlessly, without a proportionate increase of grace;—and let every young person especially remember, that when he ceases to be modest, he ceases to be lovely.

The piety and talents of Mr. Jay soon found an appropriate sphere for their exercise, in Bath, where he was early settled, and where he has ever since remained; increasing, as he has advanced in age, in usefulness,—and gaining, every year, a deeper hold on the affections of the Christian world. What a beautiful example! How fine an exemplification of the passage—"The path of the just, is as the shining light, that shineth more and more to the perfect day." Mr. Jay is now, as we learn, about sixty-four years of age;—and when we consider the length of time he has lived among the same people,—the growing mutual attachment, which has characterized his ministerial intercourse with them,—and the apparent freshness and vigor of his powers, at this period of life, we cannot but consider him as the happiest instance of prolonged usefulness within our knowledge. Such examples of constancy and perseverance in the pastoral office, and of affection and support on the part of the people, afford one of the highest eulogiums that can be pronounced upon the Christian church.

Mr. Jay has long been known as an author; and the estimation in which his works are held, is fully evinced by the numerous editions through which they have passed, and the extensive use in which they are found. We are pleased with seeing them all now embodied, including some which have never before been published in this country,—in three octavo volumes, comprising in the whole an aggregate of nearly 1800 pages. They consist principally of sermons, essays, biography, and exercises for closet and family devotions. The sermons which Mr. Jay has published, are nearly nine hundred; all of which, as well as the rest of his writings, exhibit marks of originality, variety, beauty and force. His style is terse and sententious, abounding with apt allusions, and striking illustrations. If, occasionally, the elegance of taste, and the embellishments of imagination glow on his pages, they seem kindled, merely by the force of his own solid thoughts, without effort, and without design. He evidently labors more to point than to polish his sermons,—more to reach the heart, than to entertain the fancy. There is nothing like elaborate effort to clothe his sentiments with the costume of beautiful imagery; but his whole aim seems to be to render them useful. He is natural, easy, plain and pungent. No one, in reading him, can experience any thing like satiety or weariness; for he not only awakens interest in his subject, but sustains it throughout. He has points, which, like mile-stones to the traveller, serve to guide and relieve us; and when he has passed one, he flows on in a manner peculiar to himself, to another, without any violation of unity, or any loss of acquired force.

We intimated that Mr. Jay did not possess an exuberance of imagination. We would not, however, say that we think him deficient in imagination. On the contrary, we consider him as possessing the very sensibility of genius, which is at the foundation of this power of mind, and thereby capable of receiving every impression of natural or moral beauty. Nor would we be understood as undervaluing this quality in the public writer or speaker. It needs but a little knowledge of the art of eloquence, to perceive, that it has its seat in some naturally happy temperament, which can enable one to discover himself, and to paint to others, the forms of beauty or sublimity in nature and in life, that may exist around him. If, then, imagination is necessary to give us a vivid conception of the object we would describe, or the resemblances we would trace, its value must be obvious to every one. He who has at command the power of selecting and combining and comparing the analogies of life

and nature, and, with a felicity of diction, can make a forcible application of them to the subject he wishes to illustrate, must have, other things being equal, the passions and opinions of men, more entirely at his control, than one destitute of this power. With the picture of his object full on his mind, he may compel others to see it as he sees it, himself, in the same lights, and with the same affections, and thus win them to the pursuit of the good he recommends. Let but imagination be held in subserviency to reason and feeling, and no objection can exist against it. These three qualities, combined, constitute the elements of an impassioned eloquence. Examples may indeed be adduced from some ancient writers, from Demosthenes, for instance, to show that the two latter form the principal part, if not the whole of his power. But it should be remembered that the imagination of this ancient orator had not the purity or the freedom that belongs to a mind enlightened by religious truth. It was cramped, confined, degraded. His highest conceptions arose only to imaginary deities, to whom were attributed human infirmities, passions and lusts. Of the immortality of the soul, he had but a feeble idea; for the light of revelation had not shone upon his path; and, consequently, we must believe that his orations, powerful as they were, would have been still more so, had his imagination been raised by the sublime truths of the Bible. How much effect was given to the preaching of Massillon and Saurin, and Whitefield, in consequence of a happy union of these three kinds of eloquence. Let the imagination be chastened, sanctified, and, if united with fervor of feeling and correct judgment, it cannot fail to impart beauty and force to any subject on which it is employed.

We have dwelt longer on this topic than we intended, and longer, perhaps, than was necessary,—though we have only now touched upon the relative importance of the imaginative faculty to the formation of an effective eloquence.

But, to resume the chain of remark—the imagination of Mr. Jay, we should consider, was not of the fervid, brilliant kind. He seldom delights and dazzles us by any remarkable use of imagery, or flights of feeling. But he has a calm, gentle, even vein of poetic fancy, which always soothes and edifies. The style of his writing is peculiarly fitted for the quietness and repose of devotion. It is adapted to the comprehension and grasp of all minds, and is capable of affecting all. It is easy, familiar, insinuating. It is like the dew that refreshes the drooping flowret, noiselessly, and unostentatiously, if not like the mountain torrent, that overpowers by its force the object that trembles at its side.

A beautiful characteristic of Mr. Jay's style is his manner of quoting scripture. He seems to have a perfect command of every passage adapted to his subject, and points his arguments with it, as from a quarry, with the utmost ease and effect. This peculiar tone of simplicity and quietness of his, which so finely and naturally harmonizes with scripture, we consider one of the happiest features of Mr. Jay's style. It is an indication of the sanctified taste which every where pervades his works, and is the best pledge of their permanent usefulness.

The same general remark may be made with regard to his quoting poetry. It is always done with grace, beauty, and, above all, with a rich unction of pious feeling. It relieves the mind at the same time that it impresses the heart; and leaves on the memory a delightful savor which is not easily lost.

These considerations, taken in connection with a remarkably easy method and arrangement, render his works for the great mass of the people, perhaps, more attractive and profitable than those of any other living preacher.

With regard to the *sentiment* of his sermons, it is purely evangelical, being a happy combination of doctrinal, experimental and practical truth. And why should these three different kinds of instruction be separated, when the Bible interweaves them every where? The circumstance which led Mr. Jay to adopt this method, is thus alluded to, in a preface to one of his sermons: "When the author, if he may be excused a reference to himself, quite a youth, first went to London, and was all anxiety to hear the preachers of the famed

Metropolis. He was told by a friend if he wished to hear a good doctrinal sermon, he must hear —: if a practical, he must hear —: and if an experimental, he must hear —. And he well remembers simply asking,—But is there no minister here who preaches all these? I should rather hear him.

This mode Mr. Jay has certainly followed himself, and has given, in consequence of it, to his sermons a charm, which we rarely met with in uninspired writers.

But it is time, that we introduce to our readers, some extracts, as specimens, or rather, as *parts*, of his preaching. We select at random, and only with a view to illustrate, one or two particular points. In the first place, to show the ease, with which he borrows his allusions from *nature* and *domestic life*, we will select a short passage, from a sermon on “progress in religion.”

“A Christian should be concerned for the honor of God. He is under infinite obligations to ‘show forth the praises of him, who hath called us out of darkness, into his marvellous light:’ but ‘herein is’ our ‘Father glorified, that ye bear much fruit.’

“A Christian should be concerned for the welfare of his fellow creatures. He should be a blessing to his family; to his country. He should be as a dew from the Lord, fertilizing the place, in which he lives. He should have a stock, not only sufficient to sustain himself, but to relieve others. He should be a stream, at which the thirsty may drink: a shadow under which the weary may refresh themselves. He should be the image of his Lord and Saviour, going about doing good, casting out unclean spirits, opening the eyes of the blind, binding up the broken-hearted.—But the more he possesses, the more qualified will he be for usefulness; the more will he be disposed and enabled to do good.

“A Christian should be concerned for his own prosperity. And has he to learn wherein it consists? Need he be told, that adding grace to grace, is adding ‘strength to strength,’ dignity to dignity, beauty to beauty, joy to joy? It is with the Christian, as it is with the man of trade; the more he acquires, the more he is enabled to gain; every increase, is not only a possession, but a capacity. ‘To him that hath, it shall be given, and he shall have more abundantly: but from him that hath not, shall be taken away even that, which he seemeth to have.’ The more sin is mortified in us, the less will the ‘prince of this world’ find to encourage his approach: the less susceptible shall we be of temptation, in the scenes of danger through which we pass.—

“There is something very attractive and pleasing, in progress. It is agreeable to see a stately edifice rising up from the deep basis, and becoming a beautiful mansion. It is entertaining to see the rough outline of a picture filled and finished. It is striking in the garden, to behold the tree renewing signs of life; to mark the expanding foliage, the opening bud, the lovely blossom, the swelling, coloring, ripening fruit. And where is the father, where is the mother, who has not sparkled with delight, while contemplating the child growing in stature; acquiring, by degrees, the use of its tender limbs; beginning to totter, and then to walk more firmly; the pointing finger, succeeded by the prattling tongue; curiosity awakened; reason dawning; new powers opening; the character forming?

“But nothing is to be compared, with the progress of ‘this building of God;’ these ‘trees of righteousness;’ this ‘changing into his image from glory to glory;’ this process of ‘the new creature,’ from the hour of regeneration ‘unto a perfect man, unto the measure of the stature of the fulness of Christ.’ And oh! what is it, when we are the subjects too!”

To give but one more example, we extract a graphic description of pastoral trials, in the sermon entitled the—Minister’s Request.—

“A minister has trials in common with men; he has trials in common with Christians; and in addition to both these, he has trials peculiar to himself. No man is so liable to misrepresentation. He is the subject of general, and therefore, of ignorant criticism. He is often censured, when he acts with the greatest wisdom and rectitude, by those, who cannot discern the circumstances

that guide, or appreciate the motives that sway him. He frequently makes persons his enemies, because he tells them the truth. Many are unsteady in their attendance, and fickle in their attachments. Such hearers frequently justify themselves, by accusing the preacher: *they* are not capricious, but can no longer profit under *his* ministry. After, perhaps, hearing a new preacher every Sabbath, and five sermons a week, and acquiring a fastidiousness and a vagrancy of mind, that nothing can satisfy or fix—they impute to *him*, the effect of a change, which has only taken place in themselves. If they cannot undermine his character, they will assail his orthodoxy. If he preaches as he ought to do—the doctrines of the gospel richly and openly, he may be deemed an Antinomian: and if he does justice to the whole scheme of divine truth—and the gospel may be abridged, when it is not mangled—and brings forward doctrines in their experimental and practical bearings, he may be vilified as a legalist.

“Again observe the preacher. At the time appointed, he must appear, whatever be his frame or his feelings. He must preach, yet seems to have nothing worthy of communication. He must rouse others to zeal, while his own mind is languid; and administer comfort to others, while his own soul is disquieted within him; though like an officer in the field, he is compelled to hide his fears from the men. He often sits down in the pulpit with a blush. He closes the Sabbath in the closet, with the exclamation.—‘Lord who hath believed our report?’ He fears he has been preaching into perdition, many of those, he would gladly save; charged like Isaiah with this dreadful commission: ‘Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.’—How distressing to manure, and plough, and sow, and never reap! How grievous to see the blossoms covering the tree in the morning, and in the evening strewing the ground!—When he looks back to a little success with which he was indulged at the commencement of his labors, he cries,—‘Wo is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat; my soul desired the first ripe fruit.’ He often suspects, that he is a vessel, in which the Lord no longer takes pleasure. He dreads standing in the way of another’s usefulness. In the bitterness of his soul, he kneels and asks permission to retire.”

Imagine these extracts spoken, with an honest, full-hearted, dignified, yet familiar delivery—and you have an idea,—perhaps a very faint one,—of Mr. Jay.

We designed to have given a brief outline of Mr. Jay’s character as a *man*, drawn from such materials, as we have occasionally met with, in public notices sent home by travellers from our country, and such as we have, in two or three instances, gleaned from conversations with his own countrymen, who have had opportunities of becoming personally acquainted with him. But were we not checked by a sense of incompetency to draw any thing like a striking portrait of his virtues, the room we have occupied, in the preceding remarks, would absolutely forbid it. We can only say, that his life is a beautiful reflection of his writings, or rather, they are a beautiful resemblance of that, exhibiting excellences, which have a breathing existence in himself; and drawn in every line from the warm, glowing original of his own character.

We have spoken of Mr. Jay’s rise to elevated worth, from obscurity,—and the means of usefulness, which are consequently within the reach of persons, in the humblest walks of life. To prevent mistake, it may be necessary to guard the remark with some qualification.—There are many, in the buoyancy of animal spirits, and the inexperience of youth, who may think, from reading this, that such an elevation is easily attainable, and becoming discontented and restless in their present occupation, suppose themselves destined to a higher.—May there not be some of this character, among those who are aspiring for the ministry—who, having no proper idea of what the ministry is, and what it demands, imagine, without sufficient reflection, that they are every way competent to it,—and leaving their present pursuit, force themselves a little distance

along the road, until some experience of its difficulties, convinces them of their folly, and obliges them to retreat, in mortification and distress ?

Our object in these remarks will not be mistaken. It is a simple, and a kind one. We fear, there are some, who look forward confidently to the ministry, without counting, as they ought to do, the cost. To such, we would hold out a beacon-light, over a stormy and dangerous sea. We would remind them, if they are confident and forward, that every person has not the natural endowments of Mr. Jay :—that a work so solemn should never be entered upon, without the most serious reflection and prayer ; and we would tell them, even that their very want of modesty and self-distrust, proves that they are unqualified for the momentous undertaking.

We have all a prescribed sphere of action ; and we should labor to be useful in *that*. If we deviate from it, without the most prayerful reflection ourselves, and the conviction of our most judicious friends, that it is the will of God we should, we shall, like the stream, that deserts its channel, become stagnant and injurious. The idea that some entertain, that they can be more useful in another station, is oftentimes visionary in the extreme ; and is the effect in not a few cases, of an unsettled, irresolute, wayward habit of mind, that, as soon as it meets with a difficulty in one path, swerves from it to another. Whoever possesses such a habit, will never, unless he labors to correct it, attain to excellence in any thing. He will be balancing through life, between different schemes and pursuits ; and at the close of it, will have to lament, that he has lived to no good purpose.

Our advice to all young persons, then is, that they continue, in the course of duty, which providence has marked out for them ; that they study God's will, and do every thing with a wise regard to his glory ;—and, if they feel an inclination to leave their present pursuit and enter upon another, to weigh well their motives,—to examine, whether their desire may not arise from dissatisfaction and discontent :—and whether they are not easily disheartened by difficulties. If they cannot be clear upon these points, they had better banish the thought, of entering upon ground, where it is sinful to come without the holiest motives, and where discouragements meet us, at every step of our way.

We would not,—far be it from us, in these remarks, depress any modest, trembling mind, which, from pure principles, desires the blessed work of a self-denying, self-sacrificing minister of Jesus Christ. No—be it ours, to reach to such, the kind hand of sympathy and assistance,—to catch a fresh and lively glow at witnessing their love to Christ,—and to speed them onward, in their holy enterprise. But we fear, that in the character of the times, there may be too much reason for caution, that in the hurrying excitement, of an enterprising age,—in the general declension of simple, pure, primitive piety, and in the pressing wants of the churches,—the sacred enclosure of the ministry may not be sufficiently guarded. On this subject, our hearts are full, but our limits will not permit us to enlarge.

We close this article by continuing our address to the interesting class, on which the character of the coming age depends. And we would say to them again, unless you are urged by a strong sense of duty to God and to man, continue, if it be an honorable one, in your present sphere of action. If it has its difficulties, you will find them in every station in life. In some, you will meet with many more. Labor to surmount them, and they will yield to perseverance. Think not that any station can confer upon you worth, or change the natural bent of your disposition. Guard against pernicious habits. Scorn the slavery of vice. Cultivate strength of character, and firmness of purpose. Rise to communion with God. This is the only path to happiness, usefulness and honor. However different our pursuits and direction now, we shall all, like diversified rivers, after running a longer or shorter distance, soon find one common destiny : and when the historic page shall record the achievements of heroes, the policy of statesmen, or the discoveries of philosophers, where can we desire our names to be inscribed so much as among humble, useful, holy men, “ who through faith and patience will inherit the promises.”

S. F. H.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

REV. MR. MASON'S JOURNAL.

EXCURSION TO THE JUNGLE.

Jan. 28, 1832. Before starting this morning, one brought fowls, another plantains; and more things were coming, when the cook came running for me to stop them, saying, "they want to give rice and one thing and another, but we cannot carry them." Guides, whom heretofore I had to seek out and pay, were ready to offer their services gratis; and, on leaving the place, "the teacher" presented me with an iron rod, that had been his staff. There are four men here, who declare they have abandoned the worship of demons, and believe in Christianity. But it is impossible, on a few hours' acquaintance, to judge how far such professions deserve credence. A few wearisome hours on a Karen path, which is about synonymous with no path whatever, brought us over the lofty ridge that divides the rivulets of the Ya-men-ma-tsa from those of the Pyee-khya. Here we found the inhabitants had abandoned their houses, almost universally, to go to the feast; and inhabitants being what we wished to find, and not knowing but the Lord might bless his truth, even at a feast, we went to the feast too. Here, a handsome new zayat, built for a Burman priest, was prepared for my reception, situated about a hundred yards from a large booth, which contains the company. Soon after our arrival, to one of the head men that asked for a tract, I gave "the Balance," which he read through aloud to many others, and said he understood it.

Eating, drinking, and making a noise, seem among the principal objects for which these people are assembled; and of consequence many are but a little removed from a state of intoxication. Most unpropitious hearers of the gospel! We had no interruption at worship, except from one drunkard, stammering out—"Gaudama's religion and the religion of Jesus Christ are alike, for both forbid drinking." And yet this was from one of Gaudama's professed followers.

KAREN FUNERAL CEREMONY.

Since worship this evening, the priest has arrived, for whom the zayat I occupy was erected. They have conducted him into their booth, where he has one corner allotted him, while at the entrance boys are wrestling in a yellow circle, and within, the dirges are kept up incessantly, that are faintly heard above the "thundering drum," and twenty other noisy accompaniments, misnamed music. This is a scene on which a priest, by the rules of his order, is not suffered to look; but "the loaves and fishes" have attractions even for a son of Nigban.

These festivals are the funeral ceremonies of the Karens. After the body is burnt, the bones that remain are gathered into a basket prepared for the purpose, and at some convenient period afterwards, the relations of the deceased make a "feast of bones."

Should the family be too poor, the inhabitants of the settlement contribute materials for the feast; for, having been the custom of their ancestors, from time immemorial, to make these festivals, they are

regarded something like religious ceremonies, the omission of which is fraught with misfortune. The basket containing the bones is placed in the midst of the booth in which the feast is held, and, for two or three nights, great lamentation is made—the people marching round singing dirges, and uttering doleful yells. In the course of the feast, a little shrine is erected to the demons, on which offerings are placed, and before which, little companies occasionally prostrate themselves. Here, Karen customs end; but the Meat-khyeens have grafted on them a scion of Buddhism; and they build a *zayat* for a priest, who is invited from the nearest *kyoung* to read to them, and receive offerings. The feast terminates by the bones being buried in the earth.

Feb. 1. We took a north course to-day, and passed over by noon, to the settlement on the principal branch of the Palouk. We visited about fifteen houses; leaving tracts, and speaking of the things pertaining to the kingdom of God, so far as our time would permit.

Something of a mountain, and an extensive, uninhabited forest, now lay between us and the valley of the Pai creek. I told our people, however, that we must cross them, or encamp out to night. They seemed to prefer the former; and with much fatigue to us all, though through a beautiful romantic country of mountains and cataracts, we found ourselves by night-fall among inhabitants.

Here are only two houses, and my host denies "point blank" his being a sinner. Worship has now been over, an hour; yet, while I write, *Moung-sha-too* sits at my feet, surrounded by the family, interpreting the "Awakener" into Karen; while *Ko-thah-by-oo's* voice is still heard from the other house, where he has been reading the "Investigator"—"come Holy Spirit with all thy quickening powers," or the watchman waketh but in vain.

The eastern mountains are seen here towering high above the horizon, at the distance of two or three days' journey; yet near here, from the best native information, there is a pass by which they can be crossed with ease. Intending to cross them at this point, if practicable, it being the point where population begins on the eastern side, I had directed the mission-boat to come round to Pai with some necessaries for our journey. This induced us to turn aside, a short day's walk, on the road to that village which lay on our west.

3. The boat not having arrived, I sent

Ko-thah-byoo, and *Moung Long*, to itinerate, for two or three days, in a part of the settlement that we have not visited; while I walked down myself with *Moung-Shwa-Moang*, to *Kyounk-h, tsay*, a village near the mouth of the *Pai* creek. I found about a dozen houses, and a *kyoung*; but learned that *bro. Wade* had anticipated me in the distribution of tracts; and, finding, from the description given, that the mission-boat had just passed up, we took a canoe and followed it, when I was most agreeably surprised to find *Mrs. Mason* in company.

7. We made an early start this morning, for the eastward; and, after about an hour's walk, met several Karens coming to visit me with presents of eggs and rice. They professed themselves believers; but, like certain senators of Rome, that proposed to give Jesus Christ a statue in the pantheon, they worship God with the Nats and demons. It is exceedingly desirable that this people should be instructed. Many seem to have a *little* light, and are ready to receive more. We have visited about thirty houses in the settlement, in which attentive hearers have always been found.

Large masses of rocks were in our path to-day, corresponding, both in appearance and in fact, to the Quincy granite. In other places, I observed some fine specimens of crystals of quartz, while many of the rocks at the south are characterized by containing large laminae of mica.

After losing our way, we finally succeeded, a little after sunset, in reaching three houses at the extremity of the *Pai* settlement. *Moung Sek-kyee*, I find, has visited these people, and they call themselves believers; but admit that they drink a little, are a little afraid of the Nats, and worship them a little.

8. At the point where we staid last night, the hills at the south, which run easterly, make a rectangular turn to the north, closing in with the hills on the north bank, except a narrow valley between, that stands open on the north east angle, and down which, the head waters of this stream flow. Our path led up this valley; and, after a few hours' walk, we found ourselves crossing the hills at its head. By noon, we were on the banks of the *Wa* creek, a branch of the *Young-byeuk*, the next principal stream north, and the one on which is located the *Taling* settlement, noticed when passing through the Burman villages. We then left this creek, and began to ascend the steepest, though not the highest mountain.

I ever crossed. We frequently had to draw ourselves up almost perpendicular ascents, by the tree roots; and the day was far spent before we reached the summit. In descending, our guide missed the path; and, night closing in, the chief point now to be gained was, the finding of water. We ultimately succeeded in reaching a bank, on which we encamped for the night, beneath the blue canopy of heaven.

9. Like Gideon's fleece, I awoke this morning, with my blanket dry, while all was wet around me, although I had not had even the shelter of a tree, from the heavy dews that habitually fall in this climate.

Our guides, after reconnoitring, concluded, as I had been previously apprehensive, that we went to the top of the mountain yesterday, and came down again; but did not cross it. Again we made the fatiguing ascent, and again we descended, but were still lost; which may serve to show how little communication exists between the neighboring settlements, —having, as we had, two Karens for guides from the nearest houses. After wandering in search of a path in vain, I concluded to wait in the woods, until our guides could find inhabitants and return.

10. As I started for the pass in the mountains, which I had learned, last night, was near, we had a fine view of the "rocky mountain," presenting its eastern front, half covered with creepers and lichens, to the rising sun. Bamboos, newly twisted off, indicated the near presence of elephants, for which our guide kept a sharp look-out, but without seeing any. Our road soon led us up the bed of the Mentha, a large stream that flows through this valley. At one time, we were in the creek, stepping up the hill, from rock to rock; and, in a few minutes, at the edge of a precipice, with the stream falling "over rocks abrupt," 50 or 100 feet below us; while the next moment brought us again into the bed of the creek for a foot-path.

The water, in its rapid and precipitous course has scooped the slate rocks, of which the mountain is composed, into many fantastic shapes; but I should much prefer seeing it in the less poetic form of writing slates, to aid the inhabitants of these wild regions in acquiring useful knowledge; and, for which the materials seem well adapted.

We soon found ourselves on the east side of the mountains, and on the waters of the Tenasserim. Noon brought us to the banks of the Ben creek,—a stream wide and deep, with mountainous banks, running a north course. Four or five days'

journey down the creek, I am told, stands H, tsek-koo village; while one day's journey up the stream, are the most southern inhabitants east of the mountains, until reaching the vicinity of Mergai. Not being able to find any individual who has been down this stream, but knowing that Moung Sek-kyee, who lives above, has, I had previously determined to seek him out, in order to obtain information. As the path up to the settlement led repeatedly across the creek, where the water was breast deep, I chose, with Moung Shway-Moung, and Moung Shah-too, to make my way up on a raft, which we constructed of six or eight bamboos. A few hundred yards brought us to a rapid, in crossing which, our raft parted; and, though we succeeded in hinging it together again, I found my situation no sinecure; for the creek is alternately a broad, deep, and gentle stream; and a narrow, rapid, and shallow torrent, running like a cataract, sometimes defying our united strength to draw our vessel over them. The scenery is romantic in the extreme, and often suggested the sequestered regions where Dr. Johnson located the princes of Abyssinia. Mountains and precipices, covered with eternal verdure, and water-falls, that have rung upon them their unceasing echoes ever since the days of Noah, are the only objects that meet the eye, or strike the ear.

ROMANTIC SCENERY.

13. At the present moment, I am seated on a water-worn rock, where a painter would seat himself to sketch the wild scenery, with which we are surrounded, and where the artless poetry of nature seems to rise from the waters that precipitate themselves over the rocks at my feet, and throw themselves on the soul in the deep-toned echoes, that are ever rolling their ceaseless waves from mountain to mountain, over this pathless valley.

We started this morning on our little fleet of bamboo rafts, while yet the fog clung to the summits of the lofty trees that skirt these waters, and threw its mantle over us, from bank to bank. My information at starting, was, that it would take me two days to reach the next house. I had predetermined that it should not; so we scampered over one rapid and another until reaching these falls, which set at defiance all our nautical skill, and the men are at the present moment engaged in taking to pieces our rafts, and carrying the bamboos round to the foot of the rapids, where they are again made over.

14. The moon last night had held rule a couple of hours, before our rafts were completed and our dinner finished. No sooner had I given the signal for our departure, than I was assailed with remonstrances on every side; and was finally told that, on account of rocks and rapids, we absolutely could not go by night. But man is the object of my search; for him I have a message from God, and, like the sand before the tempest, I must onward. Our ride was delightful, sometimes paddling over the still waters that slumber at the base of lofty precipices on both banks, which threw their shadows quite across the stream, while once we found ourselves galloping down a rapid descent with the moon-beams, and calling to the slumbering midnight with "the voice of many waters." The lofty and rocky banks, before we reached the place we had in view, began to exhibit spots possible of cultivation; yet we found that the houses we sought were "two calls" inland, little short of a mile. The first house we reached could not afford us room to lie down. We succeeded better however at the next, and I soon forgot my fatigue; until waking this morning I heard Mounk Sek-kyee reading the Investigator. We had all the neighborhood around us before breakfast, who expressed their approbation of the doctrine we taught. One old man says he has abandoned the use of spirituous liquors, believes in Christianity, and prays to the eternal God. Yet he has never seen a Christian before, but has heard of our religion from others, and had considered it in his own mind. There are four houses in the village, besides a *distillery*, on which I unexpectedly stumbled, under a tree. A simpler one in its construction, it were difficult to devise. On the fire stood a common earthen pot, covered with a gourd, whose stem conducted the steam into an inclined bamboo, which was united to another gourd-covered pot, that stood lower on the ground to receive the nectar.

We met with no traces of living beings to-day, except those of the rhinoceros, elephant, wild cow, deer, &c., until reaching, about sunset, the house in which I am now seated. There are two other houses near, to the nearest of which I have sent Mounk Sek-kyee to spend the night; while the third must be visited in the morning, that none of these foresters may rise up in judgement and say, "we never heard the gospel."

16. The country is becoming more populous. We passed two or three little clusters of houses to day, where we left

tracts and had some conversation. The stream seems to be again running among the hills, embanked sometimes on both sides with immense beds of conglomerate rocks of the transition class. At one time, we passed a conical stone called "hot water stone," from the hot-springs which are said to exist near; and at another, I stopped a few minutes to gaze on a stone which is worshipped by both Karens and Tavoyers, as containing the impression of a demon's foot. It is a porphyritic rock, containing some natural impressions, in which the depraved vision of an idolater alone can see supernatural footsteps! Another rock was pointed out to me, as remarkable for the murder of a priest some thirty or forty years ago, in times of war between the Burmans and Siamese; when, the people neglecting to plant, a famine was produced, and great numbers died of hunger. This priest, it appears, came from Tavoy to seek food in the jungle; but the people, more destitute than himself, murdered him for the little in his possession.

ACCIDENT AT WORSHIP.

17. I have at length reached a Christian habitation. It was dark before we reached Ya-Boo, which consists of two houses, inhabited by three families. Mounk Dor has gone to the city; but his wife was ready to turn herself and family out of the only room their house contains, for my accommodation. Against this I protested, and concluded to take up my quarters in an old building, near which, if it had less cover than the other, had also less fire and smoke; for the Karens do all their cooking in the midst of the room in which they live.

After supper, all assembled in my domicil for worship; but Mounk Shatoo had only just commenced the interpretation of portions of scripture. I had been reading, when down came the whole establishment. Providentially, the building was a degree lower than Karen houses usually are, which are commonly eight or ten feet above the ground; and though we all came down with the falling timbers, yet the falling timbers of a Karen house are not very weighty, and none were hurt.

An interval of half an hour found us all assembled in the house, fire and smoke notwithstanding, where we concluded our religious exercises, less ludicrously than before. After worship I had two applications for baptism. One, a woman that lives in the next house, an old case. The other a young married woman, daughter of Mounk

Dor, who dates her conversion within a year. I have appointed next Sabbath for their examination.

18. I was gratified to hear Ma-Naw at prayer this morning, long before the people were awake, and where she thought herself unobserved. After breakfast, I called her children around me—five in number—and took their names, age, attainments, &c., which course I intend pursuing with all the Christian families in the jungle. By this means, I shall have a valuable record of what children need instruction, and where schools can be most advantageously established.

News of my arrival, it appears, had reached Htse-koo, and one of the disciples came to meet me with a canoe, and take me off my raft. After stopping in Htse-koo long enough to visit all the Christian families, and make out lists of their children, I passed on to the village, Korn-thaw, where I found a comfortable new *zayat* built for my reception. Htse-koo consists of three houses only, and all inhabited by Christian families. The twelve houses under Ko So's jurisdiction are scattered over several miles, of which Ya-boo and Korn-thaw form a part. At length, I have reached "a pleasant resting place," not the less pleasant for having faced the sun five or six days on a raft, nor for being surrounded by a crowd, in respect to whom wherever I look, I can stretch forth my hands and exclaim, "these are my brethren, and these are my sisters."

TRIUMPH OF MISSIONS.

19, Sabbath. I cry no longer the horrors of heathenism!" but, "the blessings of missions!" I date no longer from a heathen land. Heathenism has fled these banks. I eat the rice and, potatoes and fruit cultivated by Christian hands, look on the fields of Christians, and see no dwellings, but those, inhabited by Christian families. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and, in my eyes, look like Christians. If it be worth a voyage across the Atlantic to see the Shenandoah run through the Blue ridge, surely a voyage around the globe would be amply repaid by a Sabbath spent in this valley. The only punishment I would inflict on the enemies of missions would be a pilgrimage to these villages; and if they should not then admit that enough has been *here* effected to make remuneration for all the lives and money that has been

expended in missions since the Kettering prayer-meeting first met, it would not be for want of evidence.

When brother Boardman visited this people three years ago, they were worshipping demons, and in the practice of all the vices connected with universal drunkenness. But he preached to them the gospel "with the Holy Ghost sent down from heaven," and behold, "all things have become new." I concluded to examine and baptize five females to day, from the upper villages, as it is inconvenient for them to stay long from home. I have only room to say that their examination was like nearly all that have preceded, affording great evidence of experimental piety in the persons examined. The conversions of four were of from one to three years' standing, since which time, their good conduct finds ample testimony from the members of the church.

Shortly before sunset, I baptized these five individuals, in the presence of more than a hundred persons, gazing with deep interest on the scene from the wild banks of the Pai. After the baptism, we had the *zayat* filled with every description of persons, of every age and sex, and was told "there is a multitude wishes for baptism." I told them we would attend to their applications to-morrow. Though this but ill satisfied them, they were silent until one, better acquainted with human nature than the others, remarked to me that he had seen Mrs. Mason within a few days, and added after speaking of her health that he had been into the city to ask for baptism; "but," continuing "they told me I should find you in the jungle; and having found you, I have brought my wife, my wife's mother, my son, my daughter, and my daughter's husband; pointing out each in the crowd as he spake, and we all want to be baptized." On inquiring, he said he had been a believer only five months; but the disciples think his conversion genuine, as he was formerly a constant opposer of the truth. Less I could not do, than take the names of this interesting household; and this was the signal for others to come forward, until my list exceeded twenty. At worship I directed their attention to the language of Paul, "If without thy love, I am nothing."

20. As in the kingdom of nature, so in the kingdom of grace, by the blessing of God the same cause often produces the same effect. In revivals in America, the baptisms are frequently blessed to the conversion of individuals; and several persons whom we have examined to-day, date

their conversion from the baptism of their friends. Among the number that came forward for examination to day, was the interesting daughter of Moung Kyan. With tears I felt constrained to bid her wait, on account of her age; the mother had called her age ten; but one of the disciples now said, that her mother was ignorant of her age, and that he supposed she was fifteen; she is fifteen in mind. Another, from the crowd, said she had walked to the city once to ask for baptism. I soon found cause to repent of my conclusion, and she was cordially received after a most satisfactory examination. In the course of the afternoon, the old sorcerer arrived—the guardian, “in the reign of the devil,” as the Karens designate their former state, of “the psalms printed at Oxford.” He was accompanied by a boy borne down with rice, potatoes, and yams, as an offering to propitiate my favor. His business was to inform me that he intended to bring his wife for baptism. I have since learned, however, that the Christian females, that live in the villages above, persuaded her to return with them this morning, not intending to let her case come before me, as they are not satisfied with her as a Christian. Just before worship this evening, the old man asked for baptism himself; but without making any direct reply, I selected the case of Simon the sorcerer (Acts 8,) as the subject of our remarks; and have since been making inquiries of the Christians concerning him. They say he appears very well at present, but think he had better wait. Two other men, who appeared somewhat doubtful cases, were also set aside.

21. The case of Daw-pa, the man with his family mentioned on Sunday, came up this morning. He was before us about an hour; and though there is much about him that speaks the Christian, yet I thought he seemed to trust too much to his works of prayer, keeping the Sabbath, breaking off from his wicked life, &c.; so I gave him a pretty thorough lecturing on the spirituality of religion, telling him that he might keep the Sabbath and pray all his days, and yet go to hell at last. On being set aside, he said, “if I cannot be baptized, I will pray and keep the Sabbath.” Two or three others were deferred; but I found on closing an examination near sunset, that we had received twenty-two, whom I immediately proceeded to baptize. It was a motley group—there was the child of ten, with the matron of seventy; the husband and wife, the mother and her children, brother and sister; the grandmother and

her grandchild; the beardless boy and his hoary grand-sire.

KAREN MISSIONARY SPIRIT.

22. On leaving Tavoy, I intended should the providence of God warrant it, to visit the Siamese Karens before my return; but the Karens, ignorant of my plans, anticipated me; and five men, fifteen days ago, started on a mission to that country. They returned to day. It would appear from their statements that the Karens are in a higher state of civilization in that country than in this. There they live in large villages, are Boodhists, and have monasteries or kyongs with Karen priests, where the Taling language is taught. They are represented as very ready to hear the gospel; but the head men would not suffer our people to go further into the country than the most frontier villages; and threatened to have them whipped and imprisoned, if they brought any books for distribution. They had no books with them however that could be understood, except a single copy of the catechism in Taling.

23. This morning early I was again afloat, and in a few hours found myself at the confluence of the Ben and Khamoung-thwa, where the united streams form the Mergui, or Tenasserim river. In the forks is what the Karens call “the ancient city,” where they say a king formerly dwelt. Not a vestige of its former inhabitants can now be found, except the ruins of a wall and pass on two sides, the other two, on the river, being so difficult of access as to need no artificial defence. No remains of pagodas or any thing else can be seen, to indicate the religion of its former population; nor can I find any traditions existing among the Karens, further than that it was peopled by a people from Mergui. About a mile below the forks, on the east bank, stands Khyoung-tsoung-gee, a village of six houses; and the only inhabitants on the Tenasserim, until reaching the vicinity of Mergui. After visiting these houses, which are all inhabited by Christian families, we passed up the Khamoung-thwa to the village of Nga-lee-kee, two or three miles from the creek on the east side, consisting, like the former, of six dwellings. Here I found the people busily engaged in building a yayat for my reception, and which they had nearly completed.

On the 24th, I went half a day’s journey up the stream, to the village of Nga-poung-toung; and, returning on the 25th, baptized at Nga-lee-kee on the following day;

which was the Sabbath, nine persons—setting aside six others that applied for the ordinance.

I know not but the charge of precipitancy will be brought against me for baptizing so many persons; but what can I do? One of the above number, a girl of sixteen, and by no means brighter than common, when I asked her, by way of an introductory question, and which had been asked no other one in her presence, "what do you love most!" readily replied, "Oh I love the Lord Jesus Christ far above every thing else." To persons well attested by the church, and capable of replies like this, I know not how to object. That there are tares among them, is highly probable; but they are not to be rooted out till they are distinguished as such. On the 27th, I passed on westward, to He-doo village, whose inhabitants are about half Christians, and consists of ten houses. Here another new zayat was just finished for my reception. I passed on, however, to Quay-tha village, after taking the names of ten or eleven new applicants for baptism, where I spent the night. Between this village, and Tavoy is the whole range of mountains, and the distance is considered two days' journey; yet I left the village at sunrise on the morning of the 28th, and arrived on Siam hill, in time to distinguish the tall palms and spires of the city by the faint glare of a sunset sky on the same day, after an absence of fifty days.

Indian Stations.

LETTER OF REV. EVAN JONES, TO THE
CORRESPONDING SECRETARY.

Valley Towns, Cher. Nat., May 13, 1833.

Rev. Sir,

I have great pleasure to say that in spite of strenuous opposition to the gospel and its advocates, the sacred cause is still extending its salutary influence.

The visit of our venerable and highly esteemed friend, the treasurer, gave us the most cordial satisfaction; and I trust the impression of his pious and prudential counsel will be lasting; and that the regulations he has made, will give a fresh impulse to the operations of the mission.

On the 17th and 18th of April, a large concourse of Cherokees were assembled at the mission-house, and the meetings were quite interesting. The appearances were such as gave evidence of the power of grace to tame the ferocity of the savage, and would excite in the mind of the devout

Christian the pleasing anticipation that the "summer is nigh." On the 18th an interesting and affecting discourse was delivered by brother Bushyhead, in Cherokee, and afterwards, on invitation, a good number came forward to express their desire to join in prayer to the Saviour of sinners.

Our brother, John Wickliffe, was set apart as a minister of the gospel, to proclaim the glad tidings of salvation to his people. This transaction was peculiarly interesting. To witness the seriousness and deep humility with which he was overwhelmed, when receiving the sacred office, would have been very gratifying and encouraging to those pious friends who have taken so much interest in the spiritual welfare of the poor heathen.

Mr. Lincoln addressed the assembly in a short speech, but so fully charged with Christian philanthropy and holy unction, that the whole audience were greatly affected. Brother Bushyhead attempted to reply in English, on behalf of the Cherokees, but was so overcome that he could utter but a few broken sentences, accompanied by the sobs and tears of the whole assemblage.

Much regret was felt that Mr. Lincoln's stay could not be prolonged.

I accompanied Mr. Lincoln to Clarkesville, for which place, we started about 4, P. M., on the 18th. When I returned, I learned that the brethren who remained had a very interesting meeting at night.

On Sabbath day last, we had quite an interesting meeting at Galaneeyee, about three miles from this place. The congregation was not large, on account of high waters; but, I trust the spirit of the Lord was present in his gracious operations. About seventeen or eighteen came forward with weeping and mourning on account of their sins, and eleven told us the exercises of their minds concerning eternal things, and were received. We appointed next Sabbath for baptizing those who can make it convenient to go to Oodeluhce, where our regular meeting is to be.

After the conclusion of the meeting, five couples presented themselves to be married after the manner of Christians.

Hoping for a continued interest in the prayers of our friends, I am, Rev. Sir, your obedient servant.

EVAN JONES.

Rev. and dear Sir,

May 25th. High water having prevented the passage of the mail, I add a few lines to the preceding. On Saturday, May 19th, we had a church-meeting, according to appointment, at Oodeluhce. Two persons

came before the church, and gave us such an account of God's gracious dealings with them, as induced us to hope that a saving change had been effected.

Sunday morning, 19th, on calling the candidates together, a young woman came forward, who had travelled twenty-three miles, on foot, to tell us the good news of having found the Saviour. Her relation was quite interesting, and was told with deep solemnity and many tears.

The two received on Saturday, the young woman just mentioned, and ten of those approved the Sabbath before, at Galaceeyee, i. e. six males and seven females, then proceeded to the water; the males accompanied by a male attendant, and the females by a female attendant, each. The thirteen, all full Cherokees, were then immersed in the name of the glorious Trinity. No white was present but myself. The greatest seriousness, and much feeling appeared among the candidates and the congregation.

One of the number, used to be a strong partisan of their old superstitions: and was himself a conjurer, of inferior degree. He, however, cheerfully and publicly renounced all his former notions, as "lying vanities," and expressed a firm confidence in the *atonement sacrifice of the Son of God*.

We still hope, that "God is our refuge, a very present help in troubles." And that "though the waters roar and be troubled, though the mountains shake with the swelling thereof, there is a river, the streams whereof make glad the city of God—the holy place of the tabernacles of the most high. God is in the midst of her," and, "in spite of foes his cause goes on."

I am, dear Sir,

Your obedient servant,

EVAN JONES.

P. S. I beg leave to correct a mistake, made by some friend, in making extracts from one of my letters. Brother Bushyhead, is, in a connecting observation, represented to be a full Cherokee—whereas he is, in fact, considerably mixed with white. The error may be thought of no importance; but the enemies of missions torture a trifling matter into a crime, however clearly the inadvertence may appear.

SCHOOL FOR MISSIONARIES.

Agreeably to appointment of the Board, Rev. Mr. Wade and the two native disciples are now established at Hamilton, N. Y. Their instructions in Burman and Karen are

attended by nine brethren and sisters, who are destined hereafter to labor for the good of the heathen. It is expected that a year's study will give them such acquaintance with these languages, that on their arrival in Burmah, they will be able almost immediately to enter upon the work to which they have devoted their lives. The present undertaking is valuable for several reasons.—It will serve as an experiment, whether it be better that missionaries should learn the languages of the heathen before they leave their own country, or not until they have arrived at their fields of labor.—It will furnish to linguists an opportunity to compare those barbarous tongues with others more generally known, and add richness and fullness to the department of philology.—It will enable our brethren to prolong their usefulness in their own country, and to cherish the missionary flame, around the circle where they reside. It will give our missionaries time to recreate and invigorate themselves for future toils under the enervating climate of India, so that they may yet endure hardness as good soldiers of Jesus Christ. We believe every friend of missions will feel an interest, and lift up his prayers for "THE BURMAN SCHOOL."

TRACTS FOR BURMAH AND SIAM.

At a meeting of the executive committee of the American Tract Society, New York, July 17, 1833, \$20,000 were devoted to the distribution of tracts in foreign countries. Of this sum, \$4000 are given in trust to the American Baptist Board of Foreign Missions—\$3500 to be expended in tracts for Burmah, and \$500 for Siam. As soon as adequate means are furnished, these amounts will be immediately forwarded. While the treasures of our religious societies are thus freely opened, what need have we to implore the more abundant treasures of divine influence to be poured forth on those societies at home, and their efforts in the cause of the Redeemer abroad!

BRUNTINGTON BURMAN BIBLE SOCIETY.

A letter, dated Melville, King and Queen Co.. Va., enclosing \$35, has been received by the Treasurer of the Board, giving notice of the recent formation of the society thus designated. This sum is its earliest offering to the Board. Most of the members are already members of other Bible Societies. But, in addition, they feel sufficiently interested in the work of giving the word of God to the Burmans and Karens in their own tongues, to be willing to give another dollar yearly for the object. The Treasurer of the society inquires in his letter, if other Christians will not form similar societies, and thus contribute for this specific object—to give the scriptures to the Burmans and Karens, so that they may read for themselves of the wonderful works of God.

Account of Money received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from June 25, to July 22, 1833.

From Mrs. Frances H. Roach, Charlotte County, Virginia, being the avails of jewelry, sent with the following note—per Rev. L. Rice,	\$1,37
“My dear brother,	
Dispose of these the best way you can, for the good of the poor heathen; though gold, I count it but dross, for Christ’s sake, that some poor soul may be benefited thereby.”	
Avails of jewelry, from a fem. friend, for Bur. miss., per Rev. Mr. Witt,	,37
“The Bruington Burman Bible Society,” King and Queen County, Virginia, to aid in publishing the Bible in Burmah, per Alexander Fleet, Esq., Treasurer,	35,
John O. B. Dargan, Darlington, S. C.,	,25
Tom, a colored man, member of Baptist church, Cheraw, S. C.,	,25
Randall, a colored man, member of same church,	1,
Mr. James Mantire, Fayetteville, N. S.,	,50
Mrs. R. Ryland, Richmond, Virginia, for Indian mission,	1,50
Col. C. McAllister, Fayetteville, N. C., it having been received by him for bills due from subscribers to the Columbian Star,	12,
Mrs. Doctor Fleet, King and Queen county, Virginia, being the proceeds of a gold chain, for the Burman mission,	5,13
Brother Phillips, N. Stonington, Conn., for Burman mission,	1,
Female society in the fourth Baptist Church, Providence, R. I., being a quarterly payment for the support of a Bur. child, per Mr. R. Morey,	6,25
Oxford Auxiliary Foreign Mission Society, Dea. Thomas Merrill, Treasurer, per A. Richardson, Esq., by the hand of Rev. Mr. Ripley,	45,
Dea. Samuel Downes, Orland, Maine, per Rev. Mr. Ripley,	2,
Framingham Sabbath School children, for Burman mission,	1,50
Shaftsbury Baptist Association, per Rev. S. H. Cone,	120,
Baptist church in the city of Troy, N. Y., for Burman mission,	100,
As above, it having been contributed on the 4th of July, 1832, for African mission, per Rev. Benj. M. Hill,	25,
Female Missionary Society, Limington, Maine, Mrs. Small, Treasurer, per Mr. E. R. Currier,	11,
Blockley Baptist Burman Education Society, for the education, &c. of a Burman boy, named Levi Tucker, per Mr. Levi Tucker, Treas.,	20,
Female Foreign Missionary Society, of the first Baptist Church and Society in Providence, R. I., being their annual subscription, per Rev. R. E. Pattison,	100,
“Hudson River Association,” N. Y., per Rev. S. H. Cone,	100,
A friend for Burman mission, per Mr. Murdock,	5,
Proceeds of a string of gold beads, from the aged widow Dana, of Newton,	6,
Mrs. Eliza Brown Rogers, Providence, R. I., it being her proportion of the third and fourth payment, for the support of a Burman boy, named Stephen Gano, per Rev. H. Jackson,	25,
Mr. John Billings, being the proceeds of the sale of a horse, left with him by Mr. E. Parker, sold January 14, 1832,	67,50
One year, five months and twenty-one days’ interest,	5,97
	73,47
‘A friend, enclosed in a letter received through the post office, signed “Rustic Right Hand,” for the Burman mission,	10,
The Lowville church, being the fifth and last payment toward fifty dollars, for Burman Bible,	10,
Church in Watertown, N. Y., for educating a Burman boy,	23,
Black River Bap. Miss. Soc., for general purposes of missions,	167,
Per Rev. Thomas A. Warner, Secretary,	200,
The Cortland, N. Y. Baptist Association, per Rev. D. B. Purington,	150,
Franklin, N. Y. Baptist Association,	190,08
Per Messrs. Bennett and Bright, Utica,	340,08
Collected at a meeting of the Young People’s Missionary Society, (July 1,) of Sherburn, N. Y., for the support of the Burman Teachers’ families, per Dr. Bolles,	4,27
Rev. C. D. Mallary, Augusta, Georgia, being profits on the sale of Mrs. Judson’s Memoirs,	8,50
Proceeds of jewelry, from a female member of the Bap. ch., Sunbury, Geo., as follows, viz. for gold chain, 4,50—Ear drops, 1,50, per Rev. Professor Ripley,	6,
E. E. H. LINCOLN, Treasurer.	

THE
AMERICAN BAPTIST MAGAZINE.

Vol. 13. September, 1833. No. 9.

PROF. CHASE'S LETTER,

IN REPLY TO CERTAIN INQUIRIES RESPECTING THE RELIGIOUS STATE OF FRANCE.

Ship Hogarth, midway from Liverpool to New York.
May 30, 1833.

To the Corresponding Secretary of the Board of the Baptist General Convention in the
United States of America.

Very dear Sir,

WITH devout gratitude to our heavenly Father, who has hitherto protected me amidst the perils of the city and of the desert, of the land and of the sea, I am now daily borne towards our native country, the loved scene of my appropriate labors, and the dearest earthly objects of my affections. I hope soon to meet you and our respected brethren, and report to you verbally the services in which I have been engaged. But, as life is uncertain, I commit to writing this brief sketch, so that, in any event, you may know the result of some of my inquiries, and may have some memorial of the impression which has been made upon my mind.

The visit which I was requested to make to London, has been performed. It seemed to be well received by our English brethren; and I trust that it will be productive of some beneficial results.*

Some facts connected with my efforts at Paris in conjunction with those of our missionary there, it will be proper to reserve for a distinct communication.

At present, I would submit a statement in reply to the following paragraph in my instructions; namely:

'It is the wish of the Board to ascertain the circumstances of the Baptist churches throughout the kingdom of France—their number and organization, the number and qualifications of their pastors and preachers, together with whatever facilities exist among them for enlarging the empire of the Redeemer. Also to ascertain whether we can by any means be serviceable to them, and to the general cause of pure and undefiled religion; and if so, in what way? What measures are now adopted by other Christians, and with what success, for enlightening the people at large, and converting them to Christ?'

This last inquiry invites our first attention.

The Papal priesthood have not, indeed, that plenitude of power and influence which they enjoyed after the restoration of the Bourbons, and before the late

* See Appendix B.

revolution. But they are far from being disheartened. They are exceedingly numerous; and they, as well as the comparatively insignificant numbers of the Protestant clergy and of the Jewish Rabbis, are salaried by the government. They have the religious prejudices and the habits of the great body of the people in favor of their system. And most commonly they have the pleasure of at least christening the infants, even of the most sceptical and irreligious. They are not idle. But amidst the scoffs of infidels and the general neglect and contempt of religion that prevail in many places, they seem to be patiently and prudently endeavoring to make the best of their situation, strengthening their influence where they can, relinquishing it where they must, and holding themselves in readiness to profit by any event, and especially any political change that may occur. Some of them have raised their voices in favor of such an ecclesiastical reform as would, in certain respects, harmonize with the more liberal and popular institutions of the present period, and leave the church unsalaried and unfettered by the government. For several years, the eloquent Abbe Le Mennais, through the medium of the press, has excited much interest and made a deep impression by his powerful appeals. But he has been strenuously opposed by the archbishop of Paris and others. Last autumn, he visited Rome for the purpose of having an interview with the Pope. His Holiness insisted on its being his own prerogative to suggest and introduce changes. In this view the Abbe and his friends have, it seems, thought it wise to acquiesce; and all again is quiet.

In the mean time, 'the missionaries of France,' though not authorized nor encouraged by the present government, are incessant in their labors. This is an order of priests that was organized soon after the restoration of the Bourbons. The object is, by sending gifted and zealous preachers into the various sections of France, to awaken the religious sense of the people, and attach them to the faith of their ancestors. Since the late revolution, the head of this order, who, with much skill, directs their operations, has resided at Rome.

The Jesuits, as such, are not recognized nor openly visible in France; but they are there in reality and in effect. In their magnificent and venerable establishment at Rome, they can act without disguise; and the influence is incalculable which they must exert upon the Gallican church, and upon a large and interesting part of the French people.

Within a few years, many ingenious and able books have been published; such as refutations of infidelity in its various forms; defences of religion in general, and of the Roman Catholic in particular; treatises intended to promote devotion and practical piety, and others for the religious and moral instruction of the young. But most of these, being identified or at least confounded with the support of the manifest errors of the Papal system, have little weight with millions of the people. Still a large portion of the priesthood attribute their want of success to the overthrow of Charles X. They identify the cause of the old dynasty with the cause of religion, and they fondly cherish the hope of a new revolution.

Before proceeding to speak of the Protestants, it may not be uninteresting to mention a society which has existed at Paris eight or ten years. It consists of liberally minded men, whether Papists or Protestants. I allude to the Society of Christian Morals. Many of its former active members are now occupying eminent stations in the government. Several years ago, it awarded a prize for the best Essay on the Freedom of Religious Worship. The successful essay, making a respectable octavo volume, was published by the society; and it has doubtless contributed much to establish in France the great principles of religious liberty. More recently the society has awarded a prize for a Refutation of St. Simonianism. It has not, however, published the refutation; and perhaps it will not. There is some reason to fear that this society has seen its best days. But it is an encouraging fact, and it ought to be known, that, at one of its late meetings, after mature deliberation, it adopted a worthy and important resolution, the substance of which had been proposed by our missionary, M. Rostan, who, from the first, has been a member. I allude to

its resolving to offer a premium for the best essay in reply to the question, *Is it man's duty to endeavor to form settled principles, in matters of religion, and always to conform to them in his words and actions?**

The Protestants of the two confessions (the Geneva and the Augsburg) that is, the Calvinists and the Lutherans, are recognized by the government; and their ministers, as well as the Papal priests, receive a salary from the national treasury. Either the one or the other of those two confessions may be adopted; but neither of them must be varied at all, without the approbation of the civil authority. The ministers are required, at least for the most part, to be educated in France, either at Montaban or at Strasburg. The dominant influence of the Theological Faculty at each of these places is understood to be, and, for many years, to have been latitudinarian, and far from the scriptural standard. Under this influence most of the pastors have been trained. And the churches, from the nature of their organization, and from their connexion with the civil government, exhibit too often the sad characteristics of all national churches.

At the same time, there is a considerable and increasing party that answers to the Evangelical in the English Establishment, and very nearly to the 'Orthodox' in the congregational churches of Massachusetts, before the late separation. The party is not large; but it endeavors to make up in diligence what it wants in numbers. At least two or three able and worthy men are specially occupied in spreading its influence. Persons of this class have been the projectors or the prominent supporters of most of the societies in the capital of France, intended to call forth the Christian efforts of Protestants. They have a school in which eight hundred children are instructed. They have a Protestant bookstore. They have brought into circulation several good religious books, and a few for the use of children. They are now publishing, in French, Scott's Commentary on the Bible, and Milner's Church History. They also publish the periodical entitled *Archives of Christianity* (*Archives du Christianisme*), and a religious paper, *The Sower*, (*Le Semeur*); while their ingenious opponents publish another religious paper, entitled *The Protestant*. They sustain a small but very efficient missionary school at Paris, under the direction of a most worthy minister, who also edits a *Missionary Magazine*; and they have planted a promising mission in the interior of Africa. Respecting another matter, too, they have, at least in one instance, set a laudable and politic example: they have recently been building up a church on the principle of its supporting the ministry of the gospel without a salary from the government. And they are vigilantly striving to bring into close connexion with the Protestant or Reformed churches 'as by law established,' the small independent, evangelical churches, which, here and there, in different parts of the kingdom have been organized separately, because the members could not live in the Establishment.

In the class of Christians of which I have been speaking, embracing, as it does, some of 'the excellent of the earth,' it was natural to look for men who, under their deep impression of the spiritual wants of France, would welcome the aid which could be extended by the American Baptists. With this hope, many were waited on, in a respectful and affectionate manner. They were assured that it was the wish of the Board to co-operate, as far as practicable, with other Christians in making common cause against the common enemy; and that, after having gone as far together as we could, without a seeming sacrifice of truth and duty, we should ask only to be permitted to pursue, according to our own convictions, the path in which the Saviour would have us go. A consultation was held; and, very soon, I was given to understand, in a manner that could not be mistaken, that personally I should receive a friendly welcome, but not as connected with a *Baptist Board*; that, as *such*, no one could be encouraged there; that any effort from such a source was to be regretted, as being likely to divert the attention of French Christians from the gospel, and to make known in France another sectarian division; and, finally,

* See Appendix C.

that in order to secure any countenance to the mission, we ought to merge entirely the subject of baptism, and keep it carefully out of sight.

Thus some of the best men in Paris have verily thought that they were following the dictate of an 'expansive charity' in assuming their present attitude; an attitude which, while it calls us to the exercise of faith and patience, will, I trust, induce us to proceed meekly and conscientiously, yet firmly, as the apostles did when Peter and John made the impressive appeal, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.'

Gladly would I have passed over this matter in silence. But it is of so grave and important a character that I have felt constrained to make, as I now have done, with much grief, this simple statement of facts.

In the undertaking and the execution of what has been accomplished among those whose efforts I have just been briefly recounting, much, it is but an act of justice to remark, is to be attributed to the influence and aid which, in various ways, have been received from England.

The Paris Protestant Bible Society has not, of late, been very efficient in its operations. It has wanted funds; and it has had internal distrust and dissension. Immediately after its recent anniversary in April, another society was organized, principally among those of whose activity I have spoken, entitled, The French and Foreign Bible Society.

The Paris Tract Society seems not to be in the most vigorous state. But still, the amount of good that it is doing affords encouragement, and calls for gratitude.

The Continental Society which has existed in England more than ten years, principally under the direction of Pedobaptists, though, if I have been correctly informed, not originated by them, has put forth its exertions chiefly in France. It has employed men of reputed piety and zeal, though often of small attainments in knowledge, to distribute the Scriptures and religious tracts; to converse familiarly with the people on religion; and to hold little meetings, as they might have opportunity, but not to form churches. Of late, it has also supported several ministers as pastors of churches that had been formed independently of the churches established by law. For some time it has authorized a minister thus employed at Paris, to act as its secretary or agent, in connexion with a committee, for the employment and direction of other persons in different parts of France. The whole number, however, of laborers occupied under the patronage of the society is not very great.

But, within a few months, a new movement has been made. The importance of pre-occupying the ground, so as to prevent the mischiefs that might arise from the sectarian operations of the 'Baptists' and 'Methodists,' was skilfully and zealously urged in a late number of the Archives of Christianity. And about the time of the anniversaries in April, the French Evangelical Society was organized. It is, besides other efforts, to prosecute the labors and assume the cares of the Continental Society, which is now to become simply its *first subscriber*, and thus afford it vigorous co-operation.

The English Episcopalians have a Bishop at Paris. They sustain public worship at the Ambassador's, and at one other place in the city, besides the chapel whose minister has the reproach and the glory of being 'Evangelical.' His efforts for the spiritual welfare of the English residents and their children, have been exemplary, and attended with a highly encouraging degree of success.

The Methodists from England also, had, even before the late revolution, made a small beginning in some parts of France. But immediately after that period, they entered the field with new vigor. They opened two places of preaching in Paris; and they have labored with a becoming zeal. Those of their preachers with whom I have become acquainted, are men whom it would be a sin not to love and esteem. For the most part, they have stood alone. They have acted by themselves; and they have persevered amidst many discouragements. But they are now beginning to see their labors crowned with very considerable success, both in the capital and in some other places.

In May, 1831, some of our English brethren, not entirely satisfied with the course pursued by the Continental Society, formed, at London, the Baptist Continental Society. It was 'for the purpose of diffusing the gospel through the continent of Europe, by preaching, distributing Bibles and tracts, forming schools of instruction, encouraging the planting of Christian churches, and adopting whatever other method might appear practicable for extending the kingdom of our Lord Jesus Christ.' The first annual meeting was held, June 22, 1832; and it is said to have excited a lively interest.

The following account of the operations of the society, up to the beginning of the present month, May, 1833, is from an authentic source.

'On the eastern side of France, M. Vienne preaches regularly in Montebellard, a town of considerable size and population; and labors also with great diligence and some success in the surrounding neighborhood.*

'Mr. S. H. Fröhlich was educated as a clergyman of the established church of Switzerland, and for several years devoted himself faithfully to the work of the ministry in the canton of Argovie. Between two and three years ago he was ejected for preaching the truth. He is employed by the society in the same district, but engages from time to time in missionary excursions, from his residence in Brugg, to various and distant places; and his labors appear to have been accompanied with a rich and peculiar blessing.†

'On another side of France, in the department of the North, are the following agents:—

'M. Thieffry, of Saulzoi. He has a considerable sphere of labor, and possesses much of the genuine missionary spirit.‡

'M. Haimez, of Genlis. His proceedings continue to afford satisfaction to the committee; but they regret that his zeal and diligence have not yet experienced any very enlarged degree of success.§

'M. Poulain is laboring at Bertry, where he avails himself of the favorable opportunities for missionary exertion that present themselves.§

'M. Cloux, of Lousanne, who was educated at Basle, and has had some experience of missionary life, labored at Paris, under the auspices of the society, in co-operation with the American Baptist Mission, during the months of January, February, and March. This was cheerfully done in compliance with my solicitation. He has since been occupied at Besançon, in the department of Doubs, on the eastern border of France.||

'M. Lorriaux is at present in England, awaiting an appointment, so soon as a suitable station shall present itself to the committee.

The English Quakers or Friends have, at different times, made some benevolent efforts in France; but their adherents are few.

The very few priests there, of the Greek church, have, probably, never considered it their duty to give religious instruction to any but sojourners, of their own faith.

Thus much I have deemed it right to say in reply to the question, 'What measures are now adopted by other Christians, and with what success, for enlightening the people at large, and converting them to Christ?' I have endeavored to make the statement as favorable as truth would permit, and to do as ample justice to all, as I could in so brief a sketch. Some, of different communities, it is certain, have made strenuous and worthy efforts. And the success, in such cases, has been sufficient to prove that the attempt to promote the spiritual welfare of the French, is not a hopeless undertaking. But, alas! how little is all that has been accomplished, in comparison with what remains to be done! How little impression has yet been made upon the thirty millions of this high-minded and highly cultivated people, whose responsibilities and whose dangers are so great, for time and for eternity?

* See Appendix D. † Appendix E. ‡ Appendix F. § Appendix G. || Appendix A.

But I must now proceed to make some remarks on the state of the French Baptist Churches.

Of these there are three classes.

1. The feeble remnants of the Petrobrusians and ancient Baptists of the southern valleys. These are very few. Their number has been diminished by various causes. Many of them, in times of persecution, were destroyed by fire and sword. Some removed to Flanders, and doubtless to other regions, in hope of an unmolested retreat. Others, after the Protestant Reformation, it is easy to believe, became connected and at length amalgamated with neighboring Protestant pedobaptist churches that enjoyed an able and active ministry. The rest seem to have thought it expedient and right to yield an external conformity to the Roman Catholic church, and content themselves with maintaining their own meetings privately, and promoting only in secret, and, as it were, by stealth, what they considered to be important religious truth and duty. Akin to this, and somewhat illustrating it, is the case of a venerable old man with whom I met in the south of France. He was in the midst of a Roman Catholic population; and, through their good opinion, he was occupying a situation on which he was entirely dependent for the maintenance of his family. I visited him several times, and gained his confidence. At length, in one of our interviews, he spoke freely of the corruptions of the Romish church, and then in substance added, 'I do all I can by means of my situation to promote the fundamental principles of the pure gospel, as contained in the scriptures.' By reading these, too, I became convinced of the duty of believers' baptism. But in my religious views I was alone. What could I do? I went to a river; and, with none present but God, I baptized myself.' After this statement, he laid his finger on his lips in token of secrecy, and charged me not to betray him.

Besides the causes which I have mentioned as tending to diminish the first class of Baptists, there is another, which must have had a deadening and destructive influence. It is their having been led, by an erroneous interpretation of certain prophecies, to wait for a new revelation or some miraculous dispensation of heavenly light as being yet necessary to precede the general prevalence of pure Christianity.

They have been inclined to think that there is at present no church upon the earth; and they call their little communities, not churches, but families. Upon the approach of winter, many of them, with their flocks and herds, pass beyond the southern boundary of France into Spain, for the advantage of a milder climate; and return in the spring. My limited time and the unfavorable season of the year made it impracticable for me to search them out in their remote and secluded dwellings, and ascertain all that it is desirable to ascertain respecting their circumstances. It is certain, however, that they are in a feeble and unpromising state; that they need instruction; and that, like frightened sheep that have wandered long, and far away, they need to be called by the voice of some kind shepherd, and to be gathered from the wilderness in which they were scattered in the dark and cloudy day.

2. The few, chiefly on the northern and eastern border of France, who have been publicly known as Mennonists, or as they have often been opprobriously called, Anabaptists. Many of this class, it is well known, are to be found in Holland and some parts of Switzerland, in Prussia and various other German states, in Prussian Poland, and in at least one part of Russia. So far as my information extends, those in France, generally speaking, are similar to these, with some of whom I became acquainted when in Holland and Germany, in the year 1824, and whose religious state I am not expected here to exhibit.

3. The Baptists of more recent origin. These are not numerous; but, on several accounts, they are the most directly accessible to our fraternal aid; and if suitably cherished and instructed, there is much to be hoped from their co-operation in the great work which, we trust, is to be accomplished on the continent of Europe. At present, owing to various circumstances and influences,

their views of church organization, of administering baptism and the Lord's supper, of supporting the gospel ministry, and of a few other matters, more or less intimately connected with the usefulness and prosperity of a church, are, in too many instances, very indistinct. Of this they are beginning in some measure to be sensible, and there is much truth in what one of them remarked in a conversation on the subject. 'We are,' he said, 'like persons coming suddenly out of thick darkness into the light—you must not wonder if we do not at first see clearly.'

Most of these Baptists are in the department of the North, (du Nord.) There are some also in the neighboring departments, and a few in Belgium. Respecting those in the department of the North, besides verbal communications from various sources, I have received a written statement from an intelligent and zealous French brother, intimately acquainted with the condition of the churches. Of his statement, the following, with a little abridgement, is a translation.

At Waterloo there is a congregation of about fifty persons. It is visited by M. Dussart, who is employed by the Continental Society. The whole congregation are Baptists in sentiment; and several have been baptized.

At Roubaix there is an unusual attention to religion. Some have already been converted. M. Dussart has visited there. But the meetings have been occasional, not stated.

At Lannoy there is a church consisting of about sixty members. M. Dussart preaches there, and is one of the pastors. All this church is Baptist; yet there are some members that partake of the Lord's supper, who have not been baptized, though they are Baptists in sentiment, and do not have their infants baptized.

At Sally a meeting is held. All have the Baptist sentiments. None any longer have their infants baptized. But they are not organized into a church. They are about twenty-five in number; eight or ten of whom are decided Christians.

At Baisieux a church is organized. The assembly amounts to about forty. All are not members of the church; but all have the Baptist sentiments; and a considerable number have been baptized.

At Nomain there is an organized church, composed of about forty-five members. The whole assembly amounts to about one hundred and twenty-five persons. All are Baptist. This is the first church; and it was founded by Mr. Pyt, in 1820. All the places of which I have spoken, and those which I am about to mention, were awakened by the ministry of Mr. Pyt. The meetings at Waterloo and Baisieux have been established since that time, by the visits of *colporteurs*, that is, as the word is here intended to signify, *men employed in carrying about and selling*, or otherwise distributing Bibles and tracts, and conversing on religion. All the persons who compose the assembly at Nomain, as well as all the other assemblies that I have mentioned, have come from the Papal church. All of them have the Baptist sentiments, even those who are not yet church-members.

At Aix also there is an organized church. It has about fifteen members.

At Orchies, Mr. Barbey, employed by the continental society, is now laboring to establish a meeting. He is not a Baptist. There are in that town *seven* Christians that have been baptized. They were formerly of the Romish church.

« All these churches, and the others that I shall mention, have their pastors chosen from among themselves by the church. None of the pastors are educated men, except Mr. Barbey. They are all men of the country, who labor daily for their living, that they may give bread to their children. For they receive *nothing* from the churches, which are generally poor.

At Saulzoir there is an organized church, of which Mr. Joseph Thieffry, employed by the Baptist society of England, has the charge. He has care also of the meeting at St. Waast, and of another at Quievy. These meetings are small. At Saulzoir the number is about thirty; at St. Waast, about twelve;

at Quievy, about fifty. Here are two instances, where a meeting has been made up of persons from the national Protestant church; for at Saulzoir and at Quievy there are large Protestant congregations. But, except in these two instances, the meetings have been composed of individuals that have left the Romish church.

At Reumont there is a meeting of about one hundred persons, without there being at present any organized church. All of them have the Baptist sentiments; and many of them have been baptized. They have, as at Nomain, a baptistery in their chapel.

At Bertry, M. Poulain the father, employed also by the Baptist continental society of England, takes care of the church in that place, and visits four other small meetings that are held in the neighboring villages.

M—— and A—— M—— could take charge of churches, and M. P—— also; but he is not so well instructed. L—— L—— and A—— C—— would also be well adapted to the same work; but they ought previously to spend some time in study. These two young men are about twenty-two years of age. They have been baptized. They are remarkably zealous to labor in the service of Christ, if some one would have pity on them, and help them to obtain instruction.

Such is the statement in regard to our brethren in the department of the North; and it is confirmed by the various verbal accounts that I have received.

In the department of Aisne, there are some Baptist members at Hargicourt, but the pastor, M. Hosea Gambier is a Pedobaptist. The congregation amounts to about one hundred and twenty. At St. Quentin there is a congregation of about fifty, to which M. Poulain, the son, preaches. He is the only Baptist; and he is sustained and directed by Pedobaptists. At Parfondeval there is a congregation consisting of perhaps forty. M. Beujart, the father, a Baptist, is the preacher.

In the department of Seine and Oise, at Versailles, M. John Bap. Ladam, a Baptist, is employed as a *colporteur* by the Continental Society.

In the department of Seine at Paris, M. Henry Pyt, a Baptist, is employed as pastor of a Pedobaptist church by the Continental Society. Himself and his wife, with two others, are the only Baptist members. His church amounts perhaps to sixty or seventy, and the whole congregation to about one hundred and fifty. He has thought it expedient to waive the subject of baptism. 'For if I had not done so,' he reasons, 'I should not have been permitted to enter the promising field of usefulness that I now occupy.'

In the department of Euse and Loire, at Gaubert, near Orleans, M. Anthony Porchat, a Baptist, is also employed as pastor of a Pedobaptist church by the Continental Society. Himself and his wife are the only Baptist members. Since this connexion, he has not administered baptism at all; and he has taken care that the infant sprinkling be performed by other hands. His whole congregation amounts to about two hundred.

These brethren have been placed in trying circumstances. It is to be hoped that they, as well as others, will yet see clearly the path of their duty, and each have the wisdom to walk in it, encouraged by the heavenly voice, *As thy day, so shall thy strength be.*

On the eastern frontier adjoining Switzerland, there is, at Montebeliard, in the department of Doubs, a church consisting of about fifty members, most of whom are Baptists. It has two pastors. One of them, M. Vienne, is a Baptist; and the other, M. Vivien, is a Pedobaptist.

At Geneva, in Switzerland, there is a church of about four hundred members, a majority of whom are thought to be Baptists. It has three pastors. Two of these are Pedobaptists; and the other, M. Guers, is a Baptist. At Carouge, near Geneva, there is a church of about fifty members. Most of these are Baptists; and M. Bost, a Baptist, is the pastor. At Nyon, also near Geneva, there is another church of about forty or fifty members. The pastor, M. Duplessis, it is reported, has very recently declared himself a Baptist; and it is thought probable that most of the church will follow him.

But in France and Switzerland, the word *Baptist* does not always mean all that it does in America. To illustrate this, and to show the mixed and chaotic state of the churches, I would mention the following incident:—

A young man from Switzerland, who had been a theological student at Geneva, was introduced to me at M. Pyt's in Paris, as a Baptist. In the course of his studies he had become convinced of the nullity of what had been done to him as baptism in his infancy; and, amidst much opposition and great sacrifices, he had lately, I was informed, been baptized by a Baptist minister that was under the patronage of the Baptist continental society. I invited him to breakfast with me at Mr. Rostan's. In conversation after breakfast, we perceived that instead of having been immersed by the Baptist minister, he had only had a little water poured upon him or sprinkled on his face. When we endeavored to expound to him the way of God more perfectly, it was evident that the facts which we exhibited relative to the act of baptism had never particularly arrested his attention. He had duly considered *who* should be baptized; but he had scarcely thought of the question, *What is baptism*, truly and properly speaking, and according to the scriptures? It ought to be added that he manifested an amiable docility, and promised to examine the subject. I had several interviews with him afterwards; and I took my final leave of him in London, where, I have reason to trust, he has, before this time, been baptized and ordained.* It is his intention now to repair to his father's house in Berne, and, at his own charges, to devote himself entirely to the ministry of the gospel. He is about twenty-seven years of age, and, considering his youth, he has already had an uncommon share of experience, both in the world and in religion. Some years ago, for following the dictates of his conscience in connecting himself with a church of more purity and spiritual life than the one established by law, he was threatened with the loss of the honorable place which he held in the government. He held fast his integrity, and lost his place with all his worldly prospects; and, still holding fast his integrity, he was imprisoned, and banished. All this he seems to have borne with the unaffected dignity and meekness of a primitive Christian. He writes and speaks the French, as well as the German, which is his native language; and there is much to encourage the hope that he is designed for signal usefulness. His name is Carl von Rodt, or, as coming through the French, it would be expressed in English, Charles de Rodt.

Connected with the church at Montebeliard, that has already been mentioned, there is a zealous brother, Peter Roth, who formerly belonged to an ancient Baptist, or Mennonist church, in which he was a preacher. Though a plain, unlettered man, he is highly esteemed by his religious acquaintances; and he is ardently desirous of laboring to resuscitate the piety and Christian vigor of the Mennonists, considerably numerous communities of whom are to be found in the neighboring regions of Switzerland.

Here it may not be improper just to remark that in Tuscany, one of the Italian States, I found residing at Leghorn some exemplary and active Christians connected with the church of England, and heard some spontaneous avowals of an impression in favor of our distinguishing sentiments; and that, in Rome itself, I had the unexpected pleasure of administering baptism, though it was in circumstances that reminded me, impressively, of the first baptism at Rangoon, under the frowning brow of Gaudama.†

In concluding this account, it may be useful to exhibit a list of the names of the places where our brethren and their associates are to be found, and of the ministers, with some other particulars.

* While this Letter is in the press, intelligence has been received that he was baptized on the 2d of June, and ordained the next day.

† See appendix H, and the Memoir of Mrs. Judson, Chap. X.

	Places.	Pastors or Leaders.	Hearers formerly.
1.	Nomain, (Nord),	Louis Coulier,	Rom. Cath. with few excep.
2.	Lannoy, do.	J. B. Thieffry,	do.
3.	Roubaix, do.	Louis Dussart,	do.
4.	Sally, do.	do.	do.
5.	Waterloo, do.	do.	do.
6.	Baisieux, do.	Francis Pottier,	do.
7.	Orchies, do.	Barbey,	do.
8.	Aix, do.	Augustus Pettit,	do.
9.	Saulzoir, do.	P. J. Cossart,	Prot. with some exceptions.
10.	Quievy, do.	Joseph Thieffry,	do.
11.	St. Waast, do.	do.	do.
12.	Reumont, do.	Francis Couillard,	Rom. Cath. with few excep.
13.	Bertry, do.	Valentine Poulain,	do.
14.	Genlis,	J. Haimez,	do.
15.	Hargicourt, (Aisne),	Hosea Gambier,	Half Prot. and half Cath.
16.	St. Quentin, do.	Theophilus Poulain,	do.
17.	Parfondeval, do.	Beujart, sen.,	do.
18.	Versailles, (Seine & Oise)	{ Laugt,	not bap-
		{ J. B. Ladam,	tized.
19.	Paris, (Seine),	Henry Pyt,	do.
20.	Gaubert, (Euse & Loir),	Anthony Porchat,	do.
21.	Besangon, (Doubs),	Isaac Cloux,	do.
22.	Montbéliard, do.	{ Vivien,	Protestant.
		{ Peter Roth,	
23.	Berne, in Switzerland,	Charles de Rodt,	
24.	Geneva, do.	{ _____,	Pedobap.
		{ _____,	Pedobap.
25.	Near Geneva, do.	Guers,	do.
26.	Nyon, near Geneva, do.	Boet,	do.
27.	Brugg, (Argovie),	Duplessis,	do.
		S. H. Fröhlich,	

After this brief survey of the Baptists in France and its vicinity, it remains for me only to say a few words in reply to the questions, "*Can we by any means be serviceable to them, and to the general cause of pure and undefiled religion; and if so, in what way?*"

The first question, it is certain, must be answered in the affirmative.

The present charter or constitution of the French government proclaims religious freedom to all; and whatever temporary vexations the malice of individuals, here and there, may produce, it is unquestionably the settled policy of the present administration not to molest any person of decent moral principles in the free and constitutional exercise of his religion. Indeed, whoever may hereafter occupy the throne, he will probably find it expedient not to trample under foot so precious a right of the people. But whatever may occur *hereafter*, we have at present nothing to fear from the government. We may even expect its protection in doing all that we wish to do.

Certainly we have resources at home sufficient to enable us, with the blessing of God to be serviceable in some degree to our brethren, and to the cause of pure and undefiled religion in France.

That country, with its busy, intelligent, spirited, immense population, is accessible to us. We have regular, monthly, and almost weekly communication with it by the packets plying between New York and Havre, to say nothing of other ships and other ports; and we can have correspondence and intercourse with our friends at Paris, about as easily as with our friends in some parts of our own country.

Our French Baptist brethren are willing and desirous to receive our aid. They earnestly implore it. And the peculiarly favorable predisposition of the great mass of the people towards us as Americans, ought to give us peculiar encouragement in our efforts for their spiritual welfare.

Difficulties we must expect to encounter. But He that said to his disciples, 'Go ye into all the world,' was aware of every difficulty that would oppose the

progress of the gospel. Our hope is in his power and his grace. Relying on his power and his grace, we have contributed freely of our silver and gold, and sent forth from among us some of our dearest brethren and sisters to the far distant heathen, to regions distinguished above other heathen and idolatrous regions, for cruelty, superstition, and perverse disputing, to a land where no toleration was promised, but where, every step the missionaries proceeded, they proceeded at their peril. And yet all are now becoming convinced that, through our instrumentality, something could be done even in that land, remote from us as was the field of labor,—quite on the other side of the globe,—and unfavorable as were the circumstances in which it was approached. Yes; the Saviour has fulfilled his promise. He is now fulfilling it. And He, surely, can help us as easily in France as in Burmah.

But when I recollect whom I am addressing, I trust it is unnecessary for me to expatiate. The considerations which I have mentioned will, I am confident, be deemed sufficient to show that the question must be answered, most decidedly, in the affirmative. We can do something for France.

'And if so, in *what way*?'

By strengthening the mission at Paris; and by providing for the suitable instruction of such brethren, of the continental churches, as may desire to receive it and increase their usefulness in the ministry.

Our mission at Paris must be strengthened, in order to secure the advantages of what we have already done. All the great, impressive considerations in view of which it was begun, exist still in all their force. And now, what it was important for us to begin, that, as in duty bound, we might be useful, it must be still more important for us to sustain with vigor, till the grand object be attained. We have entered the field. Our Lord in his providence has given us peculiar facilities for cultivating it. We have only to make a discreet and faithful use of them, and all will be well. Our station, too, besides its other advantages, will, if properly manned, enable us often to second and greatly facilitate the efforts of our English brethren, so as most effectually to co-operate with them in the great work that is to be accomplished in France and throughout the continent of Europe.

To give suitable instruction to such brethren of the continental churches, as desire to receive it and increase their usefulness in the ministry, is, under God, the surest, the most beneficial, and the most economical way of supplying France and the adjoining countries with the missionaries and the pastors that are needed. Unless we carry such instruction to them, few of those brethren will ever receive it at all. And no considerate man can expect to furnish from abroad any very large portion of the evangelical laborers that should be employed in France. Native Frenchmen themselves in whose hearts the love of God and of souls has been shed abroad, must be taught, that they may be able ministers of the New Testament. And, in most instances, they can be far more useful to the people than foreigners. This way, too, is far the most economical, in every respect. The sum necessary to support, for one year, a missionary sent from America, would, if duly managed, educate a native French preacher; so that, in his sphere, he might be even more useful than the missionary himself. He would now be prepared to labor his whole life; and, mingling with his own countrymen, he could be sustained with the aid of a very small part of the sum necessary to sustain the foreigner; and soon, in most instances, with no aid at all from us. Besides, his labors, during his whole life, would be worth, absolutely beyond all estimate, more than they would have been, had we made no provision for his being suitably instructed.

If the churches are ever to emerge from their confused and feeble state; if the mouths of gainsayers are to be stopped; if the gospel in its simplicity is to be commended to the understandings and the consciences of men of all ranks and conditions; then the religious teachers must become, in some good measure, qualified for their work. I do not say that no one ought to enter the ministry who has not passed through a course of public education. But I do say that every public religious teacher ought to possess, by some means, con-

siderable mental culture; he ought to be pretty well acquainted with his own language; he ought, if possible, to have a somewhat more than ordinary measure of general information; above all, (next to vital piety,) he ought to have sound and salutary views of the gospel, and be able to wield, with tolerable skill, 'the sword of the spirit, which is the word of God.' Experience and common sense, wherever an experiment has been made, have declared that so much at least, is requisite in any country. And how manifestly must it be requisite in a country like France!

Already, five or six promising young men in that country, of whom I have knowledge, ardently desire to be instructed. They are in the painfully interesting state of the two in the department of the North, who, in the simple and striking language of their countrymen, have been mentioned as being '*zealous to labor in the service of Christ, if some one would have pity on them, and help them to obtain instruction.*' They will, there can be no doubt, most thankfully avail themselves of such provision as the Board may see fit to make. And not much is necessary. No buildings need to be erected. What is needed at present is, not a great nor formal and costly establishment, but a very simple and unostentatious, yet efficient one, adapted to the actual wants of our brethren. If it enjoy the smiles of Heaven, it will, with comparatively small expense, produce immense results. It will grow with the growth, and strengthen with the strength of the churches; and, not long after we are summoned to our account and our repose, it will supersede, perhaps altogether, the necessity of American aid in France, and leave our children that shall then stand in our places, to put forth all their missionary efforts for the conversion of other portions of the world.

With profound respect,
Yours sincerely,
IRAH CHASE.

APPENDIX.

(A. p. 329.)

Copy of a Letter to the Rev. F. A. Cox, LL. D. Secretary of the Baptist Continental Society (Hackney, near London.)

Paris, Dec. 31, 1832.

Rev. and dear Sir,

The Baptist General Convention in the United States of America, at their last session encouraged their missionary Board, of which I am a member, to take measures for increasing the knowledge and the observance of the gospel in France. There was in New York a Frenchman of liberal education, Mr. Rostan, a well recommended member of a Baptist church, who was desirous of returning to his native land as a minister of the gospel. We appointed him accordingly; and I was requested to visit France in company with him, for the purpose, chiefly, of ascertaining on the spot such facts as, upon my returning home, may enable us to determine satisfactorily what the American Baptists ought to do in reference to this interesting country. I am also to visit England, and have a consultation with yourself and your fellow-laborers of the Baptist Continental Society, so as to secure the happiest co-operation in the great work that needs so much to be accomplished.

It is now about a month since I arrived here, with Mr. Rostan and his family; and our time has necessarily been occupied in preliminary labors. A convenient place for preaching has been procured and nearly fitted up. We hope to begin next Lord's day.

At this juncture, Mr. Cloux has arrived, and, if agreeable to you, it seems expedient to us all that, (instead of proceeding immediately to a distant station,) he remain here some months, and take part in the services connected with our chapel. Here is work to be done, in abundance; and *here is a spot to stand*

upon. We can make such arrangements as will give him enough to do in a way adapted to his abilities and zeal, and as will, at the same time, help him to be the better prepared for his future labors, to whatever place it may, by and by, after suitable inquiry, be found best for him to repair.

I feel confident, dear sir, that this proposal will meet with your approbation; and that Mr. Cloux will soon be assured of its being agreeable to the committee.

It is my intention to see you in the spring, probably in April, and renew my acquaintance with British brethren that will ever be near my heart. In the mean time, let us thank God and take courage; and let us pour out our souls in unceasing, fervent supplication for his blessing upon our humble efforts to promote his truth and the salvation of souls.

With much esteem and affection,
Yours most sincerely,
IRA H CHASE.

(B. p. 325.)

Copy of a Letter to Dr. Cox.

London, May 11, 1833.

Rev. and dear Sir,

Not being able to visit you again before my departure, I take this method to express my gratitude for the kindness which I have received in the bosom of your family. Indeed, I shall carry with me, across the Atlantic, a pleasing recollection of many Christian friends in Britain, with whom I have been permitted to commence an acquaintance, which, I trust, will be perfected in heaven.

I was detained on the continent longer than I expected to be; and the period has nearly arrived for resuming my duties in the Newton Theological Institution; so that I must now hasten away, and embark for my native land, without having seen, in my present visit, some endeared individuals with whom I had the happiness of becoming acquainted in a former visit to Europe. Permit me to request you, dear Sir, as you may have opportunity, to assure them of my affectionate remembrance.

In taking my leave, it may be gratifying to yourself and to others, if I give you a copy of a paragraph (which you have already seen) of the letter of instructions directed to me by the Board of the Baptist General Convention in the United States of America; namely:

'At some convenient time, you are requested to visit our brethren in England, and inquire into their plans for evangelical labors in France, or in other portions of continental Europe. We wish you to assure them of our fraternal confidence, and of our disposition to act in perfect harmony with them in the efforts that we make.'

Having performed this service, I have only to express the hope, that, abounding in love and reverence for our common Lord and in good will to men, we may all be guided by heavenly wisdom, and be found at last to have done well our part in the great field of evangelic labor. *The field is the world.*

Most sincerely yours,
IRA H CHASE.

(C. p. 327.)

The Prize now offered by the Society of Christian Morals.

In the arrangements for the annual public meeting, Mr. Rostan was requested to deliver an explanatory address immediately after the *announcement* then to be made by the presiding officer, respecting the offered prize. His remarks on this occasion were published with the proceedings of the society, and after-

wards in a separate form. A translation of them made, at my request, by Mr. Isaac M. Wilmarth, is here subjoined. They must be gratifying to every friend of Christianity, especially when he considers the place and the circumstances in which they were delivered. May Heaven bestow a signal blessing on this and other efforts, to awaken the serious attention of the French to the most important of all subjects. And may many an inconsiderate wanderer of our own country also, think on his ways, remember his responsibility, and turn to Him, who is *the way, and the truth, and the life.*

A STATEMENT OF THE MOTIVES,

Which have induced the Society of Christian Morals to offer a premium for the best essay on the necessity of every man's forming fixed religious principles, pronounced in Paris, at the public session of said Society, April 18th, 1833.

By MR. J. C. ROSTAN.

Gentlemen:

Being entrusted by the council of the Society of Christian Morals, with the honorable charge of laying before you the motives which have induced them to propose to the assembly a question of great importance; permit me, at the outset, to place before the eyes of those persons, who may not yet be acquainted with our Society, the principle on which it is founded.

"The object of the Society," as stated by the first and second articles of their regulations, *"is to present and recall incessantly to the minds of men, the precepts of Christianity in their purity; to make them observe the happy influence which these precepts exert upon the institutions, the civilization, and the prosperity of nations; to convince men, and especially the rising generation, that there can be no real and durable happiness, but in keeping the precepts of the gospel."*

The regulations, you are aware, gentlemen, are like the charter and constitutional law of every regular society; they unquestionably bind the conscience of every member, and impose upon him a moral obligation, which he is not permitted to violate, till he has declared his intention of renouncing the advantages as well as the duties of the association. Voluntarily ranged under the sacred banner of Christian Morals, we have then engaged to present to the minds of men, *incessantly*, (observe the expression,) that is, to propagate, the moral precepts of the gospel, avoiding scrupulously whatever might strike a blow against the peace and union, which should reign among all the members of the great Christian family.

Having had the honor to participate in the first efforts of the founders of this Society, permit me to say that its very foundation was the result of a deep conviction of the absolute necessity of the gospel of our Lord Jesus Christ, as a principle for preserving, reforming and perfecting the existing social order. Indeed, I do not fear to assert, that of all the very important questions to which we have successively called public attention, none is more in harmony with the spirit and wishes of our founders, than that which we propose to you to day: *"Is it every man's duty to endeavor to form settled principles in religious matters, and always to conform to them in his words and actions?"* The absolute form in which the question is presented, is an act of homage which we cheerfully render to the principle of universal toleration, proclaimed in the gospel as loudly as the necessity of comparing our personal convictions with the declarations of the word of God.

Now, gentlemen, to enable you to appreciate at once all the importance, whether theoretical or practical, of the proposed question, it will be sufficient for me to exhibit it in connexion with the grand precept of the gospel, the foundation of all religion and of all morals. The philosophers of antiquity were able to comprehend by the legitimate use of their natural faculties, and perhaps by indirect communications with the people who were the depositaries of revelation, that man, upon the earth, has duties to fulfil towards God, towards himself, and towards his fellow-creatures. But could all the genius and the love of the beautiful, the true, and the good, which animated Pythagoras, Socrates, Plato, Cicero, Epictetus, and men of kindred spirit, lead them to grasp—to comprehend that divine oracle which embraces, which comprises in a single sentence, in the most sublime manner, all the duties of man, all the duties of the creature towards the Creator? *"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy might, and thy*

neighbor as thyself." The Creator, without doubt, for the happiness of the creature, requires and exacts of him, the consecration, the sacrifice, the entire devotion of all the faculties of his being. Every Christian pulpit, every Jewish school, and every Mussulman sect, receiving equally this commandment as an order of God, are agreed as to its universal application and unfathomable depth—a depth equalled only by that of the revelation which God gave of his own being, when he defined it in a single word: *I am that I am—he who is, who was, and who is to come.*

Now, allow me to ask, if the duties which God has prescribed, suppose that we ought to consecrate to him all our actions, all our words, all our thoughts, can we deem it reasonable to conduct as if that eternal law had been abrogated? Who then has ever claimed the right to alter or change it? What king, what senate, what nation has dared to modify this divine law, to impair the duties which it imposes upon us, to annul, wholly or in part, any clause of our obligation towards God? Would the whole human family, assembled, were it possible, in a universal convention, be able, would they wish, to strike the slightest blow against the integrity and immutability of the divine law—against the will and sovereignty of God?

Has any one ever promulgated, or even conceived another more perfect law—a law which would give us a more just idea of the infinite perfection and holiness of God? Are we, then, now discharged by some fine-spun philosophical system, by some human ordinance, from the immense obligations which we have contracted towards God, for the benefits of existence, for the preservation of our being, for our present blessings and our future hopes, and for that understanding which he has given us, as a type of his image and likeness, whereby we may raise ourselves even to him, but only on the wings of humility, obedience and love? As long as we follow, voluntarily, the aberrations of our minds, and the vicious inclinations of our hearts, do we not remain fixed in a state of rebellion against God, if we fail a single instant to accomplish, according to our ability, all the duties which his law imposes on us? What is the neglect to form for ourselves settled *religious principles*, or to obey them when formed, but to suppress, to abrogate by our private authority, one entire table of the *Christian law*, in behalf of our vices, our passions, our selfishness, our indolence and our pride?

But perhaps we shall be told that we are accountable only to God for the violation of this law, and nobody has a right to judge us in regard to it, as long as we fulfil our obligations and duties towards our fellow men, and towards the society of which we make a part.

We admit the principle; but, if a sad and woful experience, that of all ages and countries, were insufficient to convince us that immorality, public misery, the disorganization of society, the division and overthrow of nations are inevitable results of the spread of religious indifference, or unbelief, or hypocrisy, which always take the place of the religion of conscience,—the spectacle which surrounds us, the complaints of the most distinguished and virtuous writers of all parties, the avowals even of the most discordant guides of public opinion, would be sufficient to convince persons of candor, that our entire social order is shaken to its very foundation, precisely because the precepts of Christianity, both religious and moral, are not only neglected but despised, and even, we dare affirm, renounced and abjured by a great number of the French. Providence has given us terrible lessons in the voice of events; let us learn how to profit by them, to prevent or retard our ruin. It is for want of conscientious *religious principle*, that private as well as public morals have no solid foundation, that good faith is disregarded in social transactions, that the obligation of an oath is violated, that selfishness takes the place of devotedness, that the French muses formerly in the number of the chaste sisters, are transformed into Bacchanals besmeared with mire; and that immorality, under the countenance of talent which dishonors itself, covers our walls, and soon will no longer allow the modest virgin, and the chaste spouse to walk abroad in our cities. A part of our youth, corrupted in the bud through the want of that religious doctrine which has been called the *salt of the earth*, mistakes too often devotion to faction for devotion to country and to liberty; and while dreaming about the progress of an imaginary civilization, renounces the real blessings of the existing civilization to carry us back, without suspecting it themselves, to barbarous ages marked by the judgments of God, to the merciless animosities of the Italian republics, and to the heroism of the partizans of the Mariuses and the Syllas, the Carboes and the Catalines. Our political and literary annals, our tribunals, our theatres, our deserted churches, more than one bloody ruin in our cities, and the *mourning*

of a great number of our citizens, bear witness, at the same time, to the simultaneous progress of irreligion and immorality, and to their deplorable results.

Was it possible for the Society of Christian Morals, consistently with its regulations which you have read, to remain indifferent to this state of things? Could it neglect to exert its moral power, without bringing upon each of us an immense responsibility? No, surely. A pagan poet formerly exclaimed, on beholding the corruption of Rome, "*Quid leges sine moribus!*" "Without morals there can be no laws!" Allow me to add: "Without religion there can be no morals!" In reality, can we hope to see good morals revive, in the absence of all religious principle? I appeal to the conscience of the human race. A people without God, or at least, without worship, astonishes, terrifies, and alarms (it must be said) foreign nations, the most favorably disposed towards us.

Permit me to state to you, on this point, a fact which has recently passed under my eyes. At the news of the revolution of July, which excited and awoke the sympathy and interest which the Americans of the north ever cherish for France, a concert of prayer for our prosperity was established in many independent Christian churches of different denominations. Sincere and ardent desires were there daily expressed that our beautiful country, appreciating at last the blessings of legal liberty, might be preserved from the scourge of intestine divisions, from the thirst of conquest, and from irreligion and immorality. I had the happiness to be present myself, and to take part in a large number of those meetings, and in your name as a Frenchman, to thank those Anglo-American Christians, praying themselves individually, and not solely by the mouth of their pastors, for the happiness of the French. Could we remain insensible to sentiments so pure, and so disinterested? Edified by such examples, the Society of Christian Morals, faithful to its trust, seeks to enlighten our citizens upon the necessity of regarding the fulfilment of our *duties towards God*, as the foundation and immovable basis of our duties towards our fellow men, of our duties towards ourselves, and consequently of all morality.

It is time that true religious order, the religion of the conscience, which unites each soul individually to its God, in a real, positive and experimental manner, should at length succeed in France to false or corrupted religious order, which engenders only indifference, unbelief, hypocrisy, and bad morals, inevitable results of creeds imposed by authority, adopted by prejudice, by custom, or by fear, or corrupted by interest.

It is by a profound examination of the foundations of his belief, whatever that belief may be, it is by the submission of his will, and the direction of his affections towards his Creator, that an intelligent being can raise himself to the *truth*, which is the manifestation to the mind of man, of the being of God;—that he can raise himself to *righteousness*, which is the realizing in the actions of men, and the manifestation in the love of his fellows, of that new life which is lighted up in him by the creating power of that divine truth. But to obtain that moral and religious life, which is designated in the New Testament by the name of regeneration or the new birth, that book and their daily experience teach Christians, that they have but one way to follow; and that is, to have recourse to our Lord Jesus Christ, in whom alone reside the type and the power of life, of truth and righteousness.

I would only add, that the announcement has made you acquainted with the point of light in which the society wishes this great question to be treated by the competitors.

The manuscripts are to be transmitted to Mr. Cassin, Taranne St., No. 12, before the first of March, 1834. The premium is 500 francs. The manuscripts presented will not be returned.

(D. p. 329.)

M. Vierre to Dr. Cox.

Montebeliard, Aug. 8, 1832.

I do not remember whether, in my letter to you of the 15th of May last, I mentioned the efforts of our adversaries to incorporate us in the national guard. I will now briefly tell you the results.

We learnt by public report, that the council had condemned us to forty-eight

hours' imprisonment, and on the 21st that sentence was notified to us by an agent of the police. We then went to the major, to prevent the execution of that sentence. He requested us to give our reasons in writing, which we did; and, on the 6th of June, as an answer to our request, he sent the gens d'armes to execute the sentence. I and my colleague spent forty-eight hours in the city prison; and we give thanks to God, that he caused us to be conducted thither. Both the gaoler and the prisoners dealt kindly towards us. During that time we had opportunity to preach repentance and remission of sins to all those that were in the prison, about forty in number, most of whom were smugglers. We gave about twenty testaments to those who were able to read and showed a desire to have the word of God. To all we distributed tracts. We hope that many of them will gladly remember the things which they have heard. May our God bless the seed and make it grow, and bring many of these sinners to Jesus Christ, that they may be saved.

(E. p. 329.)

M. S. H. Fröhlich to the Committee.

Sept. 13—19, 1832.

Beloved Brethren in the Lord,

I first directed my course towards T——, where I met with a fraternal reception at the house of the bailiff. I not only attended one of their meetings, but was also requested to speak. There were present about thirty brethren. I spoke from Levit. xiv. 25; and having informed them that, a short time before, some poor men of A—— had been fined 100 livres for uniting to meditate on the word of God,—moved with compassion, they immediately made a contribution. This was Saturday, 21st July. The Sunday following, I visited a parish in the mountains. At noon I held a meeting with the children and the catechumens, as well as some elder persons. I had the pleasure of seeing most of the children, in particular, very attentive.

In the course of my journey, my attention was directed to O——, where, a year or two ago, a religious excitement began to manifest itself, produced by the vivifying spirit of Jesus Christ. On the other side, the enemy was striving to choke the good seed, by producing parties and factions.

The 1st of August we went to L——, where a faithful minister is stationed; but he told me, that, like myself, he was waiting for his testimony to bring forth fruit. We held in this place several meetings, which the Lord abundantly blessed. The 4th of August we passed Wingeon-Alp (about 6000 feet high.) On the road we were overtaken by a storm, which lasted all day, and occasioned me a violent cold, followed by profuse perspiration, which entirely deprived me of strength. On Sunday, I suffered from pains in my limbs; notwithstanding, I held a meeting at noon; and in the evening we expected a still more numerous assembly; but alas! it was the day of public entertainment on the mountains, in which the shepherds of the Alps show their exercises of strength; and these worldly diversions appeared to captivate and fill the heart more than the spiritual food of the word of God; for at night there was a very small attendance. The following day, on the road, I was suddenly seized with so high a degree of fever that I felt overcome with weakness. The morning of the 7th of August, I was decidedly ill. For eight days, I was in so weak a state that I could scarcely stand, and suffered generally from violent head-ache. At the end of fifteen days, however, I was so far recovered as to be able to pursue the remainder of my journey; for I had proposed visiting the ancient Baptist congregation in E——, for the purpose of awakening among them, by the assistance and blessing of God on the preaching of the gospel, the energy of the new and spiritual life in Christ; because this ancient congregation, being in a part of the country where there is toleration, would, in this case, be a favorable spot for preaching.

Oct. 12, 1832.

I suppose brother Bost has acquainted you with the chief particulars of my former accounts, namely, that since last April a small church has been formed out of those congregations to which I preached the two preceding years. This church consists of forty-five baptized persons; (two have already withdrawn.) A fourth part are males, and the three other parts females, from among whom one faithful sister entered her eternal rest a fortnight ago. Some have been induced to waver, through the craft or force which are employed in every direction. The multitude, even among those called Christians, are in general opposed to us. Some indeed are on our side, and even publicly defend our cause, though they have not yet been baptized. Others remain in a state of indecision. In these respects our situation is similar to that of which we frequently read in scripture; as, for instance, Acts xiv. 4; xvii. 4; xxviii. 24, &c. 'The multitude was divided, &c.' There are few among the baptized who have not experienced the fulfilment of the word of the Lord, 'A man's foes shall be those of his own household.' And, as our Lord learnt obedience by the things that he suffered, so are we also to learn obedience by sufferings. The authorities have opposed us. At first they proceeded so far against me, as you are aware, that I was several times summoned before the supreme and the inferior council, to answer the charges brought against me. But for some time the little flock have also had their portion; for the prince of this world aims at nothing short of their utter dispersion. At least, he is permitted of God to tempt us, that, our faith being tried and maintained, we may be followers of those who, through faith and patience, inherit the promises.

Yet, in spite of all these storms and temptations, many have desired to be baptized and added to the church; but I do not proceed hastily, in order to give them time to prove themselves, and calculate the sacrifice which must be made in following Christ; lest, after having laid the foundation, and not being able to finish, they should be put to shame. Entreating your prayers for us, beloved brethren, I salute you cordially in Christ Jesus. May the Lord Jesus Christ be with your spirits.

(F. p. 329.)

M. Joseph Thieffry to Dr. Cox.

Saulzoir, Nov. 30, 1831.

Since I came here, many who knew the Lord, and dared not to avow his name openly for fear of the world, have broken from it, and follow Jesus, rejoicing to bear his reproach, and glorifying the name of God. Five members were added to the church, two months ago; they walk well, and the whole church also. They are nearly all very poor. As to the things of this life, many are even destitute of necessities, and can be but of little assistance; they are nevertheless rich in faith, full of love to the Lord, and patient in trials; and we know that he who loved them so much when they were his enemies, will not leave them now they are his children. We have also been enabled to apply Christian discipline with vigor. The Lord assisted us; and we have already accomplished some good.

The 25th September was to us a day of joy; two brethren, who had for some time desired baptism, and who only waited the opportunity, requested to receive this ordinance, having desired a long time to obey this command of the Saviour. They were baptized in the river. Before descending into the water, we fell on our knees to implore the benediction of our God upon his two children, who were going to do what he had commanded; we then descended into the water, and baptized them in the name of the Father, Son, and Holy Ghost; we then came out of the water, and again fell on our knees to return thanks. The Lord grant that we may walk in newness of life.

Jan. 20, 1833.

I have met with a young lady whom I believe to be a very excellent Christian. She is of a noble and wealthy family, and was a Catholic, and has suffered much for the gospel. She was shut up a long time in her room, where her food was carried to her, and she saw no one but the members of her family, and the priests, who were introduced to turn her away from the truth. The Lord himself was her helper; and he has strikingly shown what is the power of his might, when he reigns and works in the heart.

My congregation here increases, chiefly from among the Catholics, of whom I have more hope than of the Protestants. Some of the former unite with us every day in our family worship; and though I do not yet perceive any spiritual life among them, yet their disposition towards what is good gives me hope that they are not far from the kingdom of heaven. I visit them sometimes at their own houses. We are accustomed in winter to go, on Sabbath evenings, to read the word of God, and converse with those who invite us. Two Catholic families have requested us to come. It is my most ardent desire that salvation may enter their houses with the children of God.

(G. p. 329.)

M. Haimez to Dr. Cox.

Genlis, May 16, 1832.

Dear Brother,—

I have hitherto devoted four days in a week to paying visits and holding small meetings in the surrounding villages; the two other days I have employed in making visits in G—, and in meditating on the word of God.—Our meetings at G— are generally composed of from twelve to sixteen persons, and sometimes twenty. They were much more numerous three months since, because nearly all the poor of the commune took pleasure in attending; but the enemy of souls has made use of a very rich man to prevent the work. This man furnishes food to these poor starving people, gives them coals, firewood, and medicine when they require it; but being unhappily much under the influence of the priests, he has published in his commune that all those who come to hear me shall, from that moment, be excluded from his bounty; and many have gone back. Without such an obstacle, our meetings would probably be composed of more than sixty persons. But, thanks be rendered to the Lord! if there is not so numerous an attendance, I hope at least these few persons are well disposed.

At Genlis the work of God is not sufficiently advanced to form a church at present; but I hope God is now preparing the stones which will form the structure of this building; and I hope when he has prepared them, if he thinks fit to employ me in the erection, he will give me the understanding and wisdom requisite for this work. In the mean time, I would continue to pray the Lord to make me a faithful workman, filled with love for perishing souls, and that he will enable me to have no other desire to remain on earth, than to glorify him in devoting myself to his service. In the situation in which I find myself, I feel the necessity of walking continually with the Saviour.

July 10, 1832.

My dear uncle Poulain continues to hold meetings at Walincourt, at the Grand Wonga, and at Selvigny. There has been no awakening in those places since I wrote to you; but there appear to be many persons well disposed. He has also employed a part of his time in paying visits in the neighboring villages, and has, I hope, done much good among the Christians in these different places. The little church at Bertry goes on pretty well; they are going to undertake (notwithstanding their great poverty) the erection of a small chapel. He commends himself to your prayers, that God may strengthen him more and more to walk in his ways.

(H. p. 333.)

The Baptism at Rome.

The person baptized was an English gentleman, who had been travelling and residing four or five years in different countries on the continent, and who speaks French, German, and Italian. I first met with him at the house of the chaplain to the Prussian embassy, where, in the course of the conversation in which the company were engaged, he remarked incidentally that since he had thought seriously on religion, he had made up his mind to dissent from the ecclesiastical establishment of England, though he had not yet had an opportunity of acting. This remark, together with his apparent candor and Christian demeanor, made me desirous of knowing more respecting him. Some days afterwards, I inquired of the chaplain. He gave me a favorable account, and added, Mr. W—— disapproves the baptism of infants. I called upon him; and an acquaintance ensued that soon encouraged me to regard him as a suitable subject for baptism. He had for a considerable time desired it; for, by reading the scriptures, he had been convinced of the duty of believers, in this respect. There was water near, in a spacious and well-furnished bath; and he could say, as the Ethiopian traveller did to Philip, 'What doth hinder me to be baptized?' The case was a special one; and it was clear that it ought to be met in a corresponding manner. Accordingly, a time was appointed; the use of the bath was secured; and, at the allotted hour, the service was performed, with an humble reliance on the approbation of that almighty and compassionate Saviour, who was perfectly acquainted with the intolerance of the Papal Government and with all the circumstances.

The duty of becoming connected with a Baptist church, as soon as Providence should permit, was stated; and a certificate of the baptism was given, of which the following is a copy—

Rome, March 30, A. D. 1833.

To all that love our Lord Jesus Christ, and especially to all churches that consist of believers baptized upon profession of their faith, and worthily endeavoring to adorn the doctrine of God our Saviour, *Christian salutation*.

This certifies that Mr. C—— L. W——, professing his faith in Christ, and his desire to obey and honor the Lord in all things, was, this day, baptized according to the divine command, by me,

IRAH CHASE,

Minister of the Gospel, and Professor of Theology
at Newton, near Boston, United States of America.

PRESENT STATE OF RELIGION.

At the present time, there is, for the most part, an unusual languor resting upon the churches. Two or three years since, almost every city and village and neighborhood was visited by the Holy Spirit. Religion was the universal theme of conversation. Daily additions were made to the church; and we fondly hoped that that there would be no reaction. Some Christians even confidently expected that the morning had dawned, which would be followed by no night—that the glory long waited for had come—that the angel with the millennial trumpet had received his final and desirable commission. A new impulse was given to all our religious operations. The church seemed to arise in her might, clothed in the splendid array of holiness, to go out to victory—or rather, "leaning on the arm of her Beloved," she came up out of the wilderness, laid aside her plaintive notes, took her tuneful harp from the willows, and sung in sweet melody the greatness of her Redeemer.

The impulse then given to our benevolent, and especially to our missionary societies, has never yet died away. Our treasures are supplied. Men—not enough, indeed—but more than ever before, have come forward and laid their energies on the missionary altar. The dark horizon is constantly kindling up at new points, with the fires of some fresh light-house. The distance from station to station is rapidly diminishing, and the banners of the cross are planted, so that its soldiers can almost see “eye to eye” throughout the enemy’s country. So many heralds of salvation have never, in the history of our country, gone abroad, in the same space of time, as since those days of the outpouring of the Holy Ghost.

But with all this, the spirit of revival has been growing lower and lower, day by day. The flickering light gradually and almost imperceptibly diminished, till we are now left in darkness. It is cheering, indeed, to see the externals of Christianity thus flourishing. We delight in the outward beauty, and in the activity and liberality of the church. But oh! what is this, if the inward grace be wanting? What is there to be admired in a body of beautiful symmetry and exquisite proportions, after the living spirit has fled? We may love it, because it belonged to a beloved friend; but then, as to the question of real intrinsic loveliness, how vain to ask it! Or, if it be fair for a day, the worm of corruption will soon commence his gnawings, and the charm will become disgusting.

We trust, indeed, though the church be slumbering, she is not dead. Though the light be dimmed, it is not extinguished. Though the spirit within has ceased to send out a glowing warmth, it is still there; and we would gladly arouse it again. We love the tokens we see that the Christian world is beginning to act from a principle of duty, and not merely from excitement; so that, although the joy of revivals is wanting, yet, with steady march, the hosts of God will advance to the ruin of satan’s kingdom, and the upbuilding of Immanuel’s. But this is not all we wish. It is our desire also to see the blessed influences of religion, diffused and diffusing themselves every where. We wish to behold the rich, and glowing, and breathing marks of true, spiritual life, maturing and increasing in Christians; and to find, on every side, a like spirit, day by day, waking up in others. We wish to see in every congregation the fixed eye—the attentive countenance—the listening ear—the tear of penitence. We cannot be satisfied, nor feel that God’s will is done and his name glorified, till we see evidence of a present Spirit hovering over crowded assemblies. We shall not feel right until the Saviour comes back to his weary heritage; and till the thirsty vineyard puts forth again with the freshness and verdure of spring.

To produce the present state of religious depression, attention to the externals of religion has, probably, contributed largely. We mean, the machinery of the church, if we may so speak, the matter of societies, agencies, and missions, treasures, church-building, and associations, have so occupied the Christian world, that the cultivation of inward piety has been too much neglected. These things are all necessary; but they should not be permitted to overstep their proper limits. As soon as we suffer them to encroach on the cultivation of our own hearts, they are out of place. While we have been conducting that which belongs to the external of revivals, the spirit of revivals has gone from us.

Religious controversies, or rather, controversies on the subject of religion, have quenched the flame of revivals. Nothing is more true than the couplet of Dr. Watts—

“The Spirit, like a peaceful dove,
Flies from the realms of noise and strife.”

It was when the pentecost seasons of 1831 were in the glow of their excellence, and the servants of God were girded up to an amount of effort and of success truly astonishing, that “Satan came among them.” Slight improprieties began to multiply in number, and increase in magnitude, in some parts of

our country. It was suspected that there were traitors, or, at least, false brethren in the ranks of the church; and the cry "to arms"—was sounded from town to town, and from mountain to mountain, till victory ceased, and intestine war began. And then, what a flame of bitter controversy—of mutual heart-burning, crimination and recrimination—charges and replies was kindled up. Forgetting the command—"work while the day lasts"—Christians began to abandon their own hearts and the promotion of revivals, and entered into questions of debate, which might display their own theological acumen, but would hardly be expected to bring plain, common people to Christ. While they were discussing the doctrines of religion, its duties were too much neglected. While they were "contending earnestly for the faith once delivered to the saints," they overlooked the fact, that that faith is a *living* faith, manifested by walking with God and seeking the conversion of sinners, more beautifully than by a warfare of words, where words are insufficient to produce conviction. These remarks, it may justly be said, are more applicable to some other Christians than to Baptists. We need to be expostulated with, only so far as we have imbibed the unhappy spirit that has prevailed around us; but, just so far, it becomes us to repent, and to set a worthier example. Let us all humbly and faithfully examine ourselves. "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

The tumult and noise of controversy, seems now, in a degree, to have subsided. The outward affairs of the church, at home and abroad, in Christendom and in foreign stations, are prosperous. Why then should we not return to duty, and "strengthen the things that remain, that are ready to die?" The reasons for so doing need not be urged. Every Christian feels how desirable is a new and universal impulse from heaven. Every one prays daily, at least in words, and many, we trust, in spirit, for a revival that may again bless our churches.

The whole world is agreed in one thing—that Christians, as instruments of good in the hands of God, are bound to use *effort*; and that God promotes his own benevolent ends, through the agency of *means*. Before we pray again, then, for a revival, let us ask ourselves, if we are determined to use the proper means, when they are pointed out to us—if we are willing to *act* as agents in promoting the conversion of men to his praise? If we are not, then we have grounds to suspect our Christian character. We have reason to inquire for the reason of our hope of salvation, and see whether it be not the hypocrite's hope, that "shall perish when God taketh away the soul." If we are eagerly seeking the path of duty, and waiting for the showings of the Spirit, we can, doubtless, see something in our previous habits preventing the Saviour's return. In our efforts, then, to promote a revival of religion throughout the land, let us fix our minds, *definitely*, on these points:—

1. Is the Spirit stayed because of any deficiency on *my* part? Am I, in any way, the cause of the present religious depression? By positive or apparent sin, or by neglect of any duty, do I contribute to hinder a revival?

2. Am I *willing* to have the work of God revived; and, for the sake of promoting that end, am I willing to forsake the cherished sin—to do the neglected duty—to come up to the full course of Christian effort, as my own conscience and the Holy Ghost demand?

3. Permit us to add—if these questions are answered affirmatively, will you do it now?

We would distinctly recognize the agency of the Spirit in all those operations, where his special presence is manifested. But, at the same time, we would have it felt with equal distinctness that divine influence does not, and never will preclude human responsibility. The deficiency to be remedied is not in God, but in man. Let us hear and weigh his own challenge—"Bring all the tithes into the store-house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Hath he said, and will he not do it? Hath he spoken, and will he not make it good?"

RIGHT HAND OF FELLOWSHIP.

We are too apt to suffer whatever partakes in part of the nature of ceremony to become mere ceremony. When the eye is captivated with the splendor, and the imagination charmed by the appropriateness of outward forms, the spiritual nature concealed beneath the form, and the obligations of duty resulting from the ceremony are but too rarely apprehended. Perhaps this is the cause why there is so much supposed, and so little real, piety, (we do not speak uncharitably,) in the Roman Catholic church. The exterior of worship is so imposing, and the decorations and ceremonies so gorgeous and attractive, that while the eye is filled with admiration, it transmits its full sensations to the heart; thus absorbing it and leaving no space for the spirit of humble devotion. At first, those forms, as they were gradually introduced, might have fostered the kindling flame, and assisted men in lifting their souls to heaven. But now, the exterior, in the grand majority of instances, is put instead of the spiritual—not because the authors of those ceremonies designed that it ever should be so—they would have deprecated it—but from the very condition and constitution of human nature. All men who have intellects do not use them, at least only in a slight degree. And although the cultivated student may be able to dis sever the form from the substance, to use the external merely as an aid to suggest and enkindle the internal of worship, to make sense a minister of devotion rather than a substitute for it, it does not follow that all men can—or certainly that all men will do it.

We have made the preceding remarks merely in introduction of a few on a ceremony which is perpetually recurring among Christians—the right hand of fellowship. We call it a ceremony, because it is so—an outward form—an observance which depends for its impressiveness, chiefly, on external form. Nothing is more common or more delightful than giving and receiving, or witnessing the presentation and reception of the right hand of fellowship. But we sincerely doubt whether the obligations springing from this act are often distinctly perceived. We doubt whether, in a church, where a new member is admitted to fellowship by the presentation of the right hand, every former member feels that he has come under a new relation to that new member—is laid under a different kind of obligation, and bound to a certain course of duty, in consequence of the act, to which he would not have been otherwise bound. The same is true of a new church admitted to an association. By the right hand of fellowship, the churches and ministers of that association pledge themselves to stand by it in weal and woe, to share its burdens and sympathize in its griefs, to watch over and pray for it, and, in its adversity, by all reasonable and Christian efforts, to seek for it a return to prosperity and enjoyment. Whether our churches and ministers are sensible of it or not, under such an obligation they do come; and thus do they bind themselves.

Perhaps this statement alone is enough to direct thought into an untravelled field, and to cause Christians to open their eyes to a beam of light that has always shone. But a few plain remarks, in addition, may not be out of place.

In presenting the hand of fellowship to a new member, the minister acts as the representative of the church—and that which he pledges and promises is the pledge and promise of every individual member—for duties to be performed by a mass of men are to be regarded as belonging to a mass made up of individuals. Each individual must do his own duty, or it will be left untouched by the whole. It is not the church, as a body, that watches over its members, visits them in sorrow, ex postulates with them in sin, stimulates them to effort and braces them to holiness—but “if one member suffers, all the members suffer with it; or if one member rejoice, all the members rejoice with it,” in the church, as in the human frame. It is easy, then, to be perceived, that when the members of a church, be they fifty, or two hundred, or five hundred, witness the ceremony, each one of them, in fact, enters into an engagement, in the presence of the assembled congregation, (and who knows of how vast an invisible mul-

itude besides of those who take an interest in the affairs of earth?)—to watch over, to exhort, to stimulate, to assist, to promote the religious growth of the individual thus admitted to their fellowship. Whether they feel the force of their vows or not, they thus publickly make them. Whether they purpose any such obligation or not, they assume it. Whether they perceive their responsibility or not, still they lie under it. As a citizen comes under all the obligations belonging to citizenship by the fact of his being a citizen, so by being a church member does every member really bring himself under a responsibility to perform all the resulting duties, whether he avow his distinct determination to do so, at frequent intervals, or not. As long as any one remains in the church, he is thus bound. No circumstances nor opinions can loose him. And if he prove recreant to his vows, he sins against his own reputation, the members admitted successively to communion, the church at large, the cause of piety, and Christ, the exalted Head.

The right hand of fellowship as presented to a church at its organization, in the person of one of its members, is generally less thought of, in the light of a pledge from the association; or, perhaps we might say, is regarded as a more unmeaning ceremony,—a mere act of submission to the laws of custom. But the relation here is, if possible, more sacred than in the former case, inasmuch as more wide and visible interests are concerned. If that infant church is afterwards in trouble, the churches of the association have bound themselves to assist it. If its pecuniary affairs are involved, they are pledged for its aid. If its doctrines become corrupt, they are bound to seek its reform. If any of its members are unworthy, they are bound to put forth an effort that no part of the vine of Christ be burdened with unfruitful branches. If they have no minister, the churches of the association are under obligation to sympathize with them, so far as sometimes to contribute their own ministers for a time, that the feeble band may be encouraged. And by all suitable means are the members of the whole associated body pledged to aid the infant company, to the full extent of the divine rule—‘as ye would that others should do to you, do ye even so to them.’

In view of the above hints, we see how holy is the relationship that binds Christians together! How strong the union of the followers of the Lamb! By public and solemn pledges, they are understood to live for one another’s good. If they redeem their pledges, they are truly branches united to one vine, members belonging to one body, planets revolving about one glorious centre, bound each to each, and all to the glorious sun, by an attraction, that shall outlast even the grand principles that cement universal nature. Truly sweet must it be to belong to such a company! There, we should always find, not one, but many, who would care for us in our depression, breathe sigh for sigh, and weep with us tear for tear, in all our sorrows. And there we should find kindred souls, who would tread with us the rough paths of mortality, and whom we should hail with joy at the right hand of God.

It is, perhaps, a fair inference from the state of the church, and of individual churches, and Christians, that but few perceive their obligations or fulfil their duties. Involved in the hurry and bustle of the world, and busied in its cares and pleasures, the church and obligations resulting from church-membership have come, in the minds of most men, to appear a subordinate concern. Hence we have so many feeble societies—societies which rarely enjoy the benefits of the ministry, or are uniformly put off with inferior talents and abilities, while others in the association are surfeited with privileges and enjoyments. And it is because individual church-members have so dim a perception of the responsibilities connected with the right hand of fellowship, that piety flags and withers, and no man regards it—the members, one by one, fall asleep, and no man wakes them—corruption enters, and no man repels it—the hypocrite’s hope is indulged, and no man points it out—the spirit of prayer droops, and no man attempts to quicken it—the brethren make heartless, unmeaning confessions, and no man faithfully tells them of it—and revivals become unknown. Here, if we are not greatly mistaken, lies one grand point of error in our churches. Here is the source of many a wo.

In this field—the obligations conferred by the right hand of fellowship—lies a mine of thought, rich in precious jewels. The field indeed has been but slightly travelled. The surface of the ground is scarcely broken, and all the excellence it contains has been boasted of, rather than gathered and enjoyed. But careful search will lead to results we have never anticipated. The train of thought here introduced, if followed out, may lead to a new order of things in the whole church militant. The obligations here set forth, if acknowledged and fulfilled, may cast new beauty over the kingdom of Christ on earth. The living waters, that flow from the throne of God, may be loosed from the obstructions we have thrown about them. The glory of 'the body of Christ' may shine out from the clouds where it has been hidden, and the anticipated millennium, after this temporary reign of darkness, may burst forth upon us in all its loveliness.

IN MEMORY OF A FRIEND.

Thou hast gone to the grave, but we would not recal thee;
 There Jesus once slumbered in gentle repose;
 No care in that chamber of rest shall befall thee,
 No wail of affliction shall tell of earth's woes.
 "Oh blest!" saith the Spirit, and gladly we write it—
 "Oh blest are the dead who die in the Lord!"
 How rich is the comfort!—and why should we slight it—
 That thou art enjoying thy final reward?

Dear wreck of mortality! here will we leave thee—
 Thou perfect in beauty, thou fairest in form,
 Thou tender in heart, (for earth's rude things did grieve thee)
 Thou mild one, whose spirit has bowed to the storm.
 In the grave we will leave thee, frail, beautiful flower!
 Too sweet in this sin-troubled world long to bloom;
 Thou hast cheered us awhile; now we yield to the power
 That hath called thee far lovelier charms to assume.

All earth with its ties in vain would have bound thee,
 While blessedly gazing on yonder bright shore;
 No doubting was thine—no cloud hovered round thee,
 But upward thy spirit did joyously soar.
 As the night wore away and the day-star ascended,
 Away from this dismal and painful abode,
 Thy soul, with her rapturous pinions extended,
 Winged her way to the sky, to the bosom of God.

Thou dost rest from thy toils, but we will not lament thee;
 We 'll bow in submission to Heaven's decree;
 And earnestly pray to the power that sent thee
 That again in the skies we united may be.
 In that garner of love, oh what joys are preparing!
 What gems are collecting, forever to bloom!
 We 'll then look to that world, for earth little caring,
 And seek for like grace, while we part from thy tomb.

July, 1833.

LITERARY NOTICES.

THE ACTIVE CHRISTIAN ; a Series of Lectures, by JOHN HOWARD HINTON ; Philadelphia, French & Perkins, 1833 ; pp. 235, small 12mo.

Every age of the world brings with it its own important topics of reflection. The present is, emphatically, an age of action. The great problem, then, which deserves attention is, how can the energies of each individual Christian be so laid out, as to produce the best results ? For want of a proper answer to this question much labor has hitherto been wasted ; and we hail with pleasure a work whose object is to instruct the great mass of Christians in the appropriate employment of their own powers. In a cursory survey of this book, we see much to praise. It is a philosophical treatment of the subject introduced—proceeding throughout according to the natural train of thought. Directions are first given to the Christian in respect to surveying his field of labor and scanning his resources. The cultivation of fitness for labor and preparing for immediate action is then introduced. The importance of *habitual* action and *specific* action is strongly urged, and advice offered in respect to the treatment of particular cases. The spiritual exercises proper after labor in the field of God are then pointed out, with three concluding lectures on success—expected, wanting, or enjoyed. The whole is treated in a simple and pleasing style, and the book is worthy of careful perusal.

PRACTICAL LECTURES on Parental Responsibility, and the Religious Education of Children, by S. R. HALL ; Boston, Pierce & Parker, 1833, pp. 176, 12mo.

THE MOTHER AT HOME ; or, Principles of Maternal Duty illustrated, by J. S. C. ABBOT ; Boston, Crocker & Brewster, 1833. pp. 164, 12mo.

We have united the titles of these works, because they are on the same subject. The name of Mr. Hall in any book on education is almost a sufficient pledge, that the book is valuable. We think the community will not be disappointed ; if they form high expectations of the present book ; nor, if parents would listen to its counsels and follow its suggestions, would the church be disappointed, in the anticipation of high and holy results. In eleven lectures, the author discusses parental responsibility—pre-requisites to successful effort in the education of children—means to be employed from which the greatest benefits may be hoped—government and instruction of children, and encouragements to parental faithfulness. A train of

pious feeling pervades the book, calculated to make the Christian parent feel, that in the education of his children, he is ' bringing them up for God.'

The "Mother at Home" is more especially addressed to mothers—the former appeals to both parents. The following subjects are discussed—responsibility—maternal authority—difficulties—faults of mothers in regard to their children—religious instruction—and results. A more faithful, common-sense treatise on this subject could not be written. It commends itself at once to the reason. Both the above works are so valuable to mothers, that we beg leave here to commit it in charge to maternal societies, to see that their beneficial instructions be widely circulated and reduced to *practical use*. We regret the want, in the former, of an analysis of the contents, such as appears in the latter. Such tables vastly increase the value of books. We sometimes compare ourselves, in trying to learn the nature of a work without such an analysis to blind persons—they must go all over a new room and feel of every part and parcel of the furniture, to know what is there ; whereas, if they could see, a glance would discover it all. We beg our authors to give us light, that we may see, at once, what, after our *feeling*, proves to be so valuable.

A POPULAR GUIDE TO THE OBSERVATION OF NATURE ; or, hints of inducement to the study of natural productions and appearances, in their connexions and relations. New York, 1833 ; pp. 343, 12mo.

This work is No. LVI of Harper's Family Library. We have read it with a great deal of interest. All men—and above all, Christians, ought to regard attentively the works of God in nature, and the demonstrations of his power and wisdom in the operations of the human mind. It is because we *think* so little, that we are, for the most part, such pigmies in intellect. The whole world is full of themes of reflection ; we cannot open our eyes without seeing something, calculated to draw the mind from its dulness and awaken its activity. The above work, we trust, will be useful in arousing a few, at least, to a vigorous employment of those faculties, which were implanted, not to *be*—but to *act* within us.

THE HARBINGER OF THE MILLENNIUM, with an Appendix, by WILLIAM COWWELL, *Secretary of the Am. Education Society.* Boston : Pierce & Parker, 1833, pp. 362, 12mo.

The above title promises much ; and i

variety alone be regarded, the promise is deemed by the book. It contains seventeen dissertations—on all the important matters of Christian benevolence and duty, which occupy the community at the present day. It is characterized by the author's usual manner and style, so that those who have heard him may form a tolerable notion of the book. Truth, it is well said, is none the less true, because it has been often repeated—by which we mean to intimate, that though the "Harbinger" be a good book, yet we see no brilliancy, such as comes to us in the rays of the morning star. In a work with such a title, we were perhaps pardonable in *expecting* a more than ordinary constellation of beauties and glories. The appendix furnishes many valuable statistics concerning the various religious societies of the age.

THOUGHTS ON MARRIAGE, illustrating the Principles and Obligations of the Marriage Relation, by WILLIAM JAY. Boston, James Loring, 1833, pp. 240, 16mo.

For those who read the article, entitled William Jay, in our last Magazine, no fresh recommendation of any of his works will be needed. The present book deserves notice, however, inasmuch as few Christian treatises on the subject have ever been ventured. The essay—on the duty of Christians to marry religiously—is pre-eminently valuable. This topic has, heretofore, been hardly touched at all; and yet it is a subject, apparently of divine command, and involving in itself the dearest interests and purest enjoyments of life. We lately saw it professedly introduced in one of the "Revival Tracts" entitled, "Unhallowed Marriages"—which, by the way, we recommend to all our readers, male and female. If we are Christians, our Christian conduct ought to be universal—extending to every act of life. The sermons all deserve perusal—especially, the charge intended to have been delivered to a minister's WIFE at the ordination of her husband. The book is worthy of a wide circulation.

A HELP TO ACQUAINTANCE WITH GOD, by JAMES SHERMAN; Boston, James Loring, 1833, pp. 179, 16mo.

This little treatise has passed through eight editions in London. It was originally preached in three sermons to the author's own people. The following is the train of thought:—nature of acquaintance with God; essential and subordinate means of it; best time to commence it, and advantages resulting from it. In a season of so general religious declension, every effort to recal us to God ought to be encouraged. To induce men to a cultivation of thorough piety, the present book is devoted; and to all who appreciate such an object, in themselves, their friends or the community, we cheerfully recommend it.

REMAINS OF REV. RICHARD CECIL, M. A.; to which is prefixed a view of his char-

acter. Boston, Lincoln, Edmonds & Co., 1833, pp. 276.

The above forms volume XII of the Christian Library. To say any thing at this time in praise of Richard Cecil is quite too late. His apophthegms have been read and praised by all Christendom. The deep piety, the thorough knowledge of the heart, the richness and pureness of intellect, and the appropriateness of illustration, which characterize his "Remains," are already well known. It rarely falls to our lot to meet with men, whose constitutional habits and early modes of thought have fitted them to present to us so much that is worthy to be studied, as well as read—to be digested, as well as tasted. If the human understanding is ever to be properly developed, it will be by waking up the powers already within the bosom, and so stimulating the mind by rich and beautiful sentiments, that it *must* act. To this end, brief hints need to be set before men, clothed in such terms as to arouse and delight. The sentinel-spirit within catches the motion, the thought is pursued, the mind is unfolded, the soul expands its faculties, and man redeems his claim to 'the image of God.' The Remains of Cecil are calculated, by frequent perusal, to induce just this train of operation—and this is all that we can demand of any author.

ZEUNER'S MUSICAL MANUAL FOR SABBATH SCHOOLS; Boston, 1833, Lincoln, Edmonds & Co., pp. 204.

The above work is one of a series of attempts now making in this country to interest children in the subject of music. At the Fellenberg school in Switzerland, such attempts have proved entirely successful. The vales and mountains of that country and of Germany resound with songs—the expression of childish pleasure, or the aspirations of youthful piety. When we consider the influence of music on the heart, refining and elevating the whole character, nothing can seem more praise-worthy than the endeavors of those, who seek to produce impression on the minds of children in the way most natural and agreeable. While we rejoice in the publication of books of moral songs, we deem it a more worthy service to intermingle music and religion—so that holy thoughts may come to children, enrobed with the witchery of tune, like music on the breeze of evening. The rules of singing, here set forth, are exceedingly plain and simple. The tunes are nearly two hundred in number, of which about one quarter are taken from the Ancient Lyre—The words are often extremely sweet, and adapted, in general, to the use of children. It remains for those more skilled than ourselves to decide on the merits of the tunes; but from the known reputation of Mr. Zeuner, and the excellence of the book, so far as we can determine—above all, because it may be the means of planting and nourishing early devotion in the hearts of children, we bid it a cheerful welcome.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

REV. MR. MASON'S JOURNAL.

In the last Magazine was published Mr. Mason's journal from Jan. 28, to Feb. 24, 1832. The account of his engagements, from the last named period, to the date of the present journal, will be found in his letter, p. 244.

DISCUSSION WITH A PRIEST.

July 5, 1832. At the large kyoung which we visited to-day, the principal priest, as is common in the afternoon, was asleep. Some half dozen of the inferior orders, were, however, found at work, preparing ornaments for idols; and, at their invitation, I took a seat on the mat with them. After Moung Shwa Moung and myself had spent about an hour here, finding themselves pushed rather too closely, they said, "we cannot argue; go to the great teacher"—(directing us to an adjoining kyoung) "he can." Going over, we found an elderly priest, with several younger ones, reclining in different parts of the room, while a boy, with stentorian voice and breathless rapidity, sat reading from one of their popular fables. The old man, who soon ordered silence, exhibited a more intelligent countenance than usually falls to the lot of an Asiatic. His eyes, which were not wanting in fire, were in a good degree relieved from that cloud which eternally rests upon the eyes of a Burman, and, more than all other traits, forbids confidence, and seems to mark the man a villain. Nor were his looks deceptive. The

Burmans, almost universally, after we brush away the whole of their cobweb-system, still make it the text-book to which they refer, with as much confidence as a geometrician to his axioms. I was glad, however, to find this man disposed to refute us on our own grounds.

When told of judgment scenes, he said, "All the righteous, I suppose, go and mingle with the Deity, that is, are absorbed in the divine nature." On being told that at the judgment day they would receive spiritual bodies, he asked where they were, and what was their state between death and judgment—with many other pertinent inquiries.

The Burmans who have different rules of conduct, denominated laws for laymen, novices, priests and other states of being, think it strange enough that we have only one for all intelligent beings in every state of existence; and when the priest was told, in answer to his inquiries, that the inhabitants of a future state would have, as in this, the law of love for their guide, he seemed to consider it no law at all, and turned away to count his beads, muttering over each one, as he drew it down the string, his Pali "Ave Maria."

"Mortal, miserable, unsubstantial, [life]
Mortal, miserable, unsubstantial, [life]"

An explanation of the comprehensive character of supreme love to God, and equal love to man, brought back his attention. When about to take leave, he asked me to reach him my hand. I was surprised, and knew not but in accidental custom he wished to shake hands; but soon found it was to show his skill in *palmistry*, which he did in so flattering

a manner, that I felt little disposition to doubt his conclusions, whatever I might think of his premises.

9. A man who, some time ago, brought his boy to school to learn English, and who, on a previous visit to see his boy, asked for tracts, called again to day for more. It appears from his statement, that he first heard the gospel from one of the native Christians in Maulmein, while engaged in mercantile pursuits, and visited the missionaries there. Here the matter rested until the present time, when his mind seems to be again awakened to the subject. He says he has abandoned the worship of idols, but still adds, "my mind is divided." He remarked to me, while on this subject, "formerly, when I saw my sins, and went to worship the idols, my mind remained dark; but now, when I see my sins, and read your scriptures, light appears to be breaking on the darkness." Rise, sun of righteousness, arise.

We found a young priest at one of the kyongs to-day, who seemed much interested in the truth, and promised to read the books we left him, and examine the claims of Christianity to credence.

11. A Karen youth found his way over the mountains to-day, to request baptism; but, being a stranger, he must of course wait.

12. What has not been inappositely termed Burman lent, commemorative of three months of special religious exercises, observed by Gaudama, commenced to-day; and towards evening, Moung Shwa Moung and myself walked up to the golden pagoda, where, on such occasions, the religious chiefly congregate. Here we took our stand under a shed which covers a huge gilded image of Gaudama, where forty or fifty men were assembled, and there we stayed till an hour or two after dark. Some laughed, some opposed, a few listened, and others seemed disposed to pray us down, vociferating, as with clasped hands raised above the forehead, they bent their heads to the ground, before the idol, "O grace-bestowing God, preserve us." I asked one sitting by, "what is the use of talking to that image, whose ears you know cannot hear?" "We pray, sir, to Gaudama, who has gone to Nigban," was the reply. "Has he a body there?" "No." "Has he a mind?" "No." "And what can a person know without body or soul?" The answer was a hearty laugh—the way a Burman usually covers a defeat. Error is always inconsistent; but few inconsistencies can equal this of

praying to a being, who, according to their own principles, is annihilated. This inconsistency, when felt, often leads them to deny that Nigban is annihilation, especially if they think you ignorant of their books. How far Nigban differs from annihilation, I leave any one to judge from the following literal version of a passage from one of the Burman standard works:—"The extremity of existence, that is to say, exemption from the forming power of sustenance, seasons, mind, and fate, is Nigban."

BURMAN PRAYER.

13. On entering a kyong to-day, I found an elderly priest surrounded by more than twenty others, to whom I soon introduced myself without invitation, as I did also my message. The company soon took leave, and left us with the inmates of the kyong alone. During our stay of an hour or two, we had much conversation with the old priest, who finally told us very civilly "though your religion were true, yet I should not dare to abandon the religion of our excellent god, Gaudama." It would appear, the old man is one of the principal priests in town, as we were interrupted during our stay, two or three times, by the arrival of companies of inferior priests, bringing him offerings. When they presented their fruits, they raised their clasped hands, and all joined aloud in the following prayer—"O grant! grant! In order to be freed from the sins which arise from the three kinds of fate, the fate connected with the deeds of the body, the fate connected with speaking, the fate connected with thinking, once, twice, three times, I prostrate (a) myself and worship God, his precepts, and his priesthood. Through the merit of thus prostrating and worshipping, may I be exempt in all my future transmigrations from the four states of punishment, (b) the three pe-

(a) Here they all prostrated themselves three times.

(b) These are, (1.) *beasts*, by which is intended the superior orders of animals.

(2.) *Pyitta*, which includes all animals that live in filth, or in holes and dens; besides some tribes that are three miles high, and live on their own flesh, which they tear off with their own nails: with other similar races of animals, none of which are found in your back woods.

(3.) *Athoosaykay*. These beings are nine miles high, but as lean as a withered leaf. Their ribs project out like the eyes of a turtle; and, while famishing with hunger, their mouths are no larger than a couple of needles.

(4.) *Hell*.

riods, (c) the eight wicked places; (d) and when our next excellent god, Areemataya, appears, grant that I may behold him."

To this, the old priest, turning away his head at right angles from me, lest I should share in the blessing, replied—"Thus on account of raising the clasped hands and reverently worshipping with offerings God, his precepts, and his priesthood, may you meet with Areemataya, when he appears, obtain the exalted gift of (e) Rahanida, and arrive to Nigban."

This Areemataya, who is to be the next Boodh, occupies as prominent a place in their prayers as Gandama, and certainly a more important one; as from him it is they look to be benefited; for the praise and worship they make the former, is only to propitiate the favor of the latter. Few, perhaps none, expect to arrive at Nigban until he appears; but hope to be found in his train, and be annihilated with him. His appearance on earth is anticipated with as much pleasure as we do the millennium; and it is not a little curious, that, in the description of each, there are so many points of resemblance.

BURMAN MILLENNIUM.

In a book on my desk, we have a long conversation between Areemataya, and an ancient Boodhist saint, who, having become a Rahanida, possessed the power of visiting other worlds, by virtue of which, he went up to the heavens in which the future God now resides, and afterwards returned to earth, in order to write a book, I suppose.

Areemataya is represented as saying, among other things, "When I am God,

- (c) These are, (1.) a time of war.
- (2.) A time of famine.
- (3.) A time of great sickness—or, the sword, the famine, and the pestilence.
- (d) These are, (1.) a place without a God or religion.
- (2.) The immaterial mansions.
- (3.) Deficiency in the members of the body.
- (4.) A state of existence in which a person is without mind.
- (5.) Confirmed heresy.
- (6.) Beasts.
- (7.) Pyitta.
- (8.) Hell.

If some of these cannot be consistently dominated places, it is only a Burmanism. It is so in the book, and that is enough for a Burman.

(e) A state of mind, or being, which enables the possessor to visit different worlds.

the valleys shall be raised, and the earth become perfectly level. There shall be neither hill, valley nor forest; but the earth shall be covered with towns and villages, and the countries abound in riches. The inhabitants shall be exempt from poverty, and shall be as rich as they please; while, day and night, they will be engaged in religious exercises. Ignorance, vice, and every angry passion shall no more exist in the world. Grain shall grow without planting, and trees yield fruit without cultivation. War, fighting, and quarrelling will be unknown, but the people shall love each other; and, love abounding, the wild beasts of the field shall dwell with them."

16. Moungh Shwa Moungh met with a woman to-day, who says that her husband built a zayat near the great pagoda, and she would like us to come and preach in it next worship-day. I gladly authorized him to say we would go.

BURMAN KYOUNG AND CONVERSATION.

17. At the kyoung we visited to-day, the priests were busied in inducting a novice into the priesthood, and we followed the crowd to the temple, where the closing ceremonies were to be performed. It is a small, sepulchral, brick building, with a narrow entrance, and no light but what is provided for between the top of the wall and the roof. Two rows of pillars run through the whole length of the building; and between them, at the further extremity, is a gilded, colossal image of Gaudama; while around the walls are smaller images, two or three feet high, one of which is remarkable as representing the god in the European attitude of sitting as in a chair. Several handsome hearth-rugs, substitutes for the usual mats, and new pillows covered with English calico, were spread in the centre of the room, for the officiating priests. In a circle around them, were baskets; some filled with various flowers, others with betel-nut and leaf, with alternate vessels of water, of every variety of form and manufactory; brass cups, tin pots, tea-kettles, a tea-pot of Liverpool china, and a pair of handsome cut-glass decanters. I could scarcely refrain a smile on seeing these reverend gentry turn up the decanter to their lips, and then pass it round to their neighbors in true Hibernian, whiskey-drinking style. Now was the time for display; so they brought out the golden Pali book in the Cambodian letter, which, throughout the whole of China-India, is considered peculiarly sacred; and

which bears a very striking resemblance to Hebrew. Besides a promiscuous multitude, nearly twenty priests were assembled; one of whom, pointing to the idol before us, said to me, "Well, your books say, then, that we are not to worship such images as these, do they?" "They do, I answered; the eternal God says to you, 'thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or in the waters under the earth; thou shalt not bow thyself down nor serve them.'" "Ah," he replied, "but our books say we must, and we obey them." A pert little fellow now shuffled himself up to my feet, addressing me, "Sir, where is your God?" "He is here," I observed, "and sees into your heart." "Here!" he continued with great contempt, "here! tell us of a God we can see. We have had Koukkathan, Gannagan, Kathapa (a); there is an excellent God, Gaudama, (pointing to the idol,) and next we shall have Areematayna; but your God no one can see. Away with such a God!" A long discussion followed, in which Moung Shwa Moung held a principal part, and which was abruptly closed by the priests' requesting us to retire, as the time for the closing ceremony had arrived, at which it is not lawful for laymen or heretics, like me, to be present. I was sorry to meet with the inquirer of July 9th at the kyong to-day. It decides his character. (b)

20. We went up to the pagoda to-day, and, in the zayat to which we had been invited, conducted regular worship as on the Sabbath. More than twenty women were present, and in the neighboring zayats, a hundred within hearing; but the individual who gave the invitation, was absent. Returning, we found forty or fifty villagers resting in a zayat on their return from market. A noisy congregation!

22. Sabbath. Two stranger Karens from the south were at worship this evening. They professed themselves Boodhists; but said "there are several believers in Christ among us, though they are not numerous," none of whom we have any knowledge of.

24. Learning that the chief priest in

(a) Names of Boodhs that preceded Gaudama.

(b) A couple of days after this, he had the confidence to call on us again. Mrs. Boardman had some conversation with him; during the course of which, he asked for baptism. He has not been seen here since. (Oct. 4.)

town was dangerously sick, I paid him a visit to-day; but the old man was speechless, and the priests and others in the room were so annoyed by our presence, that after one half hour was spent in conversation with them, we retired.

NATIVE DISLIKE OF CHRISTIANITY.

27. Burman worship-day having returned, we went up again to the golden pagoda; but, thinking the men's zayats the more suitable place for us, took our stand in one of them, and conducted worship as before. Some tried to stop us by reading their own books aloud, while we were talking; but soon hit on a more effectual method of accomplishing their object, by most of them leaving the zayat.

I was called from school towards evening, to see two priests who had called on me. When Mrs. Boardman came out of her room to speak to them, they turned their backs on her in contempt, and said, "We wish to see the great teacher;" and when I arrived, before they would exchange a word, the principal one, who was dressed in a satin robe, asked, "Are you the great teacher?"

They were accompanied by many of their disciples, and evidently came to cavil. "What is the name of your God?" he inquired, "Who is your God? There is my lord (c) the teacher, and my lord the governor, and our excellent lord Gaudama; but your Lord, I know not who he is."

I told him our God was known by his works; that he was the Creator of all things; and, some of the gospels lying by, just arrived from Maulmein, in the course of conversation, I reached him one with the remark, "you may know more of God from that," opening it at the third of John. He read a few verses, and then threw it down, saying, "it would confuse my mind to read that book."

After staying about half an hour, they took leave, repeating several times over, what we very well knew before, "I don't like your God, I don't like your God."

Aug. 11. Being Burman worship-day, we went up to the pagoda. Finding fifty or sixty men listening to the instructions of an elderly man, whom they called "the great teacher," when an opportunity offered, and there was silence, I asked one at the outside of the circle, where he sup-

(c) The name used for God in Burman is in common use, like the Greek *kurios*, for a respectable mode of address from inferiors to superiors, like Sir, or my lord

posed the soul of the doctor had gone! (his body was burning near the place.) "Oh," he said "that is too difficult a question for me; ask the great teacher." The people now making room for me, I pushed up to the old man, and repeated the question. After a moment's silence, he said "I do not know; I cannot see where he has gone." I told him it was not thus with believers in Christ, for they *knew* where they were going; that all true believers went to heaven; but all others, and especially worshippers of idols, went to hell. He replied, with great anger, "we don't like your religion, and why do you trouble us with it? we do not come to you with ours;" and when Moung Shwa Moung spake, he ordered us away. I did not think it expedient, however, to obey; but set him to reading. The leading men soon went off, but more than forty stayed; and we spent an hour with them, although not treated with much courtesy.

12. We have had several applications for baptism, from the members of the boarding school, both male and female; but after mature deliberation, have concluded to examine one only. He has been in habits of prayer for a year; and throughout that time, has, in all respects, given us great satisfaction. I baptized him this afternoon.

13. I was not a little surprised to see the teacher from Ta-men-na-tsu, mentioned in my journal for June, come in to-day. He says there are several steadfast disciples in that region, and wishes to know whether I will not make them a visit next dry season, in which event they will build me a zayat.

Sept. 23. Several Karens from the east have spent the Sabbath with us, who report well of the disciples, but one has died, and two or three are sick.

MR. BENNETT'S LETTER.

Maulmein, Jan. 5, 1833.

Rev. and dear Sir,

I have the pleasure to say that our new friends arrived here on the 1st inst., and that we are now engaged in landing goods from the vessel. But, as the steamer is now here from Bengal, and leaves in the morning, I could not suffer her to depart, without at least dropping these few lines. You will undoubtedly be happy to hear that the New Testament is now completed, and much of it in circulation. It was out of the press in nine months from its commencement. The following schedule will show what has been effected since my re-

turn from Bengal, the 18th of March last. Since that time there has been printed as follows:—

	Pages.	Total.	Copies.
2d ed. Awakener,	16	80,000	5,000
5th " View & Catech.,	12	160,000	10,000
2d " Ship of Grace,	8	24,000	3,000
1st " Me Shway Ee,	24	72,000	3,000

Tracts, 336,000 21,000

1st Ed. N. Testament, 3000 cop., 624 pages.
1,872,000 pages, total, N. Testament.

In addition to this, a type foundry is opened, punches cut, and type cast enough to enable us to print, in Taling, a tract of eight pages. The Catechism and Commandments, 6000 copies; and in the Karen language, the same of 8 pages, 3000 copies; and a Karen spelling-book of 36 pages, 3000 copies. Taling tracts are now waiting to be printed; but, before they can be executed, many new punches must be cut, and types cast; as I only made provision for those which occurred in the tract printed. In order to complete the Taling font, several hundred new punches must be executed. I have for some months been delayed in this, in order to put the New Testament, in parts and whole, in a state for circulation, and to aid in getting it out of the press. We now design to have 1500 copies of Luke and John ready for the Rangoon festival, if possible, together with Acts and Epistles, to make three books; Luke and John together, Acts alone, and the Epistles and Revelation together. Another edition of Luke and John will soon be commenced of 10,000 copies. We wish to put 10 or 15,000 tracts in circulation, also, at the Rangoon festival.

The following schedule will show how many tracts, &c., have been issued from the office since my return from Bengal. Unfortunately no account was kept of those sent off when I was absent in Bengal. It commences, April 20th, 1832.

Tavoy.

Tracts, (20,020 pages,) - - -	4,182
Matthew and Mark, - - -	50
Luke and John, - - -	50
Four Gospels, - - -	46
John's Epistles, - - -	400
Ephesians, - - -	100
Acts, - - -	90
Epistles and Revelation, - -	10

Rangoon.

Tracts, (97,000 pages,) - - -	7,900
John's Epistles, - - -	70
Ephesians, - - -	1,400
Matthew and Mark, - - -	96
Luke and John, - - -	500
Four Gospels, - - -	24
Acts, - - -	406

Maulmein.

Tracts, (18,648 pages,) - - -	1,486
Matthew and Mark, - - -	44
Luke and John, - - -	135
Four Gospels, - - -	14
Acts, - - -	70
Epistles and Revelations, - -	14
John's Epistles, - - -	200
Ephesians, - - -	100

Mergui.

Four Gospels, - - -	6
Acts, - - -	20

In addition to this, in Taling, Maulmein 1,100 tracts; Mergui, 150; Tavoy, 200.

In Karen 1,100 of the tracts have been sent out; but few Karens, however, as yet have sufficiently become acquainted with the character, so as to be able to read all in Maulmein.

From the above, you will perceive that there is really a demand for tracts and books in these languages, and that we design to meet all exigencies so far as possible. The Karen spelling-book is not yet stitched up, but will be so, and in the schools, in a few days.

There is considerable interest among the soldiers. Several are opening their eyes to see the folly of the drunken frolic, and inquire after Jesus. I hope Mr. Simons will prove a blessing to them.

I have had only time to drop this hasty scrawl, as I have had to put by several things which are pressing on me, to do so.

With kind regards to all,

I am, dear sir, yours truly,

C. BENNETT.

Rev. Dr. Bolles.

MR. KINCAID'S LETTER.

Rangoon, Feb. 23, 1833.

Rev. and very dear Sir,

I have just had the pleasure of receiving your letter, dated June 23, also several others from dear friends in America, together with pamphlets and papers. I rejoice in the power and grace of God given to the churches in the United States. I verily believe it is in answer to the prayer of faith that has gone up to the Mediator's throne, and that it is an intimation that the year is at hand, when the world will be redeemed unto God.

The grace of God is not withheld from Burmah. In Maulmein and Tavoy, the work of conversion is going on. No one who sees the native Christians and converses with them can doubt of its being the genuine work of the Holy Spirit. It is not merely a renunciation of idolatry, and an acknowledgment of the eternal God—it is this and more;—it is a hungering and thirsting after holiness. I believe many of them would choose the martyr's stake, sooner than re-

nounce Christ. Ko Shoon, a man full of faith and patience, often tells me, that, for more than a year, it has been fixed in his mind, that the religion of Christ will soon spread over all the provinces of Burmah. He sits in the verandah all day, and teaches the people. Often the verandah is full, 30 or 40 sitting around him. He brings to my room only those who are most promising, and still, some days I am not able to read at all, having from two or three to a dozen the whole day; and it is seldom that I can get two hours at a time for study. From one to two hundred tracts are given away every day, and many ask, who do not receive.

I have had several government-men visiting me, apparently from good motives; but most of them come at night, and appear to be unwilling to have it known that they call. One of these men, a few days ago, asked me for a large book that spake more largely of Christ. He said he had read the tracts, and he would only borrow a large book to read through once. I gave him Luke and John put up in pamphlet form. The next day he brought the book, and begged I would give him that book if I could possibly spare it. I found he had read Luke and John quite through. He said he had hardly left his seat for two days. I gave him the book, and also the scripture extracts. There is one government-man here, something like an *alderman* in a city at home, who is an avowed enemy of the new religion. At the time I was robbed,* the *viceroy* or governor ordered this man to search for the thieves, and bring them to justice. A few hours after, he sent a message, requesting I would send to him one of my men; accordingly I sent Ko Shoon; and Ko Shoon had no sooner reached his door, than he began to abuse him for becoming a Christian, and said it was well for him he was not under his jurisdiction, or he would have him tied and beat with a bamboo till he could not walk; and then added, that he was glad I was robbed, and he would not try to get my things. Ko Shoon left him. Towards evening, he sent one of his own men with a polite note, asking what he could do for me. I sent word that I did not wish for his assistance; he had fined, imprisoned, and whipped, in a shocking manner, my two school-teachers, and now he threatened another of my men with a similar punishment. I sent word that if he molested another of my men, I would report him to the governor. He has not troubled any of us since.

The great yearly festival at Shwa Da-gong is near at hand. I am endeavoring to be ready for it. When the festival is over, I expect to proceed up the river, with a view of visiting Ava, and, if possible, get foot-

*An account of this occurrence is contained in Mr. Kincaid's journal, which accompanied this letter. It will be published in the Magazine for October.

ing there. The brethren think that I had better go and make an effort; and bro. Judson is particularly urgent to have footing, if possible, in the centre of the empire. It is my daily prayer that the path of duty may be plain, and that the gospel may have free course and be glorified. I will calculate to write you from Prome.

This evening I received a letter from bro. Judson. He is among the Karens, and is encouraged by the stability of those formerly baptized; besides, he has new applicants for baptism. I have just got a letter from Moung Nyen, my school-teacher, who was taken to Pegu, and imprisoned. He says, "I am ready to suffer for Christ's sake. I am stronger in the faith than ever; and all the time I was in prison, and when they beat me, I found the grace of God sufficient." He is now liberated, and I sent him a few rupees to get some clothes. I have proposed his accompanying me to Ava. If he gets the letter, he will be in Rangoon soon.

I am surprised that you did not get my letter on leaving the church in Maulmein. I find, by looking in my memorandum-book, that I sent a short journal and a letter, in February, 1832, giving an account of the building of the chapel, and of the whole number I had baptized, which was 95.

Pray for me, that I may be directed in the path of duty, and have grace to make known, faithfully, the word of God.

Very affectionately and sincerely yours,
E. KINCAID.

Dr. L. Bolles.

Indian Stations.

VALLEY TOWNS.

REV. EVAN JONES' LETTER.

June 11, 1833.

Dear Sir,

Our meeting at the mission house commenced on Saturday, and closed last evening.

Bro. John Wickliffe preached a thrilling and affectionate discourse on Saturday afternoon; after which I gave some advices preparatory to attendance on the Lord's supper next day. Prayer-meeting on Sabbath morning at sunrise. After breakfast we had church-meeting, to hear the experience of candidates. Five came forward to tell us what God had done for their souls, and we rejoiced in the hope that the Holy Spirit had commenced a work of grace in their minds, which he will carry on to perfection.

While the candidates were preparing for baptism, bro. Dsulawe, or Andrew Fuller, preached an animated and affectionate discourse, under which the congregation were much affected.

We then proceeded to the river, with seven candidates, one male and six females, two of whom had been approved by the church before. The sacred ordinance was then administered by bro. John Wickliffe.

I know you would have been highly gratified to witness this Christian ordinance administered, for the first time, by the first full Cherokee that ever laid believing penitents in the Saviour's liquid grave. His whole soul seemed to be absorbed in the great things represented by this sacrament.

I trust this will be followed by multiplied instances of the efficacy of sovereign grace in transforming the human character, and raising individuals from the lowest state of degradation, and setting them with the princes of his people.

I am yours, &c.,

EVAN JONES.

THOMAS STATION.

LETTER OF REV. L. SLATER.

May 20, 1833.

Dear Brother,

On the 24th ult. I started in company with my family, and five natives, four of whom were chiefs, to attend the general meeting of the Baptist denomination, held at Oakland, on the 3d inst. We arrived in the vicinity of the meeting on the 9th day. On the 10th day we met our brethren, and, according to a previous arrangement, I was, on the first day of the session, set apart for the work of the gospel ministry. Hitherto a great weight of responsibility has rested upon me, on account of which I have solicited your counsel and prayers. At present a peculiar and increased weight rests upon me; therefore I would renewedly solicit your counsel and prayers. The services were solemn and interesting. The sermon was preached by Elder Twiss, from Ann Arbour. During the meeting, Noonday, a pious chief, addressed the assembly. He expressed much satisfaction in looking forward to that time, when there would be but one language. He said that he had been seated among them, though he could not understand the words uttered; yet he felt happy. "I have lived many days in darkness," he says, "I am now a poor sinner; but the Good Spirit has pitied me. I think now death is near. Already my head is white. If God pities me, I shall meet you all at our Father God's home." His speaking with such a glow of feeling and visible solemn-

nity, produced much interest. To hear the love of Christ expressed by one who was once a barbarous savage of the wilderness, was too overcoming to withhold a tear of joy by the assembly.

On the 17th, at our covenant meeting, five natives and two whites offered themselves to the church—six of whom were received as candidates for baptism. Lord's day, the 19th inst., I baptized the candidates before a large and mixed concourse, composed of natives, English and French. The season was solemn. Impressions were received, we trust, that never will be obliterated from the mind. Nearly half of the spectators never witnessed the ordinance before administered. One of the baptized, was a white woman, 78 years old, who had been connected with the Presbyterian church 28 years. There being no Baptist church in the place of her former residence, she felt it her duty to become connected with some church, upon which she offered herself to the Presbyterian order, though she was sensible that immersion was the only proper mode; she trusted, however, that God, in his providence, would open a way for her to receive the sacred rite, was it his will that she should follow Christ, as directed in his word. After travelling from Maine to this place, she was, on the 19th inst., immersed in the wide stream of Grand River, and, on the same day, exclaimed in the words of good old Simeon, "Now lettest thou thy servant depart in peace." Our church now consists of 22 members—15 natives, and 7 whites. We look forward to no distant period, when others will come forward and own Christ as their Lord. Some already give good evidence of a work of grace on their hearts, not only the red man of the forest, but also the white, who have not made a profession of religion. Our meetings are crowded on the Sabbath, and our daily meetings are all well attended. Twenty-five youths compose our school. Religious influence is gradually prevailing here and elsewhere. No whiskey is sold on the whole extent of the river. The natives appear healthy and happy, and are fast progressing in civilization, particularly those who reside near us. Applications daily from natives to take land near us. Black Skin's party remain with us, and part of another village have recently joined us. Were the land good for much extent, the most of the natives at a distance would join us. Female assistance is much needed. I am obliged to assist in the school, when a thousand calls elsewhere demand attention. I have been enabled

but once this spring, to visit the natives abroad. I ask your continued prayers, And desire to remain

Your obedient servant,

L. SLATER.

Rev. Lucius Bolles, D. D.

SHAWNEE MISSION.

The following is a brief extract from a letter of Mr. Lykins, at this station, dated June 24, 1833.

It is with much pleasure that I say we have been led to hope that an Indian man at our preaching place among the Delawares, has experienced religion. He professes to enjoy a good hope that his sins are forgiven. Several others at the same place, we trust, are not far from the kingdom of heaven.

After our many toils in this country, this indication of the favor of the Lord Jesus, is truly gratifying and encouraging.

ORDINATIONS AND INSTALLATIONS.

REV. C. W. HODGES, inst. pastor at North Springfield, Vt., May 29.

MR. CALEB BUSH, ord. evangelist, in Colchester, Delaware Co., N. Y., June 12.

MR. AMOS D. WATROUS, ord. pastor of the church in Colchester and East Haddam, Conn., June 18.

MR. JOSHUA CLEMENT, ord. evangelist, at Dorchester, N. H., June 19.

MR. OCTAVIUS WINSLOW, ord. pastor of the new Bowery Baptist church, New York city, June 20.

MR. LYMAN W. WEBSTER, ord. pastor at De Ruyter, N. Y., June 26.

MR. AARON ANGLIER, ord. pastor at Orwell, Vt., June 26.

MR. P. B. FISK, ord. pastor at Jamaica, Vt., June 26.

MR. CHARLES DELANO, ord. evangelist at the Owego Creek church, in Caudour, N. Y., June 26.

MR. MANASSEH LAWRENCE, ord. pastor at Sumner, Me., June 27.

MR. JOSEPH W. TAGGART, ord. pastor at Fayetteville, Onondaga Co., N. Y., July 2.

MR. ISAAC MOORE, ord. pastor at Westkill, N. Y., July 17.

MR. CALVIN S. CARY, ord. pastor at Mount Desert, Me., July 17.

REINFORCEMENT AND NEW MISSION.

During the month of July, a reinforcement of six missionaries and their wives sailed from this city for Ceylon, under the patronage of the A. B. C. F. M. Messrs. Arms and Coan were also ordained as missionaries, and left immediately for New York, whence they proceed to Patagonia, to explore the country, and establish a station.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from July 23, to Aug. 15, 1833.

Cash, being the avails of a finger ring, per Rev. A. Bennett,	12
Cash from Rev. A. Bennett, being the balance in his hand of collections made in Virginia, New Jersey, &c.,	\$249,64
Mr. Bennett has received, during the time of his agency, since November last, \$1730,31, \$1221,86 of which was contributed in Virginia, and is credited to the Virginia Mission Society, Auxiliary, &c., excepting \$260,06, which was from and on account of "The Youth's Missionary Society, Richmond"—\$414,77 was collected in New Jersey, \$267,73 of which is credited to the East Jersey Miss. Soc., and the remainder, \$147,04 to the New Jersey State Convention. \$94,18 was received by various collections and from sundry individuals, making a total of \$1730,31.	
Miss Clara J. Newhall, (deceased,) for F. Miss., per Mrs. Bacheller,	4,
C. S. Hare, for Burman mission,	5,
Mrs. Maria Tallmadge Jackson, Charlestown, Mass., being the third and fourth payment of her part for the support and education of a Burman boy, named Stephen Gano, which, in addition to other payments, completes her proportion for the education, &c. of the above named boy,	25,
Avails of a string of gold beads, contributed by Miss Hannah Beal, Hingham, per Mr. Shute,	4,
Mrs. Lydia Cook, to aid in printing tracts for the Burmans,	1,
The "Bottskill Baptist Association," N. Y., for the Burman mission, per D. Tinkham, Treas. of the Bottskill Bap. Asso. Miss. Soc.,	60,
Venus Manning, for Burman Mission, per Dea. Chamberlain,	1,50
Mr. Ebenezer Wheeler, Saxon River Village, for Burman mission, per Dea. Daniel Mason,	5,
The "Young Men's Missionary Society," connected with a Bible class in the first Bap. church, Providence, R. I., it being the commencement of an annual subscription, to be appropriated to the support and education of a native child, in the mission school at Burmah, per Mr. Albert N. Arnold,	25,
The Baptist Convention in Georgia, (one dollar of which is for the Burman Bible,) per James Armstrong, Esq., Treasurer,	654,70
Elder Phineas Pillsbury, on account of the Bap. Miss. Soc. of the north parish of Nobleborough, per Rev. N. W. Williams,	13,
Keeseville, Bap. Fem. Mite Soc. for Bur. Miss., per Abigail Hays, Treas.,	6,
James Saunders, Esq., of Passadunkeag, Maine, for Foreign Missions, per Mr. Jacob Garland,	10,
Miss Eliza Jameson, for the education and support of a Burman child, named Ann Eliza Bartlett,	30,
Dea. Waterbury, Treasurer of the "Saratoga Baptist Association," for foreign missions, per Mr. John Putnam,	190,
The "Framingham Juvenile Society," for the education of Burman Youth, per Miss Althea Train, Treasurer,	13,
The first Bap. church in Colrain, through Dea. Cyrus Alden, Treasurer of the Franklin Co. Asso., for Bur. miss., per John Alden, jun.,	4,
Dea. Benj. Maxwell, Shelburn Falls, for Bur. miss., per John Alden, jun.,	5,
Rev. Isaac McCoy, received by him April, 1832, for the benefit of Putawatomi youth, connected with the late mission at Carey, from the following persons, viz. Miss Martha Shields, \$10, Miss J. Shields, \$10, Mrs. Boulden, \$10, all of Christiana, Delaware,	30,

H. LINCOLN, Treasurer.

The Treasurer has been requested to state, that \$174,13 of the \$714, acknowledged in the July number of the Magazine, from the Treasurer of the Middlesex and Norfolk Baptist Foreign Missionary Society, was from the Baptist church in Brookline, under the pastoral care of Rev. J. A. Warne, and is to be appropriated as follows, viz. for the support of a native teacher in Burmah, \$100. For the support of two Burman children, \$50, (this sum the Female Working Society hope annually to raise.) For general purposes of the mission, \$24,13, total, \$174,13.

Rev. Mr. McCoy. It has been intimated that the notice taken of this long tried missionary in the last Annual Report of the Board, might leave an impression on the reader, that he was no longer in the service of that body; we therefore beg leave to say, that the same relations subsist between them as formerly.

THE

AMERICAN BAPTIST MAGAZINE.

Vol. 13. October, 1833. No. 10.

CONSECRATED TALENT.

Among the ancient systems of philosophy, there was one which supposed the human mind a part of God—a portion of his divinity, actuating, for a season, the mortal frame, and then returning to be absorbed in, and form an integral part of its original source. Through the gospel, which hath ‘brought life and immortality to light,’ we have been introduced to a better theory. We are taught, that the mind, though not in reality a part of God, has, nevertheless, some of his attributes. It is the creation of his own hand—the fairest and noblest piece of his workmanship. He formed it, originally, in his own image; and endowed it with those capabilities, which enable it to advance nearer and nearer to his own perfection. Sin, indeed, has introduced confusion and disorder into his universe, and degraded that noble work into subjection to mere animalism; yet God has reserved unto himself resources and provided means, through which it may become again a partaker of the divine nature—an image of himself not only in immortality of existence, but in holiness, in loveliness and in glory. The attainments already achieved in mental cultivation will serve us as a specimen of that to which the mind of man is adequate. The times, and places, and circumstances, where mind has acted under all possible advantages, have, it is true, been singularly infrequent. In the most refined periods of antiquity, for example, in the time of the philosophers of Greece and Rome, there were national and vulgar prejudices in the way—an untoward influence in the forms of government—and above all, the darkening power of sin, which sent its own shadows deep into the intellect and led even the best of men to grope about in midnight. Perhaps the apostle Paul furnishes the best and only example, in all the records of antiquity, of what the pure mind can attain. Under the guidance of the divine Spirit, and with powers naturally of a high order, he truly ‘brought philosophy from heaven to earth.’ Entering into the deep things of God, and drawing from the treasures of a mind educated in all the wisdom of his age, he revealed the mysteries which had been hidden from the beginning of the world. Laying the grasp of a vigorous intellect, aided by the matchless influence of a sanctified heart, on themes the most glorious and absorbing, he unfolds them to our view, with astonishing clearness and power. Heaping together argument on argument, and clothing the whole structure in living language, we look on him as a magician, who, with his wand, makes things that are not appear as if they were—gives almost tangible existence to things not seen, and substantiality to things hoped for. It was not till a comparatively recent period of our own era, that the human

mind under favorable circumstances, began to develop itself; and many of those who have gone farthest might have gone much farther, if all the obstructions which hung about them had been taken away. Multitudes, indeed, who ought to have been leading stars in the intellectual firmament, have wandered away into narrow and eccentric orbits, or, in a perpetual aphelion, have been lost to their race. Only, comparatively, here and there one has put forth all his energies—acted worthily of his being and destiny—and shone in all his brightness upon the darkness beneath. Our intellectual world, in its history thus far, has too much resembled a night when the sky was covered with thick and angry clouds. Occasionally a star has kindled up amid the gloom, and shot forth rays of intense brilliancy and beauty; but, in the main, though the clouds were irregular and broken, and seemed to tell that there was motion among them or behind them, yet if Elijah's servant had gone out to look upon them even more than seven times, he must have returned always with the tidings—'there is nothing.'

Of the few men that have arisen among us, who made the most of the powers folded up within them, we might mention some in almost every department of learning—showing that the symmetrical cultivation of every man's mind is possible, because, under proper circumstances, every one may know all that is knowable, and attain all that is attainable, in the universe of ideas. Newton held communion with nature in her secret chambers, and gave to mathematical and philosophical science an impulse that still lives. President Edwards, following in the steps of Locke and Bacon, entered into the deeper mysteries of mind, and in a manner sanctified metaphysics by showing their connexion with religion. A precious company of ministers, in their sermons and religious treatises, have led the way into untravelled fields of thought, and by exhibitions of deep flowing intellect or kindling, burning imagination, have shown that evidence of mind need not be excluded from any department of knowledge—that the preacher is not, necessarily, dull; but, on the contrary, he may attain a loftiness and excellence, and almost a divinity, both in thought and style, befitting the subjects of which he treats. We make these few specifications, because they include all. The world of matter and the world of mind, the material and the spiritual universe comprehend the whole circle in which thought can wander. A full acquaintance with these is an acquaintance with all that God hath made, and with the mysteries of his own uncreated being.

We have said above, that but few have existed under circumstances every way favorable to the cultivation of talent. This, indeed, has not entirely prevented such cultivation, though it may have greatly retarded and limited its progress. There are some noble spirits, that *will* grow, though you take from them every advantage; like the tall trees, which you sometimes see, vigorous and verdant among the crevices of a mountain rock. A lamp will shine, and shine brightest in a dungeon. It was in a prison that Bunyan wrote the book that has earned him his immortal fame; and, in shining, his genius, instead of diminishing its power, gathered fresh light and strength. But although some trees will grow almost without soil, it would not be desirable to annihilate the loam and cultivate the rocks. Although genius will thrive, sometimes, under the most unpropitious influences, we would not choose to subject it unnecessarily to causes that cramp and confine it.

It would be an interesting question, if we had room to discuss it, what circumstances are most favorable to the greatest development of talent. And in answering it, we must examine the government and climate under which a man lives, his constitutional temperament, his habits of life, the comparative advantages of poverty and wealth, and the time most fit for commencing an education. To all this would be added an inquiry into the kind of training which ought to be pursued, the kind of authors to be read, the kind of books to be studied, and the propriety or impropriety of mingling with this or that sort of society. But all this would lead to a discussion quite too protracted for our present purpose. We will dismiss it by a brief notice of the facilities for the improvement of talent, as they now exist.

We shall probably express an opinion of universal prevalence, when we say that the present age and our own country are pre-eminently favorable to the cultivation of mind. We are freemen and the sons of freemen. Liberty is the heritage we have received from our fathers. It is the blood of freedom that rushes through our veins, and the spirit of freedom that throbs in our hearts. Shackles of every description have been thrown off, at an expense of treasure and of life; and that precious boon, which animated the last generation in anticipation, is among our most animating fruitions. In the pride and gladness of emancipated spirit, we delight to reflect that we are free. The green fields—the sky—the pure sunlight—the billows of the majestic ocean, which we behold in our dominions, are all for a free people.

But mere physical freedom—by which we mean the absence of kingly or magisterial restraint—is a very small thing. The glory of our free institutions is that they provide means for delivering the human intellect from the bondage of ignorance and error, and from that degrading submission to the intellect of others, whom they are taught implicitly to trust—which prevails over millions of our race. America is the land of free thoughts and of free minds. Every man is not only permitted, but encouraged and stimulated to bring out and make available for the good of his brethren, the talents which God has bestowed upon him. And providence has so ordered it, from the commencement of these American colonies, that mind should here have special advantages for cultivation. It was in the restless hungerings and thirstings of souls that could not bear the restraints of English aristocracy and episcopal narrowness, that the scheme of the early settlement of New England originated. Those noble thoughts grew more lofty and determined by the pressure of difficulty and opposition, and new oppressions excited only new energies to adjust the proper antidotes. The discouragements that attended the little band at Plymouth on their first landing and during their first winter, and the important matters of their early organization, political, ecclesiastical and literary, called forth and matured the best talent the land could furnish. Even down to the trials which eventuated in our revolution, fresh exigencies were perpetually summoning into service the mental vigor of the colonists. But those times, in comparison with those that have followed, scarcely deserve notice, except as they seem to stand as necessary antecedents to important and glorious consequences. They are moreover interesting, as being, notwithstanding, superior to any other example where mind *must* act. But when the clouds of 1776 began to darken and thicken around us, the whole mass of mind was rapidly brought into action. Our fathers had not slept before; but now every faculty was stretched to the utmost. The barriers were taken away; judgment, and skill, and discretion were imperiously needed, and every man felt the obligation to bring his contribution. The trumpet had sounded, which created a responsive thrill in the breast of every citizen. Its reverberations among our rocks and mountains awakened a spirit, which could not but think. The speeches and deliberations, the debates and consultations of those days taught men to unfold the talent within them—to kindle into warmth and brightness the dormant spark, and to put forth the greatness of intellectual strength, that they might secure the blessings of political freedom.

As the exigencies of our revolution opened sources for the developement of mind, so the whole train of subsequent events has contributed to the same end. The nature of our government is favorable to such a consequence. Every man may think and judge for himself. Every man may tell his opinion freely. And then our various opportunities of public speaking—our debating clubs, moral and literary associations, anniversaries, meetings of nomination and political celebrations—to say nothing of the ministry—furnish a proper and necessary opening for the continued cultivation of mind. Our studies and investigations, too, whether theological or literary, designed for the benefit of the state or of individuals, are the nurses of talent. By intercommunication with all the world, we are not only storing up, as a people, the riches of every clime, but what is far more important—we are adding to our stock of know-

ledge—acquiring fresh data for the improvement of every branch of science—incorporating and embodying the ideas of all nations, and making them our own. Enlarging gradually the hemisphere of our vision, we are favored with the sight of new luminaries in the firmament. Fresh and brilliant constellations are breaking forth upon us, where all was once dark and void. Every science and every land seem to be contributing their all, that our talents may be developed. And thoughts, seized with avidity by the master-minds of the age, are soon worked over into a practical and useful shape, and made to generate others, in endlessly varied succession. The world of matter hath limits, though we know not where. But who shall set bounds to the immensity of mind? Who shall stay it in its progress of developement? Every effort prepares it for greater efforts yet to succeed; and each step it advances brings it nearer the summit of perfection. As, in ascending a mountain, every rise of ground opens before us new and delightful prospects, and gorgeous scenery, and adds grandeur to all above, and beauty to all around and beneath us, so in the progress of mind—we are introduced by every new acquisition to purer and better views, to more distinguished energy, to a nearer resemblance, in might, of the angels of God—yea, to a greater likeness to the all-wise Jehovah. And though we can never attain to the infinity of his mind, yet we may eternally approximate it; and if piety be added to intellect, we may comprehend, so far as man can do it, what it is to be ‘partakers of the divine nature.’

The guardians and friends of education in our country understand this. They perceive the ennobling influence of knowledge on the human race. They are sensible that cultivated talent is the source of a most pure and lofty pleasure—and that a diffusion of the means of intellectual developement is desirable, because such a developement is necessary to bring out the full dignity of our nature. It is the well-spring of happiness and utility. It makes man worthy of his name as an intellectual, and of his destiny as an immortal being. It introduces us to all that is grand and inspiring among the Creator’s works, and leads us to feel an interest in the world of beauty that surrounds us.

With such views, universal education is now the watchword of our land. The grand inquiry is, how can we most simplify knowledge, and bring it within the reach of every man, woman and child? An aristocracy of learning is no longer tolerated—unless it be the aristocracy of those, who, by laboriousness and native superiority, are able to keep always beyond their fellows. The press swarms with books, and the great, absorbing theme is popular education. In no age and in no country, has the cultivation of mind been so general a business, as with us at present. And never has there been such an age for the developement of the noble faculties of our nature.

At such a period, and under such circumstances, it is most appropriate that we should reflect awhile on the subject of **CONSECRATED TALENT.**

The church of God, we have reason to rejoice, is now becoming the central point, which attracts the gaze of every eye; and the Christian religion, notwithstanding the prevalence of infidelity, we believe, is winning more and more widely, every day, both the respect and the affection of mankind. They look up to it as the grand renovating power, which must give force to the dictates of morality, and plant the elements of peace and purity in every soil. It is the beauteous star, in the morning of this latter day, whose early rays promise so much of blessedness, that even mere speculative religionists are inclined to bid its ministers ‘God speed.’ One evidence of the truth of this assertion is the fact that some, who, a few years since, ridiculed the project of Christian missions, now esteem it one of the brightest emanations of modern philanthropy—a subject of such sublime and thrilling interest, that one cannot but be eloquent in speaking of it. There is, hence, abundant reason why talent, if it seek only the notice and applause of men, should be enlisted on the side of religion. But more especially should it be consecrated to the service of the church, because thus alone can it be of permanent utility. The uses which earth has for magnificent discoveries and useful inventions are temporary. ‘The world passeth away and the fashion (scenery) thereof.’ The paltry con-

trivances, then,—the puppet-shows, got up to make men merry, or to furnish them a momentary gratification, all originate in a perversion of mental energy—an abuse of talent, unworthy of an immortal intellect. No invention or discovery—no exertion of talent is truly valuable, which looks not to the church of God—to the eternal destiny of the human race—to the glory of the great Author of all. At least, if the ultimate benefit of the church be not wrought out by the agency of any man's talents, so far his talents are wasted. He who has taken right views of Christianity and the influence it is destined to exert on the whole course of human existence, in this world and the world to come, cannot help feeling the beauty and the surpassing excellence of a mind, whose powers are all put forth in the promotion of holiness. To such we need not proclaim the duty, which binds us to yield up our talents to the service of the Redeemer.

The word *talent*, as here used, may be regarded as synonymous with *mind*—signifying the whole collection of faculties and powers which God hath given into our charge, with the design that we should improve them. The origin of the current usage of the term is probably to be sought in the parable of our Saviour, in which it is related that talents (pounds) were given to the servants, to be laid out for the benefit of their Lord. As the talents, the pounds, were committed to their trust, so talents of another kind, mental qualities and powers, are committed to every man, which ought to be used for Christ. Mind, or talent, (the words are equivalent,) is then, the special gift of God. It is a divine spark, lit up in the human economy for the holiest purposes. The man in Eden, however beautiful in form and admirable in structure, was but lifeless clay, till 'God breathed into him the breath of life.' Then he 'became a living soul.' A succession of immortal being then commenced, which can never end. The embryo capacities, which may be trained up for unutterable consequences of weal or wo, were then implanted. And through all subsequent generations, the emanation of divinity, the mind, the heaven-inspired talent has still been, and will always be the crowning glory of humanity.

But in order to attain to its highest excellence, talent must be cultivated. The seed must be sown and watered and diligently nurtured, if we would rejoice in the yellow harvest. The little acorn must be put into the soil, and by the shines and showers of summer, and the frosts and snows of winter be gradually trained up to the strength and firmness of the majestic oak. So the young bud of mental power must be nourished and cherished, that it may bring forth worthy fruit. The early cultivation, we take it for granted, will be cared for by those whom it concerns. Parents and teachers will begin the work of development, and so far make the student master of his own powers, that he can proceed in the noble work to which he is destined. And then, if he have determined to dedicate his abilities to the cause of God, what a noble field opens before him! As he emerges from the necessarily contracted system of his early education, he finds himself in a broad expanse of all that is exquisite and inviting. There is now no opportunity for indolence. A thousand new objects present themselves before him, all crowded with considerations of interest. Every thing is calculated to wake up in his bosom deep thought, and to lead him into acute investigations. He discovers, what so few suspect, that the world is full of themes of meditation—that every particle of matter furnishes topics of inquiry, which might interest and puzzle the profoundest intellect. And as he goes on in his immortal progress, while the field still grows more wide and beautiful, he will by and by come to look upon his loftiest attainments, as Newton did upon his. After his splendid discoveries, 'I feel myself,' said he, 'like a child wandering upon the sea-shore, picking up pebbles.' The great and wide ocean of knowledge will still stretch away before him. Eternity itself will not be too long to explain to him all its wonders. With ever growing powers, and themes for their action, augmenting themselves in a corresponding ratio, he will learn somewhat of the majesty of mind.

The subjects, to which consecrated talent may be usefully directed, deserve here to be specified. And among them, first comes the political condition of

the human race. A well-disciplined mind soon learns the form of government, under which man may best fulfil the high obligations of his being, and the nature and kind of restraints which may or may not be advantageously imposed. Every man cannot influence other countries than his own, except so far as spotless example and fervent prayer may do it; nor at this need we repine. But there is a duty to his own country, which every American is bound to fulfil; and that is, so far as in him lies, to promote the election to office of men whose prime motive in government will be the glory of God and the good of the people. Not that we would have Christians plunged into all the wicked bickerings and narrow minded party-feeling in the country; but only in so far as they are citizens, let them feel that they are under obligation to make use of the rights, which God has given them, by seeking, in the election of worthy and competent magistrates, to promote the cause of holiness. Because the progress of Christianity is identified with the progress of political enjoyment and prosperity, talent is well laid out in endeavoring to bring the heathen under the influence of piety. But of this, more hereafter, when we come to speak of missions. And as the outlay of mental energy on political subjects can be a matter of special interest to comparatively few—the few engaged in governmental concerns—we will here dismiss this part of the subject.

The whole range of science furnishes an appropriate field for the development of talent, which is to be devoted to Christ and the church. The work of intellectual education begins, as soon as the sentient being enters into this our world. First, the animal instincts show themselves. Then come out by degrees the first evidences of a percipient spirit—comparison, memory, dislike, choice, affection, curiosity. In the beginning, it can scarcely be determined that there is a mind within. But the infant soon shows that it is not a mere animal. The appropriate acts of a thinking, reasoning soul appear. The envelope of childishness and infirmity bursts from the mind. Its faculties one by one, or rather all simultaneously, though gradually, are brought under control. The habit of attention is acquired. The power to pursue long and intricate trains of thought, and the capacity to enter into profound philosophical investigations bear testimony to the inward strength that has been treasured up. The powerful intellect having a character of its own, distinct from that of all other men, takes up the mysteries of science in its own way, and brings out its own peculiar, but lofty and satisfactory results. The mind of the accomplished student melts down, if we may so say, by its warm and searching operations, the materials that come under its investigation. And then, it easily draws out the natural conclusions, explains the wonders that were concealed, and stamps upon the whole its own 'image and superscription.' If that image were the image of holiness and we could find in it traces of the love of Christ how glorious would it appear! And how splendid would be all the results that science has achieved, if we could say of them, 'they were made by consecrated talent, and their authors dedicated them to God!'

There is not a branch of science or knowledge—not a useful discovery or invention, which cannot be made subservient to the purposes of the church. For although the church be not secular in her nature, yet she is in the world; and her concern is with mankind. Hence she must carry on her operations through the same means essentially that men do, in pushing their interests, though purified and exalted by being appropriated to her use. The church is no merchant; yet every improvement in navigation and astronomy, and kindred sciences is a matter of vast importance to her, in the work of sending the gospel to the heathen. The church is no mechanic; yet whatever of mechanical art is required in rendering her mission-ships safe and rapid, and in raising the character and habits of the heathen—teaching them to leave their mud-huts and build cottages, to throw aside their bark-dresses and put on the comfortable garments of Christians—all the mechanical art required for this, and similar uses, is available in the cause of religion. All will tend the sooner to civilize and Christianize the human race. The church is no poet nor painter; yet he who brings the sweetness of verse to inspire her devotion, and the harmony

of music to waft them to heaven, does her a most worthy service. The painter who delineates sacred subjects with the pencil and the spirit of an angel, opens the fountains of taste and refinement, cultivates the sensibilities of the soul ; and indirectly nurtures and elicits that gentleness and loveliness of character, which shone pre-eminently in Jesus and the beloved disciple. The church, properly speaking, is no minister ; although her holy example and her united effort is the purest and loudest preaching on earth. Yet he, who, with living thoughts and living language, pleads the cause of piety, and is instrumental in bringing men to God, is her best auxiliary. By him are her ranks replenished, her graces set forth, her beauties made known, and her excellence rendered lovely in the eyes of the world.

In the more abstract inquiries of science, that is, in inquiries which may seem to be abstract, until they are completed and their practical influence brought to bear on the interests of men, the mind of the profoundest philosopher often struggles with the immensity of the subjects of thought. The world of matter is stored with wonders that man cannot comprehend. We have learned, indeed, to talk familiarly of gravitation, cohesion, attraction, and repulsion, of orbits and revolutions, of planetary distances and the motions of the comets, as if they were common things. We let imagination, aided by science, wander off into the mysteries of the universe, till it comes back to us, overwhelmed with a sense of human weakness. But while, in the infinity of space, there are inexplicable wonders, so there are in the blade of grass that we tread under our feet, and in every dew-drop that reflects the morning sun. We live in a mysterious world, full of mysterious agencies and mysterious effects ; and we can no more explain the wonders that meet us every hour and at every step, than we can predict the forms the clouds will assume to-morrow.

And it is not in matter alone, that there are things too deep for us. The incomprehensible nature and operations of spirit are far more astonishing. Imagination takes her wings, and makes the past and the future alike present to us. She renews the memory of our griefs and our joys, and bears us, at our bidding, throughout the universe. The understanding pursues her deep and complicated work, mining, by the light of truth, after the hidden 'treasures of wisdom and knowledge.' Judgement examines and decides, and directs us to worthy gratifications ; while the whole train of the affections keep at their busy motion—the natural, mere animal instincts, in fulfilling the office which God has assigned them ; and the moral, according to their direction or neglect, treasuring up for us eternal wrath or eternal glory. Besides our own minds, acting with their various and untiring faculties, we are in the midst of living spirits. God, the infinite essence, who pervades all space, is round about us. And the myriad-multitude of the souls of the departed from the beginning of the creation, with the innumerable company of angels, 'sent forth to minister to the heirs of salvation'—all live, and act, and think, as much as we. Though we see them not, yet are they all part of God's creation—a portion of his world, and among the mysteries of his workmanship. While we contemplate these things, we are lost in amazement. Our minds stretch all their powers, but cannot comprehend the vastness of infinity. The spiritual world baffles us more quickly than the material. Amid our inquiries and investigations, the powers within us keep unfolding, and our ability day by day increases. The talent improved gains us 'five more talents beside it.' But as the ability increases, so do the wonders that task it. As we approach in understanding nearer and nearer to the divine nature, new and dazzling glories are ever crowding upon us. As we rise higher towards the summit of the hill, the wider is the prospect around us, and the more do we see of those dim and distant mountains, which fill us with emotions of the sublime, and inspire an earnest desire to see them more clearly. And when the redeemed soul enters into heaven, a scene will open upon its enlarged faculties of more absorbing wonder and strangeness than any it has ever beheld. In the splendor of the throne and in him that sitteth thereon, are garnered up more of mystery and incomprehensibleness, than the intellect of man, yea, than the intellect of the highest angel can ever

unravel. Oh, what a field is there in the world above for the developement of every power! What a banquet of spiritual enjoyment, where consecrated talent may adore, and wonder, and admire forever and ever! What an unfathomable and shoreless ocean is there, in which the sanctified intellect may go forth in its strength, having burst the tabernacle of earth, and know what it is to *live*! How is force added, beyond the grave, to the apostle's exclamation—'Oh, the depth of the mystery!'

The religious mind, even in this world, when entering into the deep discussions, and examining the glorious doctrines of the word of life, forms a faint conception of the things yet to be revealed. No subject is so crowded with lofty mysteries, as the nature, and attributes, and administration of Jehovah. The mysteriousness of the Trinity, and the equal mysteriousness of the divine unity, the sovereignty, the omnipresence, the perfect knowledge, the decrees, the eternity, the justice, the mercy, the holiness, the glory of God—all are full of interest. All inspire us with reverence. All lead the soul out from the little narrow circle of terrestrial investigations and terrestrial enjoyments, and encourage deep and holy contemplations. We enter the sanctuary of the divine perfections, and while glory brightens, and beauty after beauty, and wonder after wonder opens upon us, we feel that we cannot return. The growing mind finds food enough for its growing capacities. In converse with spiritual objects, we perceive that we have found at length the ultimate destination of the human soul. We discover that this is the fit world for so noble a being—that here the Almighty designed it should refresh itself with the life-giving waters of knowledge—that these investigations, and these only, are worthy of the last and loftiest of God's creation.

It will not do for us here to indulge ourselves in presenting the various doctrines of theology, and the wonders of religion and the spiritual world, with the glories and beauties that enshroud them. Every man, who has gone but a little way in examining any doctrine of revelation or any scene of future blessedness, perceives it to be full of interest. And, after a somewhat protracted examination, he feels like one who always thought the narrow arm of the sea, on the shore of which he had long wandered, the great Atlantic; but, in pursuing his walk, he comes all at once in sight of the broad ocean, charming the eye with its majestic beauty and brilliancy, stretched out under the blue heavens, reflecting a glorious sun, rolling onward its eternal waters, and reaching to the boundary of human vision. How does such a scene, in nature, fill the soul with unutterable emotions! Yet who can tell how vast the difference between earth and heaven—between time and eternity—between the wonders of this world and of the world to come—between the themes of mystery that surprise and delight us here, and the revelations of God's own presence! If the matters that concern man and his destiny be wonderful, those which concern God must exceed in wonder. And this is the grand storehouse, from which consecrated talent may draw forth the treasures of heaven. These are the unsearchable riches which it may begin to understand here, and learn in their perfection hereafter. It is both the Christian's duty and his delight to enter into this holy of holies—this inner court—this sanctuary of divine doctrine. Jesus hath opened for us a medium of access 'through the veil, that is to say, his flesh.' And now we may come near the Father of spirits. We may hold communion with his infinite attributes. We may gaze, and wonder, and admire, while we see him robed in transcendent glory, and dwelling in approachless light. We may ascend into the third heavens, and behold the unspeakable things that were revealed to the apostle. Amid all that is sweet, and lovely, and desirable in spiritual things, the sanctified heart may wander abroad, gratifying every hallowed wish, unfolding every power to new and energetic action, imbibing immortal strength, being 'filled with all the fulness of God.'

Such is the destiny—such the abundant joy of consecrated talent. In the mere thought of it, the soul glows—earth sinks and withers in our esteem—heaven and its glorious scenes brighten—new fountains of life seem to burst forth in our path—the spirit unfolds her pinions, and is ready to soar away from mortality.

But in the present age, we must not be merely contemplative men. It is a time of action. We must consent to wait for our rest, till the toil is over. We must consecrate our energies rather to a course of duty that is more common-place and unattractive, than to the beautiful meditations that have been described. We are in the midst of a 'world lying in wickedness;' and our growing faculties must now be satisfied with the glances of glory they can catch at intervals. Our business is to 'work while the day lasts.'

Though we would by no means disparage any employment, or think lightly of any mode of the outlay of talent, yet we must be allowed to say, that the portion devoted to the ministry seems to us possessed of a peculiar consecration; it is consecrated to God and the good of souls. The faithful minister, from the moment of his entering the sacred office, voluntarily relinquishes earthly emolument and earthly pleasure. He is, in a sense, married to the church; and all his life is devoted to her interests and her pleasure. The hour that witnesses his ordination-vow, marks him as neither of this world nor for it. Henceforth, if he reads, it is for the church. If he studies, it is for the church. If he travels, it is for the church. The sweets of literature must be forsaken, if they cannot be made available in his duties as a minister. The deep investigations that fill the intellect with enjoyment must be given up, except so far as they may make him more useful in his office. The charms of social life must be considered and used as attractive, only as auxiliaries to his great work. By this we mean not that the minister should cease to cultivate the mind, or develop the affections. We would be the last to have him throw aside his books, and abandon his friends and his useful recreations. But all must be enjoyed in view of a specific end. His talents are consecrated, and he cannot prostitute them. His health is not his own; and he must take care of it, because it is consecrated to another. He may and he ought to wander abroad in the fields of literature, that he may gather beauties to allure the thoughtless. He is bound to search deep in the mines of truth, that he may bring out the gems that lie hidden. He is under obligation to cultivate his intellect to the utmost, that he may captivate to Christ the intellect of others. Every faculty of his soul is committed in trust to him, that he may render it 'mighty through God,' in promoting the cause of holiness. Through the intensity of the labor required of him, 'the tabernacle of clay' may sometimes totter; the 'outward man' may perish. But the minister is not therefore at liberty to lead a life of ease; and wo be to him that attempts it! He must pursue his toil, sometimes unpitied and broken-hearted, looking only for a recompense 'at the resurrection of the just.' But he who hath a heart like the Saviour's, will not feel that talents thus consecrated are wasted. Though he suffer a thousand sorrows which the man of the world cannot understand, yet there is satisfaction—there is a source of abundant joy in the work of his calling. To arouse the slumbering sinner—to lead the penitent to the peace-speaking blood of Christ—to reclaim the wandering—to guide the forward—to build up the church—to replenish the fold of God, are pleasures, than which he seeks no greater. As he goes into the humble chamber and points the poor saint to heaven—comforts him in his pains—refreshes him with the pure enjoyment that flows from the throne—encourages him in life, and accompanies him to the threshold of death, he feels that he has his reward. And when he meets in heaven the multitudes saved by his instrumentality, the poor clothed in robes of glory and dwelling in celestial mansions will be to him a crown of rejoicing that cannot fade. Many a man regards the minister now as performing a most laborious and undesirable work. But who would not be cheered by the prospect of his future reward?

Talent consecrated on the missionary altar is, perhaps, that which most of all deserves our regard. It was, indeed, the notion of such a use, which prompted the present article. The thought of a man of splendid and commanding powers, going to bury himself in the wilderness for the good of his degraded fellow-beings, is most inspiring. The noble disinterestedness, the spirit of self-sacrifice, the godlike benevolence of such an example arise upon the soul

like a new sun in the system. In the common concerns of life, we meet with so much of narrowness and self-seeking, that the Christian missionary seems to us almost superhuman. Both the man and his work are admired, not only by the believer, but even by those who know little and care less about the spirituality of religion. But we, doubtless, wrong ourselves and injure others by investing the subject of missions with such a glory, that the dazzled eye sees the brightness only, while the less desirable details of the work are forgotten; like one who should be so enraptured with the splendor of the meridian sun, as to make no account of the dark nucleus, in which its inflammable gases are elaborated. We caress and almost adore our young men before they go abroad, as if the victory were already won; while in fact they are but just girding on their armor. The crowded assembly where they bid adieu to Christian privileges, the farewell scene at the vessel, the last press of the hand, the throbbing hearts, the swelling sails, the blue expanse of waters, the sultry seat of their labors, the forest-scenery, the zayats, the pagodas, the idolatrous heathen, and the native churches—these all go to make up the picture, in vulgar minds, of Christian missions. There is truth in all this—the picture is a legitimate one, and no wonder the imagination loves to dwell upon it. But he who dedicates himself to a foreign mission, will find that this was only the bright side of it. This was the colored part;—there remains a portion that cannot be painted—there is yet to be remembered the music of the stretched and broken heart-strings, that cannot be written. These grand and moving spectacles would prompt almost any one to embark in the cause; but on a distant island or continent, all these hallowed beauties will be wanting. The scenes so delightful to the departing missionary will have passed away, even from the *memory* of all but himself and a few friends. The heathen will be slow to listen and slower to believe. The first inquirer may come timidly and tremblingly at midnight—the first baptism may be performed under cover of the evening twilight—and the Lord's supper, year after year, may be administered, not, as in our burning imaginations, to three or four hundred devout and refined Christians, with nothing native remaining except their color and their language, and in a beautiful and convenient church—but to perhaps one or two poor, degraded men, who know and barely know the love of Christ, in a little mud-hovel among the woods, with no spectator but the eternal God. Oh how different will be that feeble company—the missionary and his wife and a couple of converted natives—silent and solitary, eating and drinking the memorials of a Saviour's death, from our gorgeous representations! The refinements of education, the sweetness of social intercourse, the joyous attendance of multitudes in the sanctuary are unknown. And the very memory of the peace and pleasure of home must be painful, because between himself and those scenes are oceans which he will no more cross. Be assured, enthusiasm will not sustain the soul in the actual work, however much it might promise in anticipation. The tints of imagination, when the reality comes, will be covered with sackcloth, unless a man has a support, better than he can find in his contemplations of the moral grandeur of the enterprise.

These remarks are not made with the design of deterring any man from entering the missionary field. He who has properly weighed the subject, and who would embark on right principles, has doubtless considered them all before. Neither would we disparage the success of missions, and say that nothing has been or can be effected, worthy of such an expenditure of means. On the contrary we rejoice in promulgating the fact that multitudes of ransomed heathen have already gone up to join the chorus of heaven, and probably thirty thousand, in various countries and islands, who once worshipped idols, now humbly worship God. But divide these among all the missionary stations, unequally too, as they are in fact distributed—and how would the man be disappointed, who has never gone, in his understanding, beyond the magnificent sketchings of fancy! We do not disparage missionary success by saying its beginnings are scarcely yet developed. Missions are mostly the fruit of our own generation. And had the cause of Immanuel more of success during the

first thirty years? Yet as the religion of Jesus has gained to itself the hearts of millions in civilized lands, so we believe will its conquests go on, till all nations shall be Christian nations, and every heart a temple of the Holy Ghost.

But what we have said of the plain, matter-of-fact state of actual missions shows it to be actually true, that there is something noble in the man, who, in view of all the consequences, consecrates the energies God has given him to such a work. We cannot help admiring the Christian as he goes forth to his work, freely abandoning the prospect of wealth, and fame, and friendship, and leaving all he holds dear. Yet notwithstanding discouragements, why should not many more do thus? There is an unjustifiable delay among the children of God to bring the heathen to Christ. The church has, somewhere in her ranks, men who are out of their place. She has concealed or fettered at home consecrated talent, which belongs to other quarters of the globe. In the present age, we must not say, in obedience to the dictates of selfishness, '*we must have this or that man for our own enjoyment.*' The ministry is of divine appointment. Ministers are the servants of Christ—the property, not of a little band of self-seekers, but of the church; and having dedicated themselves to the welfare of mankind, they are bound to go, and their brethren are bound to let them go, wherever, all things considered, their talents will probably effect most in the cause of holiness. We firmly believe that many of our students and some of our settled pastors could be far more useful among the heathen than at home. Ye, whose talents are consecrated to God, the world is the field to be cultivated; judge ye, if in this fair vineyard of our inheritance ye can do more to redeem the barrenness of the rest of the globe to Christ, than by going to the wilderness, and girding yourselves to the work. How can they believe in him of whom they have not heard? And how can they hear without a preacher? and how can they preach except they go?

But all the talent which is consecrated to the missionary cause, is not necessarily to be sent out of the country. The short arm of our lever and the mass to be lifted are abroad. But we need the might of strong men to labor at the longer arm. There are vital interests at home to be watched over; and if they be left neglected or are delivered up to feeble and inefficient men, all will fail. Hence consecrated talent, even in the cause of missions, may find abundant room for action at home. A moving speech—a thrilling paragraph in our periodicals—a missionary sermon—a hymn, where the inspiration of poetry shall combine, in a single stanza, all that is moving and melting, all that is glorious and sublime in this most glorious and sublime of all themes—for each of these talent must remain in the bosom of the church; and it must be talent of distinguished and singular excellence. The field is wide enough, and the exigencies of the world are pressing enough to summon into action every faculty—to enlist every affectionate heart—to employ the most brilliant imagination—and to give full play to the noblest intellect. And while every power of the mind is thus occupied and adding strength to strength day by day, the increasing demand will furnish endless means of employment. For among the redeemed in glory, when the consummation is brought to pass, and the drama of earth is finished, the powers that were expended here in promoting, will be there devoted to rejoicing over the salvation of the heathen forever and ever.

We have thus spoken briefly of the source of talent, the means of its cultivation, and the field of its action. We cannot forbear to add a few remarks on the effects produced by its agency, when dedicated to the cause of piety.

The effects produced by consecrated talent, in its operations, constitute the reward of such consecration; and they are partly direct, and partly reflex. First, they are reflex. The employment of the mind on appropriate subjects, worthy of its nature and destiny, improves its capacities. For every talent expended, we receive other talents in return. In our investigations, where God and duty are the themes of inquiry, human weakness becomes strength. When we hold communion with the mysteries of heaven, and mine deeply after the hid treasures of divine knowledge, we catch the glory and the greatness

of the topics of our meditation. We are oppressed with the grandeur of the conceptions that open upon us. We are astonished at the abundance of the revelations; yet power is given us to comprehend the mysteries of God. The soul, entering on the ocean of infinity, spreads all her sails, not knowing how far she may proceed, nor whether she can get beyond the shallow waters of her own intellect; and ere she is aware, a gale comes from heaven, wafts her out over the bright billows, places her beyond the reach of clouds and storms, where, in the brightness that surrounds the throne, she may ride at anchor, and enjoy the glorious prospect. The strength thus gained, the blessed views thus acquired, are not momentary. They are treasures—laid up in the soul's own storehouse; talents, on which she may afterwards trade, and accumulate intellectual might and holy enjoyment unto life eternal. While our powers are laid out in God's service, we are not losing; but gaining—inconceivable treasures, durable riches and righteousness. To the man who loves to cultivate his powers, and train them up into an approach to the likeness of his Creator, there is something specially delightful in contemplating this reflex influence of the outlay of talent for God.

But the direct effects, because they are more palpable, are, to minds in general more attractive. These tangible results can hardly be treated at all, as they merit, without drawing a fuller picture than we can here admit. In order to give but a hint of them, we should be obliged to take every department of knowledge and effort, and show to what advancement consecrated talent, invigorated by the power of the Most High, can bring them. We must imagine much of the mystery that now envelopes the principles of science, and the hallowed doctrines of our faith, taken away. We must behold the world freed from all that is hurtful; the glory of God, every man's motive of action; the gospel of Jesus Christ, universally prevalent; the sanctuary crowning every hill, and beautifying every valley in the world; and the whole intelligent creation, sending up the morning and evening sacrifice of praise to the beneficent Creator. When all talent is consecrated to its legitimate ends, and every portion of the universe of mind is devoted to the most fitting objects, such a consummation will be effected. If it be a vision, it is a glorious one. It is a vision of truth—a sight of the things that shall shortly come to pass. The word of Jehovah shall not return unto him void; but shall accomplish that whereto he hath sent it. How glorious a scene will be presented, when all the talent in the world is thus directed into the channels of the church—when every man, like the angels in heaven, is intent on doing the divine will—when every exertion of the intellect, when every throb of affection is *designed* to promote the cause of God! How happy the men, whose feebleness may, through God's strength, be instrumental in achieving such effects!

There is one example in the universe of a community where every talent is thus consecrated to God. There is one society, in which, with cultivated understanding, and glowing fancy, and sanctified heart, and joyous soul, in every exercise of mind, in every thought, they have reference to God and glory. We need not say that community—that society is heaven. We need not attempt to describe the unutterable emotions, that thrill through their bosoms. We need not follow them in their ever-varying occupations, while, in all, they seek the honor of the Lamb that was slain. The lofty intellect there expands under the teachings of the Holy Ghost. The imagination, like the painted rainbow, shines brilliant and beautiful—the rain-cloud of earthly anxiety and the darkness of earthly motive having subsided toward the horizon. Under the pure and serene glow of divine favor, the mind with all its powers advances towards perfection. The unveiled sanctuary is open, to which it may continually resort. There is no bar of flesh—no deadening system of material things, which can intervene and shut out the soul from its high and holy communion. Let all the mental energy on earth be directed to similar ends, and what will be wanting to make it an image of heaven?

There was never a time when consecrated talent could be so advantageously employed, nor when its exertion promised so large a reward as the present.

The whole world, like a melted, plastic mass, is in a condition to receive whatever impression predominant holiness or predominant sin may make upon it. Facilities, such as never were known, are now offered to those who would benefit the human race. And he who in any way contributes to demolish the empire of sin and to set up the empire of God, will earn a brighter fame than he who should be governor of the world. The efforts to move upon the public mind, to exert upon it a sanctifying and ennobling influence, will be successful. The author, whose thrilling thoughts waken up kindred strings in a thousand bosoms, and arouse to holy action the dormant elements of society, will have performed a worthier service for the world than did all the orators and poets of antiquity. When their productions sink away in the ruin of the globe, the fruits of his exertion will be like the eternal stars, shining beyond clouds and tempests in their unfailing beauty. His well-directed instrumentality, with the blessing of God, will save some; and they shall be to him a crown of glory forever and ever.

After such an exhibition as the foregoing pages present, it would be entirely out of place for us to urge upon Christians the motives for self-consecration. If there is nothing attractive in the intrinsic excellence of the work—if there is not sufficient motive in the rapid growth of the intellect and in the improvement of every faculty—if it is not blessedness enough to make men blessed, we should be absurd to add anything more. A heart that cannot feel these, could feel no appeal. But we trust no appeal is necessary; no further representation is demanded. The generous Christian soul, trained up under the teachings of Christ and humbly devoted to his cause, has already pledged its vows, and is ready to redeem them. To such, especially, and indeed to every disciple of Jesus, we would present, in conclusion, the apostolical argument. It is based on truth and will bind us forever. 'Ye are not your own; for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's.'

EGYPT—A MISSIONARY FIELD.

It becomes those who survey the world with the philanthropic intention of converting it to Christ, to watch the *times* as well as the *places*, most favorable for the commencement of their operations. There are periods in most pagan governments—under peculiar reigns—when to propagate a new religion would be viewed as a capital crime. But under other reigns, Christianity may be easily planted, and strike its roots so deep that no subsequent efforts can eradicate it. It becomes Christians to watch the politics of every pagan country, that they may plant the banner of the cross, at such times, in every part of the earth. Egypt appears, at present, to be just at that point, where every thing is favorable to the introduction of Christianity. The present sovereign has ruled it, ever since 1806, on European principles; and seems ready to introduce every thing European into his dominions. The existing state of the country is well set forth in the following extract of an address by Sir Alexander Johnstone before the Asiatic Society.

"The Pacha of Egypt, one of our Honorary Members, a chief of a clear and vigorous mind, observing the advantage which European states have derived from a similar policy, has publicly encouraged the introduction into Egypt of all those arts and sciences, which are calculated to improve the understanding of the people, to mitigate the effects of their religious feelings, and to secure the stability of the local government.

"He has assimilated his army and his navy to those of Europe, and subjected them to European discipline: he has formed corps of artillery and engineers on European principles: he has attached regular bands of military music to each of his regiments, with European instructors, who teach the Arab mu-

sicians, according to the European notes of music, to play on European instruments, the marches and airs of England, France, and Germany: a short distance from Cairo, he has established a permanent military hospital, and placed it under European surgeons, and the same rules as prevail in the best regulated hospitals in Europe; and he has formed a school of medicine and anatomy, in which not only botany, mineralogy, and chemistry are taught, but human bodies are publicly dissected by students who profess the Mohammedan religion, and who are publicly rewarded in the heart of a great Mohammedan population, according to the skill and the knowledge which they display in their different dissections. At Alexandria he has established a naval school, in which the Mohammedan students are instructed in the several branches of geometry, trigonometry, mechanics, and astronomy, connected with naval architecture and the science of navigation; and a dock-yard under the control and superintendence of an European naval architect, distinguished for his talents and his skill, in which, besides frigates and other vessels of smaller dimensions, four ships of the line, three carrying 110 guns upon two decks, and one of 130 guns, have been recently built: he has opened the Old Port, which was formerly shut against them, to all Christian vessels. He has encouraged the formation of regular insurance offices; and authorized Christian merchants to acquire a property in lands, houses, and gardens. He has employed an English civil-engineer of great eminence on a very liberal salary, to improve all the canals in the country and the course of the Nile: he is about to construct carriage-roads from Alexandria to Cairo, and from Alexandria to Rosetta and Damietta; and M. Abro, the cousin of his minister, is about to establish on them public stage-coaches, built on a model of one sent to him by a coach-maker from this country: he has introduced steam-boats, which navigate the Nile, and steam-engines, which are used for cleansing and deepening the bed of that river, and for various other public works. He has patronized the employment, by Mr. Briggs, of two Englishmen, taken for the purpose from this country, in boring for water in different parts of the Desert; and he has discovered, through their operations, some very fine water in the Desert between Cairo and Suez. He has encouraged the growth of cotton, indigo, and opium; and the former of these productions is now a great article of trade between Egypt and England, France and Germany. He has established schools in the country for the instruction of all orders of his people, in reading, writing, and arithmetic: he has sent, at great expense to himself, young men, both of the higher and lower ranks of society, to England and France, for the purpose of acquiring useful knowledge; those of the higher rank, in those branches of science and literature which are connected with their service in the army, the navy, and the higher departments of government; those of the lower, in those mechanical arts which are more immediately connected with their employment as artisans and manufacturers. He has constituted a public assembly at Cairo, consisting of a considerable number of well-informed persons, who hold regular sittings for forty days in each year, and publicly discuss, for his information, the interest and wants of his different provinces. He patronizes the publication of a weekly newspaper in Arabic and Turkish, for the instruction of his people. And, finally, he protects all Christian merchants, who are settled in his country; not only in time of peace, but also in time of war; and afforded the European merchants, who were settled at Alexandria and at Cairo, a memorable instance of his determination to adhere under all circumstances to this policy, by informing them, as soon as he had received intelligence of the battle of Navarino, that their persons and their property should continue as secure as if no such event had occurred."

The above representations are peculiarly cheering. They seem to us like the first rays of morning, after a long and tedious night. They promise the return of learning and knowledge to their mother-country, after having kindled their radiance in all the west. If Christianity—the pure and holy religion of the Bible—could now be planted in Egypt, we cannot doubt an early and abundant harvest would follow. These remarks, however, are not made

with the design of dividing public attention. We feel it necessary, while the men and means provided are so far below the demands of the world, to confine ourselves to the wide empires already entered. It is better, if our forces are few, to concentrate them at one point, than to distribute, and thus to weaken them. But we would, at the same time, seize every opportunity to show the Christian world how much is to be done, and on what noble fields we might enter at once, if our faith and prayer and liberality, both of persons and property, were sufficient to justify us in proceeding.

PIETY IN STUDENTS.

[It is frequently and justly lamented, that there is too little of spirituality among students designed for the ministry. If they were filled with religious ardor at the commencement of their studies, a few years or even a few months of residence at some seat of learning, in many cases, quenches the flame of piety, and brings them down to the level of common Christians. Perhaps no problem so much needs a good solution in the system of our theological schools as this—How shall students be induced to use strenuous efforts for the maintenance of devoted piety? A work has lately been issued from the press, which has a bearing on this subject. The ‘Memoirs of James Brainerd Taylor’ show, at least, how *one* student grew in grace, as he grew in knowledge. The beauty and fervor of his religious character, as displayed in the Memoir, render it a valuable acquisition to our list of biographies. We understand, at some of our divinity schools, it has obtained extensive circulation, and is read as a model of what students ought to be. We cannot recommend it too highly, especially to young men preparing for the ministry. We copy, as a specimen, an extract from one of Mr. Taylor’s letters to a friend, in which he relates the history of the *revivification*, if we may so call it, of the divine life in his soul. This is by no means the most striking or beautiful article in the book. We select it only because it is in keeping with the theme expressed in the above title.]

“I re-perused with interest a letter received from you in 1819. Among other things contained in it, I found the following:—‘It is thought by some pious persons, that the course of study usually pursued, in the present day, by candidates for the ministry, is calculated to abate that fervor in religion which is so desirable.’ However this may have appeared to the observation of others, I have not discovered it to be the case in many instances. On the contrary, it is to be hoped, that young men in a course of preparation for the sacred office, grow in grace as they advance in knowledge. Surely, if they do not, they will have occasion to accuse themselves of base ingratitude, and very culpable negligence. That some are thus wofully remiss, cannot be doubted. In the words of your correspondent, as quoted, they become, in the course of their education, ‘very different men, with a very different kind of piety; and time must show whether it is better or worse.’

“But thanks, everlasting thanks to the great Head of the church, that he has not suffered *my* graces to languish and die. It is to *his* rich grace that I owe it all. He has done great and wonderful things for me, since I commenced studying for the ministry. Shall I tell you? My tongue could not, much less can my pen, express the loving-kindness of the Lord to me, who am less than the least of all his mercies. ‘Eternity is too short to utter all his praise.’ But I may tell you some of the merciful dealings of the Lord to my soul.

“You will doubtless recollect how often I have complained to you of the littleness of my attainments in the divine life; how much of sin was still remaining within me, notwithstanding my profession that I had crucified the world, the flesh, and the devil. I have had keener sorrows for indwelling sin, than I ever experienced before conversion. Oh the distress which I have felt on account of pride, envy, love of the world, and other evil passions which have

risen up and disturbed my peace, and separated between God and my soul! But the Lord heard my cries and groans, and was witness to my tears, and my desires for holiness. I pleaded and wrestled with him; and—praise to his name!—after six long years, I found what I had so long and so earnestly sought. It was on the 23d of April, 1822, when I was on a visit (in the town of Haddam) in Connecticut. Memorable day! The time and place will never, no, never be forgotten. I recur to it at this moment with thankful remembrance. For then, through the great love and power of our Lord, my feet were set in a large place.

"I cannot give you the particulars better than by making an extract from my journal:—

"For some days I have been desirous to visit some friends who are distinguished for fervor of piety, and remarkable for the happiness which they enjoy in religion. It was my hope, that by associating with them, and through the help of their prayers, I might find the Lord more graciously near to my soul. After my arrival, I took up a hymn book, where I found a hymn descriptive of my situation. The perusal of this increased my desire that the Lord would visit me, and 'baptize me with the Holy Ghost.'—My cry to him was, '*seal my soul forever thine.*' I lifted up my heart in prayer that the blessing might descend. I felt that I needed something which I did not possess. There was a void within, which must be filled, or I could not be happy. My earnest desire then was, as it had been ever since I professed religion six years before, that all love of the world might be destroyed—all selfishness extirpated—pride banished—unbelief removed—all idols dethroned—every thing hostile to holiness, and opposed to the divine will, crucified; that holiness to the Lord might be engraved on my heart, and evermore characterize my conversation. * * * My mind was led to reflect on what would probably be my future situation. It recurred to me, I am hereafter to be a minister of the gospel. But how shall I be able to preach in my present state of mind? I cannot—never; no, never shall I be able to do it with pleasure, without great overturnings in my soul. I felt that I needed *that*, for which I was then, and for a long time had been hungering and thirsting. I desired it, not for my benefit only, but for that of the church and the world.—At this very juncture, I was most delightfully conscious of giving up ALL to God. I was enabled in my heart to say, Here Lord, take me, take my whole soul, and seal me thine—thine now, and thine forever. 'If thou wilt, thou canst make me clean.' * * * There then ensued such emotions as I never before experienced—all was calm and tranquil, silent, solemn—and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to him. Shortly after, I was dissolved in tears of love and gratitude to our blessed Lord. The name of Jesus was precious to me. 'Twas music in my ear.' He came as king, and took full possession of my heart; and I was enabled to say, 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.' Let him, as King of kings, and Lord of lords, reign in me, reign without a rival forever.' * * *

"But this is not all—since that blessed season, I have enjoyed times of refreshment, in which I have gained nearer access to God. I have enjoyed his presence from day to day. Not one, I believe, has passed, in which I have not had the witness in myself, that I am born from above. Oh the peace which I have had, and joy in the Holy Ghost! It has flowed as a river. I have been happy in my Lord; I have exulted in the God of my salvation. But I ascribe all to his grace. The Lord hath done great things for me, whereof I am glad, and for which I would praise his name. Not unto me,—not unto me! I am nothing—Jesus is all. To his name be the glory! He is the author and finisher of faith. I know, and am as fully assured of my acceptance with God, as I can be of my existence;—that is, if 'love, joy, peace,' are evidences of reconciliation. I have a hope full of glorious immortality. The perfect love of God casteth out all fear of death, of the grave, of judgment, of hell. Filial fear—fear of offending my heavenly Father and my brethren, possesses me. Surely, I am a miracle of grace; a sinner saved by grace—free grace,

sovereign grace, almighty grace. I feel that I love the Lord, because he first loved me. And even now, I am favored with the gracious presence of *Emmanuel*. How suitable and delightful is this name—*God with us*. Yes and *formed within us* the hope of glory.

"I find the scriptures increasingly delightful. I read no book with so much pleasure. It is indeed not a *dead letter*, but *spirit and life*. Divinity is stamped on its pages; and when carried home to the heart, its truths are life and power.

"In closet duties, you doubtless find most pleasure. Here, I too find the heavenly manna. My soul has had gospel measure in my evening's retirement. 'Tis here the Christian comes at the *essence* of religion, while he holds intimate communion with Heaven, and partakes of joys sublime and substantial, such as the world knoweth not, the unrenewed never taste. But they are real; they are pure; they are foretastes of good things to come, earnest of future, endless bliss.

"The prospect before me is a pleasant one. I have no anxiety about the future. My only wish is to know what my heavenly Father will have me to do. I have, indeed, the ministry in view. I believe that the great Head of the church has called me to prepare for it. But whether he will count me worthy to be put into it, is not for me to decide. I would not determine. He may see fit to remove me hence, before I shall have finished my course of study. Pleasing thought, if it be his will! With some he has dealt thus, and so taken them from rendering service below, to render a perfect service above. But whether my life be protracted or shortened, my inquiry is, 'Lord, what wilt thou have me to do?' 'Speak, Lord, for thy servant heareth.' I am not my own keeper, neither would I be at my own disposal. 'Godliness with contentment is great gain.' I trust that I have won this prize. Pray that I may keep, and finish my course with joy. * * *

"Thus I have spoken of the Lord's dealings, and testified to his goodness. I have spoken to you with the familiarity and confidence of a friend. Do not think me an egotist.

"And now may I ask you, 'Is it well with thee?' If I mistake not, you were once not a little harrassed with fears, and perplexed with doubts. Have you gained the ascendancy over your adversary? If not, be assured it is your privilege. 'For this purpose was Jesus manifested, that he might destroy the works of the devil.' And it is not his pleasure that we should always be babes, or even young men. He would have us arrive at the stature of perfect men in Christ Jesus. Alas! how many seem to be ever learning, and never able to come to the knowledge of the truth. There are some who are always complaining of their deadness and want of spirituality. Do you know the reason? Certainly it is not because they have religion, but because they have *no more* religion. The effect of true piety is to quicken and enliven the soul, to make its possessor spiritual and heavenly-minded, which is life and peace. All, all should be on the alert, 'up and doing' for their Master's cause. Indeed, there is much land to be possessed; much in our own hearts; much in our families; much in our neighborhood; much in the world at large. Who will be Christians in deed and in truth? who will be decidedly for the Lord—eminently holy and devoted servants of the Most High? There is much to do—much for you, and much for me to accomplish; and our time is short. Oh for more of Enoch's spirit, that I may walk with God continually; for more of the meekness and the ardor of our Saviour! In a word, let us live for God, for heaven, for eternity. Then shall we 'rejoice evermore, pray without ceasing, and in every thing give thanks.' The world will sink into nothing before us—souls will be valued according to their worth—the divine glory will be our chief aim, and heaven our final home. * * *

"What shall I say more? May you and I seek to be *uncommon* Christians—that is, *eminently holy*. Holiness becometh the house of the Lord. It is this which conforms us to his image, which fits us for communion with him here, and which only will fit us for heaven and for glory."

SENSIBILITY IN A CHRISTIAN MINISTER.

The term sensibility is susceptible of different meanings. We may refer it to a peculiarity of natural temperament, abstractly considered; and as such, it becomes a subject of philosophical inquiry; but cannot, in itself, be considered either a fault or a virtue. If we understand it to mean a morbid sensitiveness, or a nervous irritability, we consider it an unfavorable habit—an infirmity, arising partly from physical causes, and partly from a wrong direction given to the mind. It is sometimes used to denote the faculty of taste;—and then means the *foundation* of taste; as a person must have sensibility, before he can feel the emotions which are necessary to produce any impression of natural or moral loveliness. But in none of these senses do we propose to employ it at this time. We take it in its most natural signification, and call it *feeling*—virtuous, refined feeling. That it has its basis indeed in some happy constitutional temperament, we cannot doubt; and certainly it would be impossible to separate it from a cultivated taste. It implies every thing comprehended in virtue, and, consequently, every thing around which lingers an association of moral beauty. We speak of it, (of course in the best sense of the word,) as allied to benevolence, strengthened by active exertion, and regulated by proper principles. We speak of that sensibility which is cultivated, warmed, and refined;—which gives birth to generosity of sentiment, purity of conception, and grandeur of purpose. We speak of it as identified with taste, the imagination, and the affections:—above all, we speak of it as the offspring of a mind that contemplates God in every thing that is cherished with a wise regard to his glory, and that reposes upon him the weight of life's woes, in the spirit of pious confidence. We denominate it *Christian sensibility*, as it is that quick perception of the pains and innocent enjoyments of mankind, which prompts to sympathy with them whenever found;—a principle which belongs exclusively to the genius of the gospel. We call it so, as it is inculcated in the writings, and exemplified in the lives of the apostles, whose maxim and whose practice it was, to weep with those who wept, and rejoice with those who rejoiced; and especially as it finds its highest and perfect pattern in Jesus Christ himself, whose heart ever moved with holy emotion, and who often gave expression to *that* emotion in tears. *His* is the sensibility to which we would refer, as an illustration of what it should be in his followers. Ever free from morbid excitement or depression, it dwelt in his breast, without any mixture of sin, pure as his own spotless nature. While it ever avoided the semblance of wrong to others, it submitted with patience to the wrongs it received, and bore the most cruel agonies without a murmur. It was a sensibility also, which, every where, and at all times, was warm with melting benevolence, and full of delicate susceptibility to every thing which softened human character and human life. It knew nothing of coarseness, not even in manners,—was ever ready to sanction the refined civilities of society,—watchful to cherish every lenient endearment, and prompt to soothe every disturbing sorrow. A yet lovelier exhibition of this virtue was to be seen in the Saviour's conduct, amid the intercourse of the domestic circle. There, in the bosom of friendship, he made the home of his kind sympathies. There, by the influence of his serene and affectionate temper, would he dispel every shade of sadness and despondency; and, like the calm sunlight, would kindle the glow of happiness around him. There, deep in the affections, would he ever cause his lessons of pious trust to take root; and there, in the hour of grief, would he administer the balm of hope and consolation. "*He hath left us an example that we should follow his steps.*" We are to speak of sensibility in the ministers of his religion; and shall maintain, that the ministry, to be what it should be, requires it, in its purest and most virtuous exercise, as the foundation of all other qualifications. To understand the governing sentiments and principles of mankind,—to adapt itself to their capacities, circumstances, and wants,—to bring home the doctrines, duties, and hopes of religion, to their business and

bosoms, and to touch successfully the springs of feeling in the human heart,—this is the object of the ministry; and though, to a skilful and holy man, it is vantage-ground, such as angels might rejoice to gain, it is, notwithstanding, ground where angels might fear to tread. A prominent part of a minister's duty lies in the *pulpit*. Here, as elsewhere, his aim is to impress the heart. For this purpose his own heart must be impressed. Eloquence, to be persuasive and successful, must ever take its rise from feeling. We may fascinate an audience with the elegance of taste, the flashes of fancy, and the very lightnings of genius; but nothing will melt the stony heart, but the warmth of pure and fervid tenderness.

There is a vast deal of truth in the trite maxim of the poet—

'Si vis me flere, dolendum est
Primum ipsi tibi'— *

which cannot be too deeply engraven on the minister's memory. Let the glow of affection be wanting in the services of the sanctuary, and how dull, how graceless, how much like mockery they are! We call it a waste of sacred time, and a trifling with the means of religious improvement, to talk so much, and to feel so little. Moonlight falls not so cold, so powerless on the cold snow, as do the words of an unfeeling preacher on the ears of his audience. He freezes up every warm avenue to the heart, and chills even the fire of devotion, which the retirement of the closet may have kindled. It is painful to think that services which might fill the capacity of an angel with happiness, oftentimes become, by the lifeless manner in which they are performed, "stale, flat and unprofitable." Like a cold statue of marble, they have no warm, living, breathing energies. The spirit is not there. We speak not against the graces of oratory. They are valuable, as aids to devotion. But let them flow naturally from it. Let them constitute a happy union with it, and form an essential part of it; and then no objection can be made to the embellishment they afford. Thus viewed, it will be still more clearly seen how very essential sensibility is to the formation of an impassioned eloquence, since eloquence must gather her materials from those quarters where taste, talent, and feeling only can travel. Every event in life, pleasant or painful,—every striking object in nature,—every beautiful and instructive effort of art,—every peculiarity of circumstance and character in the audience we address, must be collected, analyzed, and compared. Their resemblances must be traced, and their moral lessons illustrated. Sensibility is the messenger employed to collect these materials; and, at the same time, the agent, to produce their proper impression upon the mind. Examples of this may be seen in almost every thing. Suppose, for instance, we would describe a character: let it be that of St. Paul. What is necessary to enable us to give *such* a description of it as would awaken the glow of admiration, and prompt to an imitation of his excellencies? Certainly, that we should feel them ourselves, that we ourselves should have an inward perception of the beautiful and strong traits of his intellect and his heart. Or, if we would describe a fine landscape, what is more necessary, than to perceive and feel ourselves its beauties? to suffer the imagination and affections to go forth wherever the inimitable pencil of nature has gone, and to hold delightful converse with the Being whose hand has traced it? Or, once more, if we would convey a strong impression of any celebrated work of art, we must be familiar with the conceptions of the artist, and feel an admiration for his work. So will the Christian minister, if he enters *deeply* into the spirit of his sacred calling, perceive himself, and place before his hearers the sublime truths of the Bible, of nature, and of life. He will describe the worth and danger of the soul, the loveliness of virtue, the deep things of a spiritual life, and the hopes of the gospel beyond the grave, with a vivid conception, forcible illustration, and glowing persuasiveness, which will carry to the hearts of those who hang on his lips, the strongest power and conviction. There are ministerial duties of a *private* character, to the right performance of which, an

* If you would make others feel, you must feel yourself.

affectionate sensibility is equally essential. These lie along the retired walks of domestic intercourse, in the happy home, in the hut of poverty, in the dwelling of bereavement, and in the chamber of sickness. Among persons of every class and every age, in all the different scenes that a minister will here be called to witness and to soften, how necessary the sympathizing heart! How much are the offices of affection then prized! and what others are prized? In prosperity, we love the man, who, in beholding our enjoyments, feels pleasure himself;—and in affliction, the sympathies of a friendly heart come to us like the ministrings of a pitying angel. Who, but he who has felt it, can understand the inexpressible relief, that sympathy sends to the heart of a sufferer, though it be expressed but in a single benevolent word, or a single affectionate tear. Such relief, it is the privilege of the Christian minister to impart. His very character, as a messenger of divine mercy, makes it his duty to impart it. He is to operate on the affections. His office implies every thing tender, attractive, and endearing; and he will be successful in his ministrations of benevolence, in proportion to his quick and lively sense of the distresses around him. And what can make any one successful in reaching and influencing the heart, but to study and to feel its wants,—to kindle with its hopes,—and to struggle with its fears;—to understand and to explain the causes of its disquietude,—and to know and to tell where it may find repose. There are passages in the life of every one, which must be cheered, if cheered *at all*, by the glimpses of benevolence, and the softenings of affection. And where can these kindly influences come so well, as from him who sustains the character of a messenger of God? And surely *he* will feel himself blest in imparting them. He will delight, if possessed of a pious sensibility, (and no one who is not, should ever dare tread such holy ground) in alleviating pain, and administering hope. He will mingle his tears with those which innocence sheds, and calm the grief in which bereaved affection indulges;

“And in his duty, prompt to every call,
Will watch, and weep, and pray, and feel for all;
And, as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,—
He’ll try each art, reprove each dull delay,
Allure to brighter worlds, and lead the way.”

Such are some of the uses of sensibility in a Christian minister. Let it not be supposed that it is without its *pains*. Some of these are found in its very nature,—grow out of its most virtuous exercise, and become an inseparable part of the virtue itself. I speak now of trials which every man must expect to meet; but which the *good* man, from the very cherishing of tender affections, becomes unable to bear. To illustrate my meaning,—It is *his* duty and privilege to aim for the highest point of excellence. As he advances in years, he is expected to advance in moral worth. His taste becomes purer, his affections softer, and his perceptions more delicate. Now it is easy to perceive, that, in proportion to the purity and loftiness of his aspirations, he is removed from the ordinary level of thought and feeling;—the nourishment of sensual and earthly pursuits becomes too gross for his mind;—and, consequently, the common sources of enjoyment are closed, while other sources of pain are opened. When another would bury in a moment his woes in oblivion, or treat them with stoical indifference, or cast them off with proud defiance, they are, to the man of sensibility, barbed arrows, that enter his heart, and drink his blood.

I do not say, that the heavenly proof of the good man’s armor does not ward off far greater, and far more dreadful evils. I do not even say, that the habits of refined feeling he has cherished, do not ultimately work the antidote against the poison of these lesser ones. I merely state the fact of his liability to be wounded in parts, where others show no signs of vitality.

‘To suppose an instance. A man’s character is unjustly traduced. He is a proud man, and looks with contempt upon the opinions of the world; or, if he care for them, and feel himself injured, he seeks the reparation of his

wrongs in means which are sanctioned by maxims of worldly honor;—or if he permit the wound to rankle in his breast without resorting to these means for its cure, time, and the pleasures to which he flies, soon bring their emollients, and the injury fades from his recollection. Suppose now the calumniated man to be a *Christian*—a Christian minister. To him the trial is the most killing and sore of all trials, and that for many and obvious reasons. In the first place, the interests which are at stake in his reputation, are much higher interests than any other man's can be. If this suffer, he must consider his usefulness at an end, and his name not *shadowed* merely, but *stained* with indelible darkness. And then all his mental and moral habits have been so constantly and so conscientiously formed by the nourishment of *kind, tender* affections, that he is certainly far more susceptible of the injury, than another *could be*. Indeed it comes upon him with a tremendous weight of suffering. He pines and writhes under it in bitterness and agony. What can he do? Cold indifference cannot assist him, or the bleeding wounds of his heart had not been opened. He cannot have recourse to the maxims of falsely-called honor, to wash away the stain; for they are opposed to the maxims of his religion. Forget the wrong, he cannot; for it weaves itself in every thread, through the woof of his happiness, and twists itself around every fibre of his heart. It is true he has his assuaging medicines. He considers that the best of men have suffered before him; that even his divine Master did not often pass along the smooth and generous current of kind affections; that God is just in permitting the trial, and that it is a part of the discipline by which he is to be fitted for a better world. Such, however, being the difference between these two characters, it is clear that the good man, by becoming more susceptible of pure and holy influences, is peculiarly liable to be affected by whatever wounds his sensibility.

We pretend not to deny that it may be carried to *excess*. It is so, when it bleeds under evils of its own creation; when it recoils at the slightest touch of neglect; when it is stung with keen distress at the *bare suspicion* of injury; when it is ready to aggravate the smallest matter into bitter and torturing poison; and when, by a sort of mental process, it converts every thing into gall. This we call a *diseased* sensibility, deserving of compassion, indeed, but *still diseased*. The fault perhaps arises in the first instance, from making one's own keen feelings the measure of those of others; which, being cherished too long, change at length their character, and come to act from ungovernable impulse.

The best remedy for this state of feeling is employment—constant and vigorous employment. Let the individual who possesses it, exercise patience, fortitude, self-denial, and diligence, and the disease of his mind will be weakened, if not subdued.

The proper test of it is the effect to which it leads. If it be morbid, the mind becomes obscured and oppressed with gloom. Even the few rays of happiness that cheered its horizon, die away, and cast the realities of life into deeper shade. But let it be healthful, and, though clouds come, as they *must* come, they will only make the man cling more closely to God, and cause his faith to cast a fairer light upon the bosom of the storm.

We must only add, that such as cannot fully enter into the feelings of the individual described, who are disposed to ridicule his sensibility as a weakness, and treat it with harshness and cruel censure, should remember the pangs they may unwittingly inflict, and the waste of suffering they may occasion. They will remember, that if to possess extremely delicate, susceptible feelings, be a fault, it is a fault which grows out of the very excess of virtue. They will consider, too, that the habit of sympathy, even in its most tuneful harmonies, like the vibrations of a harp, gives out its sweetness, or complains of injury, as the hand that touches it be gentle or severe; and they will forbear to play rudely on an instrument so disposed to discord and pain.

THE IDEA OF HEAVEN.

In forming his notions of spiritual things, every man is swayed more or less by his own peculiar modes of thinking. There is no one, who has not his preferences and dislikes among conceivable objects, which always cling about him. As the words which belong to material things are necessarily transferred to spiritual subjects, so, when we endeavor to form a conception of spiritual things, our material images are mingled up with them. Perhaps in nothing is this fact more striking than in our notions of heaven. Some Christians, indeed, shrink from the grossness of physical imagery, as applied to the enjoyments of the soul; and thus by their dim and shadowy conceptions, void of distinctness, and almost of the power to produce impression, deprive themselves of that happiness, which the scriptures authorize them to seek. But most men, each according to his habits, paint to their minds a future heaven, in which they collect whatever has for themselves peculiar charms, and exclude whatever is to themselves undesirable. If we accurately watch the processes of our own minds, we shall find this a truth, full of interest. We shall discover, in our examinations, traits in our characters, which, perhaps, we never before suspected; and, by this discovery, we shall be able to direct our attention to the eradication of whatever is unworthy, and the cultivation of whatever is excellent.

The most common idea Christians have of heaven is, that it is a place of *rest*. This arises partly from the fact that the scriptures describe it as a rest, which remains for the people of God. But the grand reason why this point is so prominent, is, that the present is a world of fatigue and toilsomeness. Every day brings its sources of anxiety and its demands for labor. At the sunset of every day and the close of every week, we feel in our own frames that earth is a weary abode; and the mind most naturally dwells on the sweetness of rest. Accordingly you will observe that the aged, who are less able to endure fatigue than the young, speak of heaven under this image more frequently than they. Ministers, too, on Sabbath evening, after the toils of the sanctuary, expatiate with the most evident freedom and satisfaction on the rest of the eternal Sabbath. The sick, who are fatigued almost by the pure light that enters their windows, love to contemplate heaven as 'the end of toils, the end of pains.' As the sun goes down in his splendor, and the calm, soothing hum of evening begins, how is the mind of the tired traveller crowded with images of serenity and repose, of gentle fountains and soft breezes, prepared by him who has left peace with his people. The reason is evident—to persons at such times and under such circumstances, fatigue naturally induces the idea of rest; and when they think of heaven, the influence of their present feelings leads them to think of it chiefly as a place of rest.

A less common notion of heaven is, that it is the abode of *friends*. The persons to whom this idea is most prominent, have, by nature, a deep sensibility. This quality does not at once come to maturity; nor in the earliest years of life is it always perceptible. But through the influence of those untoward circumstances which the sensitive heart is least able to sustain, its acuteness of perception is cultivated and increased. Amid the ceaseless driving and jostling of this world, such hearts often bleed with sorrow. Little attentions are indeed received by them with the liveliest gratitude; but if those little attentions are withholden, they are pressed and weighed down with the supposed neglect. Persons of this character esteem most highly the blessings of friendship; and when they wander, as it were, alone on the earth, feeling themselves friendless and a useless burden to society, the idea of entering a world of kindred minds comes to them with the sweetness of evening music. By long contact with the coldness of earth, they are taught that it is a broken reed, that its brightest flowers fade, its fairest skies are overclouded, its firmest friends prove faithless, and death finally fills up its cup of wretchedness. If you have ever felt thus, you know the pleasure of meditating on a world where the friendships of earth will be re-united, the fragments of your peace will be again bound together, and your union with those you love will become eternal. It may not be

amiss here to observe, that as the above characteristics are the native inheritance of poetic minds, so this idea, more frequently than any other, appears in their descriptions of heaven. It was the case in antiquity, and continues to be so still. To them, in the mere words—kindred spirits—is concentrated a world of blessedness. The same notion of heaven is also uppermost in our minds, when we are parting from those we love.

Another, and a small class of persons, think of heaven as deriving much of its charm from its sweet and inspiring music. They love to gather together the representations of the apostle John, where he describes the celestial inhabitants with their palms of glory and their harps of gold, singing the new song to the Lamb that was slain. Having by nature a love for music, they imagine themselves in the midst of the glory of heaven, listening to the magnificent chorus of the multitude that no man can number, now swelling its overpowering melody, and now dying away with inexpressible softness and sweetness, and they feel that this is heaven. It is a joy 'worth dying for,' to dwell in the midst of such a world. Their full souls overflow with delight. Their loftiest anticipations are exceeded; and as we sometimes whisper in our dreams, they exclaim in their bliss, 'Can this be heaven—and am I one of its inhabitants?'

These ideas of the world of light are all tinged with our own natural characteristics. They spring from our predominant habits and modes of thinking. They are, in part, a fruit of that selfish desire that seeks our own private gratification. We may regard it as a cause of thankfulness, that God has provided in his word, images of future blessedness, adapted to the peculiar characters and circumstances of all his people. But we should esteem it a worthy triumph of grace over nature, if we could habitually fix our minds on another notion of heaven, in which our own likings should be merged and forgotten. And just in proportion as the Christian is sanctified, and led to entertain right views of God and himself and spiritual things, we believe he will dwell on another characteristic. This is, that heaven is *the glorious residence of Christ*.

While by the other conceptions, the imagination of unregenerate men may be warmed and delighted, this can attract none but a holy heart. If we do not love Christ, we shall not desire to be with him. If we have not been often in communion with him on earth, we shall not joyfully anticipate being with him in glory. But if the whole course of our lives has led us to esteem him the dearest of all enjoyments, we shall with good reason exult in meditating on heaven under such a view. This view, too, includes all the Christian can desire. If we are with Christ, we shall be like him. As we fix our eyes upon his excellence, we shall be changed into the same image from glory to glory. In his presence there is fulness of joy; and we cannot but be perfectly happy. He has gathered about him all the good, and wise, and lovely, from the beginning of the world; and we shall have their blessed society forever and ever. If there be harmony in the universe, it is that which is poured forth in his praise; and if we are with him, we shall feast upon it. The idea that heaven is the glorious residence of Christ, combines the excellence of all other notions, and is itself a test that will guard us from disappointment. If we anticipate that world because our Redeemer is there, we shall not fail of enjoying it.

CAUSES OF THE LOW STATE OF RELIGION.

In a late article on the present state of religion,* some general remarks were made on the desirableness of a revival. Two prominent causes of the prevailing declension were specified. The first was the general devotion to the external affairs of the church, and the second, the spirit of controversy. It has seemed to us that several other errors in Christians are exerting an unhappy influence. We would not press unnecessary or unreasonable charges

* Am. Bap. Mag. for September, page 347.

against the church; nor would we suppose the majority of the evils, hereafter to be specified, exist in every member. 'We are persuaded better things of you, brethren, and things that accompany salvation, though we thus speak.' Yet that all these deviations from duty occur, every man knows; and it is equally certain that their effect is to grieve away the Holy Spirit. We here speak of them, because if we do not know our errors, we shall not know what is to be reformed. If they are pointed out to us, we are under sacred obligation to take these obstacles out of the way. While we speak kindly, in this article, we shall endeavor to speak plainly. Christian duty requires that we should deal faithfully. It is a miserable policy, that covers up the truth, or blunts its edge, for fear of offending men. If we use the sword of the Spirit, let it not be wrapped in flowers.

Some of the specifications have already been treated somewhat fully,* so that we shall here need to say the less. But we entreat Christians to read carefully, and with self-application.

1. Neglect of the Bible. It is very certain that most Christians, at the present day, think less highly of the word of God than David did. It was his meat and drink, sweeter than honey and the honey-comb; his best companion in the house of his pilgrimage. He read it diligently by day, and arose in the night-watches to meditate on its beauties. But his was a meagre portion, in comparison with ours. Since his departure, we have, in addition, most of the splendid and glowing prophecies, and the whole record of the Redeemer of men contained in the New Testament. Yet it is a truth that some professors of religion suffer whole days to pass by, without looking into its pages.

2. Desultory reading of the Bible. There is a multitude of persons, whose consciences will not let them wholly neglect the word of God. But they carelessly and sleepily run over a few verses or a chapter every evening, to soothe the voice of the inward monitor; and that is all. Or, if they read more, it is merely for the sake of saying they have done so—not with self-application, meditation and prayer.

3. Neglect of spiritual treatises. By these we mean the works of such men as Baxter, and Edwards, and Owen. It is said, and by some perhaps with good reason, we have not time for these and the Bible too. But we hazard nothing in saying, that on the Sabbath, at least, there is time. Take only a part of the hours devoted to religious or other newspapers, and expend it on these authors, and you will find a rich recompense in holiness, and loveliness, and heavenliness of spirit. The great difficulty with most Christians of the present day is that they read too much, and think and pray too little. When such books are read, let it not be, as is too often the case, in a listless, desultory manner, but as if you were in communion with the very spirits of the men who wrote them.

4. Neglect of meditation and prayer. In this, too, the excuse is, we have no time. But it is well answered by referring to the life of Jesus. Hurried as he was from place to place, and surrounded all the day by a crowd of followers, he still found time for his holy duties. He was often sought in the desert alone, whither he had gone for his heavenly communion. The mountains and cold night-breezes witnessed his solemn devotions. Christian, who can get no time by day, do the same solitary stars that shone on thy Saviour's retirement, ever testify to the fervency of thy prayers?

5. Want of system in meditation and prayer. The best of men have found that a *set time* and *place*, and *punctuality* were necessary to the maintenance of a religious life. If we appoint for our private duties, that concern only God and our own souls, no specific time, they are likely to find no time. If all our hours are appropriated to other matters, they will have no place. If we had a system, with decision and firmness enough to adhere to it, there would be no want of opportunity. Let us also inquire of ourselves what blessings we need, and why we need them; and assure our own hearts of the depth and pressure of our necessities, that we may plead for a supply, as the suffocating man would for vital air. We would by no means speak lightly of social meetings, or

* See "Thoughts on Piety."—Am. Bap. Mag. for March, 1833, page 85.

discourage Christians from assembling together. But it does not admit of a doubt that some, who can scarcely find an hour a week for secret intercourse with heaven, can find two, three, or four evenings for meetings with their brethren. In meditation, too, the difficulty lies not in the fact that men cannot think—(for what were they created but thought?)—but in their neglect of system. If they would choose for themselves every day a subject of meditation, and pursue it in regular order, they would soon learn both the possibility and the sweetness of it. Payson and Summerfield recommended this practice. The Moravians act upon it, in all their settlements. We are living for future generations, for Christ, and for eternity. Is it not suitable that we should live by rule?

6. Disregard of the Sabbath. Whether, as an individual, he keeps every hour of the Sabbath 'holy unto the Lord,' we leave every Christian to judge for himself. It is not without reason, however, that we suspect there is here a great deficiency. Religious newspapers were designed for a worthy use;—not to occupy those hours which God has set apart for the cultivation of piety. We believe many professors devote those holy hours, which are God's and not their own, to these and similar periodicals. The sermons of the Sabbath, too, are heard rather from habit, than with the express purpose of learning the will of God and *doing* it.

7. There is too much satisfaction with the existing state of things. By this we do not mean that Christians are not loud enough and full enough in their complaints; but that they do not really feel dissatisfied, that all is so dull and dead. The reason is, they do not diligently examine into the dreadful results of such a condition. They say, but do not feel. If they felt, they would arise and call upon God, that he would save the world from perishing. If they would carefully think on these things, could they help feeling?

8. Christians are not faithful to one another. They have forgotten the obligations conferred by the right hand of fellowship. They talk familiarly of the watch and care of the church over her members; that is, of the tender watchfulness of one member over another, and their mutual faithfulness. But who, in the churches, discharges his obligations? Who feels that they have been discharged towards himself? If Christians converse with one another on religious topics, is not the inquiry rather, how did you like this and that preacher; and, were you present at this or that meeting—than, how can we most rapidly grow in holiness? And do not Christians, through fear of offending, smooth over the few faithful addresses they dare to present, by trying to make their brethren believe some one else is meant, and not those who hear?

9. Professors of religion do not sufficiently consider their personal responsibility. Our churches have become so large, that most men expect to hide themselves among the multitude. The address of Nathan to David—'Thou art the man' had force in it, for it pressed him with personal obligation. Oh that every minister could persuade every hearer to believe him, when he says, 'I have a message from God unto thee!' Whether we feel it or not, the messages of God do come to us, and lay us under specific obligations as individuals. Every man is bound to do his own duty, as much as though he were the only accountable being in the universe.

10. The covetousness and selfishness of professors of religion. This is a very plain charge, garnished by no soft words; but we believe it is a reasonable one. That selfishness is the great, prevailing principle of action before regeneration, every body allows; and it would be strange, if the believer were at once and entirely delivered from it. But it is carried into religion. How often do we feel and say that we attend social religious meetings for our own good, that we may be comforted, and the like! And how do professors go from service to service with the great absorbing motive—our own advantage! We merely present this subject for thought, adding only, how much more Christ-like it would be, to go with the sole design of benefiting others—of promoting the conversion of sinners—of building up the kingdom of God, forgetful of our own little selves! We may also be permitted to ask the con-

sciences of our brethren, if they cannot sometimes detect a covetous their mode of trade or in their benefactions, which the religion of Je not justify?

11. It is believed that many Christians have no proper apprehension nature and effects of religion. In the apostle Peter's time, it was a *'joy unspeakable and full of glory.'* Who feels that joy now? Our declared faith to be a *'well of water, springing up to everlasting life'* how few Christians find their religion such a well-spring! Men seem to be satisfied, if they think they do the duties required by their religion; they do not expect lively enjoyment. We talk of it, indeed, as *that is solid and satisfying*; and a few feel it to be so. But if the hungry thirstings of the immortal soul, or rather the dead stupidity of many, read by all the world, how would they ridicule our professions! We do to be contented with any thing short of that perfect love and peace which the religion of the Bible promises. We wrong ourselves, the and the world.

12. Procrastination. This is as injurious to, and as common among, tians, as the irreligious. They know and acknowledge their obligation to *common Christians—eminent for holiness*—but they are not quite ready must first get through with this or that pressing engagement. will wait till they are a little older; or till they get into some new situation, new sort of business, a new course of study, a new house, or a different of society. But, be assured no new situation will be more favorable cultivation of ardent piety, than your present one. Wherever you go, ties will meet you, and you must break through them. An effort must *—a strenuous effort*—or you will never succeed.

While all these crimes lie upon our churches, can we wonder that mains at a distance, and the Holy Spirit is grieved away? Should rather have reason to be astonished, if a revival of religion should come among us? Hear now the word of God—"Remember whence I fallen, and repent, and do thy first works; else, if thou do not repent, come unto thee quickly, and will remove thy candlestick out of his place."

Thus have we briefly and plainly stated some of the causes of the low state of religion. The subject needed no flowers of style. We clothe it with alluring beauties; but affectionately do we present contemplations for your consideration. 'I speak as to wise men; just what I say.'

GETHSEMANE.

Among the mountain-trees

The winds were whispering low;
And night's ten thousand harmonies

Were harmonies of woe:

A voice of grief was on the gale—
It came from Cedron's gloomy vale.

It was the Saviour's prayer,

That on the silence broke,
Imploring strength from heaven to bear

The dread and wrathful stroke,
As in Gethsemane he knelt,
And pangs unknown his bosom felt.

The fitful starlight shone

In dim and misty gleams;
Deep was his agonizing groan,
And large the vital streams
That trickled to the dewy sod,
While Jesus raised his voice to God.

The chosen three that staid

Their nightly watch to keep,
Left him through sorrow's deep

And gave themselves to sleep.
Meekly and sad he prayed alone
Strangely forgotten by his own.

Along the streamlet's bank

The reckless traitor came;
And heavy on his bosom sank
The load of guilt and shame:
Yet unto them that waited nigh
He gave the Lamb of God to die

Among the mountain-trees

The winds were whispering low
And night's ten thousand harmonies
Were harmonies of woe;
For cruel voices filled the gale
That came from Cedron's gloom

THE CHURCH AND HER WATCHMAN.

THE CHURCH.

Watchman, on Zion's wall,
The night hath hovered long;
No voice hath answered to thy call,
Nor joy broke forth in song;
Yet must thou kindle still
Thy watch-fire's feeble light;
And keep thy lonely post, until
Thy faith is changed to sight.

WATCHMAN.

Why should my spirit yield,
Ye ransomed, to despair?
The rays may be awhile concealed,
But yet the sun is there.
I hear the frequent wail
Of those who near me weep;
But why should faith or duty fail?
God will his promise keep.

THE CHURCH.

Watchman, on Zion's wall,
Hath not some lovely star
Burst from the gloomy midnight pall,
And sent its rays afar?

Is there no heavenly light
To cheer thee on thy way,
Whose beams thy fainting hopes excite,
And tell of coming day?

WATCHMAN.

The eastern clouds are fringed
With brilliancy divine;
And all the heavens, with crimson tinged,
In smiles begin to shine;
Children of God, lament
Your absent Lord no more;
His Holy Spirit he hath sent—
His promises are sure.

THE CHURCH.

Watchman, the tidings tell
To those who watch with thee,
That joy may every bosom swell,
That all the light may see.
Wake the whole earth around
One general song to raise,
And pour with grand, o'erwhelming sound,
Creation's hymn of praise.

SPiritual GLORY OF CHRIST.

The Scriptures present this blessed being as one of infinite moral beauty and loveliness. Numerous appellations, strikingly expressive of this, are given him: 'the bright and morning star;' 'the sun of righteousness;' 'the brightness of his glory;' 'the chief of ten thousand;' 'altogether lovely;' 'blessed and only potentate;' and he is described as receiving those eternal ascriptions of praise, due only to infinite moral excellence. There must be that, then, in Christ which is suited to inspire the mind with the highest admiration, and to fill it with unspeakable delight. Abraham, Job, David, and Isaiah, all saw this glory, and spake of it. John saw 'the glory of the only begotten of the Father.' Paul counted earthly attainments nothing, in comparison with the excellency of this knowledge. And the 'beloved disciple' John reiterates, that it is the very consummation of the heavenly bliss to 'be like him and to see him as he is.'

So of later saints. 'Oh, the ravishing sweetness,' said Pearsall, 'that appeared in every feature of Jesus the Mediator! 'I have no heart,' said Payson, 'to speak or write about any thing but Jesus. Oh for language suitably to speak his praise and to describe his glory and beauty! Methinks if I could borrow for a moment the archangel's trump, and make heaven, earth and hell resound with 'worthy is the Lamb that was slain,' I could contentedly drop into nothing. What a transporting thought, to spend eternity in extolling God and the Lamb, and in beholding their glory! This is heaven indeed.' 'I continued,' said Mr. Edwards, 'in a constant, clear and lively sense of the heavenly sweetness of Christ's transcendent love. It seemed to be all that my feeble frame could sustain of that joy which is felt by those who behold Christ's face in heaven.'

There is then infinite spiritual beauty and glory in Christ. And is there any barrier by which the great body of the saints are prevented from beholding it? Has Christ opened the overflowing fountain to the *few*, while the *many* are restricted to scanty drops? Who can bring this accusation? I ask, how came the saints, whose language I have quoted, so high upon Mount Zion? Because they strained every nerve to gain this glorious eminence. And why are ten thousand others so far below them; so far below them, that it requires charity to believe they have begun to rise at all? What but sloth, love of ease, love of the world, reluctance to duty? What but unwillingness to give themselves heartily and earnestly to this great work, keeps them at the porch, when they might enter the palace?

Disciple of Christ, there are glorious and delightful visions of Christ within your reach. The scanty gleam of light now enjoyed, might have one degree of brightness after another added to it. The star might become a sun. Why be contented with your dim visions? Shall the twinkling of a solitary star suffice you, and are you willing the remaining horizon should be shrouded in darkness? As eminent saints, by earnest diligence, have risen to higher and higher discoveries of the glory of the Redeemer, so may we. *'Then shall we know, if we follow on to know the Lord'*; his going forth is prepared as the morning: and he shall come unto us as the rain, as the latter and former rain unto the earth.'

N. Y. Observer.

REVIEWS.

[The following review was received from a respected minister at the south, after the Editor had commenced preparations for a similar article. It has accordingly taken precedence. The other may be presented in some future number.]-

J. Chapin

Review of the COMPLETE WORKS OF THE REV. ANDREW FULLER, with a Memoir of his Life. By ANDREW GUNTON FULLER. In two vols. 8vo. Boston: published by Lincoln, Edmands & Co.

This work, in the material and style of execution, is highly creditable to the American press. It contains a good likeness of the author, a full table of contents, a copious index, both of subjects and of scriptures illustrated, and about eighteen hundred pages of matter. The publishers, in issuing this work, have conferred an obligation upon community, and will, doubtless, be rewarded in a liberal return of their investment. We are not about to enter into a critical examination of the literary merits of the deceased author. This would be unnecessary. The productions of his pen have been long before the world, and are prized as standard works in divinity, on both sides the Atlantic. But, though they need no commendation by the reviewer's pen, yet the conviction of their sterling worth may, perhaps, be increased, by a few remarks upon the qualifications of this author, and upon the design and influence of his publications.

Mr. Fuller was among the few extraordinary men who have ever appeared in this world. Robert Hall, who lived in an age and nation famed for distinguished names, said of him, "He is, in many respects, the most memorable man it has ever been my happiness to know." He possessed great vigor of intellect, an uncommon share of good sense, inflexible integrity, and the most ardent love for truth. From the strength of his desires to be useful, and from consciousness of mental superiority, he was led to conclude that he was destined for distinguished labors. All his powers, therefore, were early consecrated to the service of the church. His mind was turned, even before he en-

tered the ministry, to the study of those great truths, which involve the highest honor of God, and the dearest interests of man. These truths he embraced with all the affections of his heart, and maintained with wonderful acuteness, and by invincible arguments; for they were indeed the sheet-anchor of his soul.

He possessed very clear and consistent views of human depravity, and of the grounds of moral obligation. To gain them, however, he had to endure heavy trials and severe studies. Indeed, it was a dispute about the extent of the ability of man, which deprived him of his beloved pastor, and proved the occasion of his own introduction to the ministry. When he entered the church, he sat under the preaching of a high Calvinist, who maintained that the impotence, which the scriptures ascribe to sinners, is wholly innocent, rendering them just as unworthy of blame for not repenting of sin and believing in Christ, as they are for not having power to stop the motion of the heavenly bodies. But this sentiment, he soon perceived, agreed neither with his own experience, nor with revealed truth. For he had been, from time to time, deeply convicted of sin in neglecting the duties of religion. And he knew that the scriptures frequently, and in the plainest manner, command sinners to perform spiritual duties. "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Repent, and turn yourselves from all your transgressions; and make you a new heart and a new spirit, for why will ye die, O house of Israel?" "Circumcise your hearts, and be no more stiff-necked." These are a few out of a multitude of texts of the same character. But he was led to reflect: Would God give these commands, and threaten sinners with eternal death, in case they persist in neglecting them, if their impotence to obey them were innocent? If depravity be a natural calamity, like the loss of sight, or hearing, then it would be as manifestly absurd to exhort the wicked to turn from their evil ways and seek the Lord, as it would be to attempt to allure the blind by the beauty of color, or to charm the deaf by the power of music. But Mr. Fuller believed that depravity is something quite different from a physical evil, and that, therefore, it did not render it as preposterous to urge sinners to duty, as it would be to preach the gospel to the inhabitants of the tomb. Hence, after much reading, and prayer, and reflection on the subject, he was led to believe that depravity consists in an aversion to things of a spiritual and holy nature. This aversion, or disinclination to comply with the divine commands, so far from excusing impenitence and unbelief, is, he believed, the very essence of guilt, and stamps its own criminal character upon all its issues and productions. The only reason why the unrenewed do not perform spiritual services, is to be found, not in their ignorance, not in their want of natural power, but in the unwillingness of their heart to comply with gospel requirements. As the disposition to obey constitutes no portion, no element of obligation, so indisposition cannot destroy any particle of obligation. He therefore perceived that the same kind of obligation rests upon believers and upon unbelievers—that the same gospel should be preached to both classes—that the same duties should be urged upon both, and that the practice of making two sorts of duty, one for sinners and one for saints, is wholly unscriptural, and calculated to mislead and ruin souls. While Mr. Fuller believed that depravity consists in the aversion of the heart to real holiness, he also believed that this aversion is so fixed, that it is not to be overcome by the mere power of suasion, but that it is to be conquered by the direct agency of the Holy Spirit. This agency he never lost sight of, but leaned upon it as his only ground of hope in all his abundant labors. In taking this view of depravity, he perceived the consistency between commands and promises—that it was consistent for God to command the sinner, as a matter of duty, to make himself a new heart, and to promise to give him a new heart, as a matter of grace. The propriety of commanding and exhorting sinners to embrace the gospel, rests upon the fact, that their depravity does not destroy their accountability, and upon the fact, that the preaching of the gospel is an appropriate mean to convince and persuade moral agents. And our encouragement to do

so, rests upon the fact, that, in the economy of grace, God is wont to grant the greatest aids of his Spirit, where the compassionate minister of Jesus Christ keeps up before his hearers the brightest array of divine truth and motive. And the propriety in God of promising to give repentance, rests upon the fact, that he can change the heart without human agency or obligation. By the power of his Spirit he can turn the heart of the proudest monarch—dissolve it in holy grief for sin, and fill it with a joyous faith in Christ. We have stated these conflicts of Mr. Fuller, because they are the most memorable items in his history; and because they led him to embrace those views which were the main spring of his life, and which imparted to his numerous publications their highest value. This was certainly his own view of their influence. Speaking of his labors and sufferings in finding his way out of the labyrinth of his early errors, he says, "I never look back upon these contentions but with strong feelings. They were to me the wormwood and gall of my youth: my soul hath them still in remembrance, and is humbled in me. But they were ultimately the means of leading my mind into those views of divine truth, which have since appeared in the principal part of my writings. They excited me to read, and think, and pray, with more earnestness than I should have done without them; and if I have judged or written to any advantage since, it it was in consequence of what I then learned by bitter experience, and in the midst of many tears and temptations. God's way is in the deep." The Calvinists in general, and the Baptists in particular, are under great obligation to Mr. Fuller for the clear light in which he has set some of the most important doctrines of revelation, and for emancipating them from the fetters of prejudice, and giving free scope to the publication of the gospel. By these means, a considerable revolution has been effected in this country and in Europe, both in sentiments, and in the earnest and untrammelled manner of preaching the word to every class of hearers. Truth has thus shone forth with brighter lustre, and the ministry of the gospel has been rendered more simple, more practical, and more efficacious.

The works of Mr. Fuller are the result of deep, personal experience, rather than the fruit of professional leisure, and acquired talent. He was brought up at the feet of no renowned Gamaliel, nor was his mind fostered and pruned within the walls of Oxford or Cambridge. He was not a profound scholar, nor did his situation allow him to become so. He was the son of a plain farmer, and went almost directly from the plough to the desk. It was not in schools of theology, but it was in his labors among an unlettered people, in his incessant readings of the Bible, and in his study, upon his knees in prayer before God, that he caught his heavenly fire, and learned his best divinity. Had this great man been educated in America, by Edwards or Bellamy, it is likely that he would have thought less, prayed less, and searched the scriptures with less intensity of desire to know them, and that the church would never have been enriched by the volumes now before us. These remarks are not designed to disparage learning. But by them we intend simply to express our belief, that there are a few minds, possessing original strength and elasticity in such an eminent degree that they are more likely to bless the world with certain important productions, without the aid of education, than they would be, with all its highest advantages. Such minds act with the greatest vigor, when most oppressed, as the steel spring increases in power as you tighten its coil. We never should have seen the *Iliad*, or *Macbeth*, or *Pilgrim's Progress*, had Homer, and Shakspeare, and Bunyan received the most polished education in modern universities. It is true that wealth and the best literary advantages might have given to Bunyan a style as elegant as that of Addison, and talents as various as those of Burke or Priestly. But to produce his enchanting dream, he must not be greatly learned—but he must be a person of deep spiritual conflicts—he must be persecuted and imprisoned, with no other library than his Bible and Book of Martyrs.

The grand design of Mr. Fuller, as a writer, was to produce moral action. He believed in the divine purpose, that the rest of heaven shall be gained

through constant vigilance and labor. In this way the Christian character is to be formed, and the soul fitted for future blessedness. But notwithstanding the necessity of this painful care and effort, man is much inclined to be heedless and slothful; and this proneness has been strengthened by ingenious and plausible theories in religion. Of this truth Mr. Fuller had abundant evidence. In his life and travels, he witnessed the hyper-calvinistic, or antinomian spirit, sweeping over the churches, withering up, like the Sirocco's blast, their vital principle, and converting them into barren wastes. Nor was the influence of this spirit confined to professors. Its legitimate tendency is, to keep both saints and sinners in a state of inaction. For it exalts the former above obligation, and sinks the latter below it. This spirit he knew had its origin in the false notion, that human apostacy releases sinners from the duties of piety, and that the gospel dispensation is designed to render the law useless, and to excuse the people of God from complying with its requirements. Over these things Mr. Fuller prayed and wept. And when he took up his pen, it was his chief purpose to correct these errors, and thus to rouse the church from their paralyzing influence. In accomplishing his object, he resorted to no unwarranted expedients. He believed that God had provided adequate agents to sway the soul, and that these are principally three: truth, motive, and the influences of the Divine Spirit. Truth convinces the understanding, motive affects the heart, and the Spirit overcomes the will. The great cause, he believed, why the means of salvation have produced so little effect, is—that their power has been greatly weakened by human devices. Truth has been eclipsed, conscience stupified, and the heart allured by unscriptural motives. The constant aim, therefore, of this eminent man, was to disperse the darkness, in which truth was involved, that it might shine forth in all its heavenly lustre. He labored to remove from the divine law the deadening swathe, with which it had been bound, by those who feared its edge, that it might act with unobstructed force. It has been said of the immortal Butler, that he has done more than any other man to restore to conscience her sovereign sway in the human soul. So we may say, that Fuller has, probably, done more than any other divine, to restore to the law of God, or to gospel truth, its sacred dominion in the economy of grace. Truth and the voice of conscience are the two great ruling powers in the moral world. Hence the well-being of society requires, that they should be constantly kept in the clearest light. And that man, who is the instrument, in giving these chief elements of power the freest action upon the human mind, renders the most important service to his fellow-men.

Another important quality in the polemic writings of Mr. Fuller, is the popular and satisfactory manner in which he supports his positions. This he does by making success or tendency the test of truth. This was the standard to which he appealed in his most important publications. In sustaining himself, he did not resort to hair-spun metaphysical arguments, but to facts—to the object, and to the character of the success, of the respective systems, which he brought into comparison; the gospel and deism, orthodoxy and socinianism, and the doctrines of Agricola and Sandeman with primitive Christianity. The aim of Mahomet was, to win disciples by the hope of a sensual paradise. By this and the terror of the sword, he gained his countless followers. One object of the Pope is to make converts to the belief that he has a divine right to grant pardons for past offences, to give licenses for future transgressions, and a safe passport to heaven, and he has gained to himself a great portion of the earth. The aim of Atheists is to disprove the existence of God, and to persuade men, that the doctrine of immortality is a chimera, and that future judgment is the terrific device of a crafty priesthood—and their success has been the destruction of the throne and altar of France, and the drenching of Europe in the blood of her armies. Mere success, then, as Mr. Fuller well knew, is not full proof of the truth of any creed. The aim of a system, and the quality, rather than the quantity of its success, constitute the proof of its goodness. The design of the gospel—of evangelical truth, is to overturn the

empire of sin in the human heart, and to build up in its place the kingdom of righteousness—to make the proud, humble—the sottish, active—the revengeful, meek—the selfish, generous—the impious, devout; and the success, which has attended its administration in this revolted world, is a certain proof of its divine origin. In erecting this empire, Mr. Fuller imitated the inspired writers. To this they constantly appeal in their controversies with false prophets. “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” “Hereby we know,” that is, by the effect produced, “the spirit of truth and the spirit of error.”

The works of Mr. Fuller will secure a lasting interest. The influence of ingenious and popular systems, though not based upon revelation, is great and of long continuance. This was the fact in reference to the doctrines of the Sadducees, of the Stoics, of the Epicureans, and of modern sceptics. What then must be the protracted effect of those writings, which rest upon the unchangeable principles of human nature, and discuss those permanent relations, which involve our highest interest? Bunyan's *Pilgrim's Progress* will doubtless be read till the close of time; because, in every age, it will find a loud response in the experience of every believer. Such is the character of the compositions now under review. They are built upon Scripture, and illustrate and enforce, in the happiest manner, those great truths which most concern our present and future existence. Though we do not view these volumes as faultless, yet we believe, as they embody truths of the highest concern, and so much in accordance with the word of life, and with the general experience of believers, that they are destined to survive the vicissitudes of opinion, and descend as a rich legacy to future generations.

There is another light in which we are anxious the publications of Mr. Fuller should be viewed—in their adaptedness to prevent two evils, to which the Christian world at the present day are peculiarly exposed. These are, first, losing sight of that mysterious and divine agency, on which the success of all their efforts must depend. And, second, failing to keep in full view those cardinal truths of the gospel, by which they must gain and support all their victories in the empire of darkness. In every period the church has been inclined to forget her dependence on divine influences; but, perhaps, never so much so, as in the present. There are special reasons why we should fear our liability to the above specified evils.

The present religious community is not distinguished for deep-toned piety. Though it be unrivalled in its benevolent efforts and institutions, yet, in personal discipline and ardor of devotion, it is much behind the age of Baxter or of Edwards. This want of rich experience in the animating and consoling power of the Spirit, renders them liable to undervalue his promised aid.

The present is an age of great activity. The whole church, as if suddenly electrified, has risen up to engage in the missionary enterprize. They are busily employed in augmenting their treasures—in founding schools—in multiplying their preachers, and the number of missionary stations. Now, in these constant efforts to spread the knowledge of the gospel among all nations, the church will be tempted to under-rate the concurring agency of the Holy Spirit, to give effect to all the means of salvation.

We are exposed to the same evil by the very imposing spiritual apparatus now in requisition. When we look at the number of our Colleges and Theological Seminaries—at the corps of young men, annually leaving them to enter the missionary field—at the amount of our yearly subscriptions—at the number of our charitable societies—at the illustrious characters embarked in this great work—at the posts we now occupy in foreign lands—at the talents and zeal of our missionary laborers—at the translations of the word of God now going on in various languages, and at our numerous printing establishments, which are so rapidly multiplying copies of the Scriptures;—when, I say, we look at all this appropriate and powerful array of means, we are strongly tempted to be too sanguine, and to forget our dependence on that Almighty Spirit, without whose constant aid all our toils and resources must prove ineffectual.

We may prove our exposure to these evils from present facts. Look at the new doctrines, now prevailing, both in the south and in the north. By these, we are taught that conversion is the result of moral suasion—that the agents in revivals are of human origin; and, by consequence, that any church can originate and continue one at pleasure—that faith is the passive effect of light in the understanding, independent of the agency of the Spirit upon the heart—that God, on his part, has done every thing he ever will do to effect the salvation of the sinner; so that if he be lost, it must be ascribed to his neglect to regenerate his own heart. Besides, many divines, who remain sound in the faith amid all these innovations, dwell, in their preaching, almost exclusively upon duties, and upon practical topics; and rarely bring forward the unpopular doctrines of entire depravity, of divine sovereignty in converting sinners; and the vicarious character of the sufferings of Christ. Considering this prevalence of error and suppression of truth, is there not imminent danger that the church will recede farther and farther from the faith, employ more or less carnal weapons to advance her cause, and fail to lean alone on the power of the Holy Ghost? That the army now marching forth to overcome the idolatrous nations, do not sufficiently feel their need of aid from on high, seems evident from their comparatively small success. In one point of view, they have accomplished much. But when we look at the sums expended, at the number employed, at the labors performed, in the last fifty years, on modern missions, we may ask, what impression has been made upon the kingdom of idolatry? A few churches have been formed, a few thousand converts have been gained, a few idols have been cast away, and a few temples have been abandoned. This is the grand result of all their toils and sacrifices. We do not say this in the spirit of complaint. What has been done, independently considered, is truly great, and ought to quicken our zeal, and to excite our highest praise. But what is this whole amount of success, when compared with the costly combination of means employed to effect it? The number of missionaries in the last half century is, probably, as great as it was in a period of similar length from the ascension of Christ, and their expenditures vastly greater than those of the first preachers of the gospel. But compare the accompaniment and the fruits of these two distinct efforts, and what an amazing contrast! On the first promulgation of the gospel, God bowed the heavens and came down, infusing that immortal energy and fervor into the primitive heralds of the cross, to which we are utter strangers. Fired with the love of Jesus, and baptized with the Holy Ghost, the first ministers of Christianity went forth, and told the affecting story that God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life; and the hoary system of paganism crumbled into the dust before them, and in a less space than that allowed to modern missionaries, they triumphed in Christ in every part of the Roman world, and made manifest the savor of his name. Now, why should their success be so ample, while ours is so scanty? Why should they be honored with a constant triumph, while we are often repulsed? It may be said, that theirs was a day of miracles, ours of ordinary means—theirs a protracted Pentecost, ours a season of mourning. But these replies do not account for the difference. For would not the same faith and fervor in prayer, in which the prayers of the apostles were made, procure as rich a blessing for us as they did for them? God declares, that he is more willing to give the Holy Spirit to them that ask him, than parents are to grant favors to their children. Besides, the scriptures teach us, that just before the millennium, the influences of the divine Spirit will be granted in more copious measures than at any previous period. When, as a preface of the approach of that happy day, Jesus Christ shall pour out his Spirit upon all flesh, then “the wilderness shall become a fruitful field, and the fruitful field be counted for a forest;” then it will be a most glorious era! We shall see nations casting off their idols, returning to God, “asking the way to Zion with their faces thitherward;” then will be again “heard on the high places weeping and supplication, because they have perverted their way

and forgotten the Lord their God." Have we not, then, ground to fear that the reason why the present missionary field is so unfruitful, is because we do not exclusively use the appointed weapons; or because, with our motives, we mingle the spirit of vanity and rivalry, and do not cherish a humble conviction, that this world of guilt and misery is to be turned into the paradise of God, not by might, nor by power, but by the Spirit of the Lord. If these remarks be just, surely the visible church occupies very momentous ground. She is coming up out of her state of bondage and concealment, to take possession of the Gentile world; and who can say, but what her entrance into the glories of the millennial state may be accelerated or retarded, according to the course she may pursue? The Jewish church, through unbelief and rash movements, were driven back before their enemies, and doomed to wander in the wilderness thirty and eight years, before they were permitted to enjoy the promised land. This folly of theirs and consequent suffering excited the lamentations of Jehovah. "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured forever"—and "their peace had been as the river, and their righteousness as the waves of the sea." How momentous then is the situation of the Christian church! If, in their warfare upon the kingdom of wickedness, they do not fully lean upon the Lord, or if they use unconsecrated weapons, they must suffer, and countless millions must suffer with them; and the day of their triumph may be long delayed. To prevent such results, let all who are engaged in the great work of evangelizing the world, pray much, study much, and, if any human works are worthy of attention, let them read those of Fuller. For they not only inculcate the spirit, that must be cherished; but they clearly state those cardinal doctrines, which must be believed and urged in all our efforts to enlarge the Redeemer's kingdom. They fully describe the holy armor, with which we must make all our conquests. They also specify the evangelical principles, which must be instilled, that the ground obtained may be held in lasting possession. If, instead of using this armor, we should, in our zeal for success, go forward in our own strength, and be permitted to spread visible Christianity over heathen tribes, our success must be transitory; and in this, our history will be like that of Sesostris and Bacchus, who overran kingdoms and provinces with ease, but made no permanent settlements, and soon left no trace of their achievements.

Though for thirty years we have been conversant with the writings of Mr. Fuller, yet we must say, that this revision of them has greatly heightened them in our estimation. And viewing them in the light we do, we cannot but indulge the belief, that they will, for ages yet to come, continue to enlighten and bless the church of Christ.

OCCASIONAL DISCOURSES, including several never before published. By FRANCIS WAYLAND, President of Brown University. Boston, James Loring. 1833. pp. 376, 12mo.

The seal of public opinion has already been set on several of these discourses. The rank, too, which Dr. Wayland holds in the literary and religious world is so well ascertained and so generally conceded, as to render remark or recommendation from us unnecessary. The present work, we learn, has been eagerly purchased; and the adherents of 'another gospel' have been among the most forward in praising and perusing it. We cannot, however, admit the righteousness of a sentiment expressed by one of them, in a recent review (*American Monthly Review*). "It would be difficult to ascertain, from most of these discourses, to which of the two great divisions of the Christian public the author belongs"—orthodox or non-orthodox, we presume he means.

Now, although we utterly deprecate bitterness of spirit, and an unnecessary foisting of a man's own peculiarities into public notice, yet we condemn the policy of 'becoming all things to all men,' in any other sense than that in which the apostle did so. We trust the published sermons of Baptists will ever bear the image and superscription of the evangelical faith. We believe the present discourses are not deficient in this point. Witness the following titles—"Moral Dignity of the Missionary Enterprise"—"The certain Triumph of the Redeemer"—"Moral Efficacy of the Doctrine of the Atonement"—"Elevated Attainments in Piety, essential to a successful study of the Scriptures"—"Objections to the Doctrine of Christ crucified, considered." From the whole manner of proceeding in the other discourses also, we think no one would be led to suppose the author a believer in the lax theology. The literary and temperance addresses are, of course, here excepted—where the author lays aside the divine, and becomes the philanthropist.

The improvement of the pulpit is in our opinion a matter of so deep importance, that we hail with pleasure every attempt to promote it. The religious literature of our own country, and indeed of all civilized countries, is far below that which is denominated the polite. And yet, both the moral and religious interests of mankind, and the respectability and usefulness of the ministry, require that the former should be in advance of the latter. Our communities are becoming daily more intellectual. The public mind is awake and restless. It must find spiritual *food*, or it cannot be satisfied. If the pulpit on the Sabbath presents nothing but an array of sentences, having no connection nor dependence,—a mere repetition of quotations, to occupy the time,—or the denunciations of the law, without a distinct exhibition of its requisitions,—intellectual men, however orthodox in their creed, cannot and ought not to be content. The world is beginning to discover the excellence and the necessity of the apostolical exhortations, that a preacher should not be a novice—that he should give attendance to reading—that he should be able to adapt his instructions to his people, be they learned or unlearned. We would not make our pulpits the theatre on which men shall enter purposely to display their intellectual powers. But we believe it essential to the prosperity of religion, that the fact should be distinctly recognized that men have minds, though they be in the house of God, and are bound to use them. The present discourses, we hope, will have influence in raising the standard of sermonizing, wherever they are read.

The prominent characteristic exhibited in the work is, a *habit of thought*. We cannot help feeling that the writer has a mind, and uses it. In his anxiety to make his readers think too, he sometimes mars the easy and beautiful flow of language. But if his grand object can be attained in this way, the fault may easily be pardoned. The processes through which he arrives at his conclusions, are sometimes stated with great particularity, so that the reader must find himself compelled to think, as he reads. In the view of some persons, this is a defect; but in these *unthinking* days, what can be more needful?

Another characteristic, particularly of the literary discourses, is a thorough knowledge of what is necessary in promoting the work of education, and of those laws of mind, of which we are to take advantage. These qualities augur well for the prosperity of the institution, over which Dr. Wayland presides. We can never successfully guide students into the various branches of sound learning, without an acquaintance with mental philosophy—not merely that philosophy which is derived from the books; but that which is learned by actual observation.

For the present, we deem it unnecessary to add any thing in praise of this volume. It is Dr. Wayland's first offering to the literature of his country—with the exception of sermons and discourses, which have appeared as pamphlets. We hope for future volumes, especially on the grand topic of education, for which the President seems peculiarly fitted. In the mean time, let us recommend to a wide circulation these discourses.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

REV. MR. KINCAID'S JOURNAL.

The following journal, as a whole, presents many interesting features. In the period it includes (about six weeks,) more than 3000 tracts were distributed, which have gone out to work their holy effect, through all the length and breadth of the empire.

DISCUSSION.

January 2, 1833. Took one hundred and fifty tracts, an equal number of the Balance, Investigator and Awakener; by sunrise they were all expended; when, by the request of the owners of the house, I sat down in the veranda, and began discoursing with seven or eight persons who sat down to listen. I had not proceeded far, when one man proposed calling a celebrated teacher, who lived in that street; to this, I could not object.—The teacher soon appeared, and sat down before me. He was a man past the middle age, and rather prepossessing in his appearance. Without speaking to him, I read the first section in the View; after a short pause, he inquired, 'Is God without *beginning* or *end*, and is he exempt from *old age* and *death*?' 'It is true.' 'And where is God?' 'In heaven.' 'Has God a body?' 'He is a Spirit.' 'How shall we know this, when we cannot see him?' 'Just as you know you have a soul, though you cannot see the soul with the eyes of the body.' 'After death, will we see God?' 'Before death, if you receive divine light.' 'What is it?' I then read to him, as the

multitude gathered around us, several passages about Christ, his coming into the world, his death on the cross, and his resurrection. To believe in Christ, repent of your sins, and pray for the Holy Spirit, is the way to receive divine light, and to have great peace of mind, and to be free from the love of *worldly riches*, from *passion*, *anger*, *darkness*, and from the fear of *death*. Now, all your offerings and counting beads, gives you no peace of mind, and does not deliver you from the fear of *hell*. Thus I continued reading, explaining, and exhorting, for nearly an hour, without any interruptions, except from one female on the outside of the ring, who had on her head a splendid offering for the kyoungs, and therefore expected much merit. On the whole, this was one of the most interesting street-assemblies that I ever had.

3. Gave away one hundred tracts in the morning, mostly to boatmen. Went on board a large boat from Ava; there were five men and two women; gave them six tracts. They inquired, 'must we worship the books?' 'No, you must read these books, and get light; then you will worship the God who made all things.' I find many who suppose they must worship the books; this arises from their being taught, in their sacred writings, that there are three objects of worship, Gaudama, the Law, and the Priests.

IDOLATROUS CHILDREN.

4. Visited one of the largest kyoungs north of the city. Before ascending the steps, I heard a confusion of voices, as if a hundred were speaking at once. On entering the great open area, in the centre

of the building, I saw sixty or seventy boys, all decently clad, supporting themselves on their knees, and with the palms of their hands placed together, and raised together to the forehead, occasionally bowing so as to touch the floor, and uttering prayers with as much rapidity as possible. Before this assembly of little pagans, at one end of the area, on a wide plank elevated about seven feet from the floor, stood fourteen golden images of Gaudama, about one cubit in height. I could not help contrasting this assembly of little immortals, with the Sabbath schools of America. My mind turned inadvertently to the schools I had visited in Boston, New York, and Philadelphia. I thought, could those favored children stand with me, and gaze a few moments on this affecting scene, they would know how to sing more sweetly than ever—

Thou dear Redeemer, dying Lamb,
We love to hear of thee;
No music 's like thy charming name,
Nor half so sweet can be.

There are more than six millions of children in Burmah, and they are all bowing to idols. I did not leave this building till I had given away about forty tracts, Mrs. Judson's excellent catechism, and talked to them more than half an hour; and I should have continued longer, but a great number of priests entered, and by their actions hinted that I was no welcome visitor. After talking to them a few minutes, and giving a few of the Investigator and Balance, I left, praying that some of these youth might read and understand. Distributed as many tracts as gave an opportunity for one hundred and thirty persons to read. Oh that the good seed might fall on good ground!

5. Gave away one hundred tracts. Found one man, who said he had listened to this religion, and he desired to read and consider. Gave him two tracts, and urged him to pray for a good heart. Several reviled most bitterly, and all I could do was to bear it patiently. Had a prayer-meeting this evening; six prayers were made, and the season was refreshing.

6. Lord's day. Twelve disciples were at worship. The number of visitors was so great that Ko Shoon was obliged to stay in the verandah to preach and give tracts. A great number of visitors from Young Oo, two hundred miles from this, and many from towns up the Irrawaddy. Gave away one hundred tracts, mostly to boatmen high up the river, and talked some time with seven or eight men, on one of the

wharves or bridges; but they were profoundly ignorant.

7. In my morning excursion, distributed seventy-five tracts. Spent part of the afternoon in the verandah; thirty or forty listened for some time, till one of the government men entered, sat down beside me, and in a vehement manner began to prove, in his own estimation, that all religions were the same. He went on for about half an hour, rose suddenly and walked away. The assembly gazed so intently on me, that I was conscious they expected some reply. I observed, *that man* has many words, but they give no light. You all know there is true silver and there is false silver; there are false gods, and a true God. If there is a false god, there is a false law; and if there is a true God, there is a true law. A man who has a little light will consider this, and desire to know the true God. Several exclaimed, 'this, sir, is true.' I find that comparisons and allegories strike the mind of a Burman more forcibly than instruction conveyed in any other form.

8. Gave away one hundred tracts. Received letters, magazines, and papers from America. Oh how welcome are those messengers! The glory of God is revealed in the American churches. When, oh when will such power be displayed in Burmah? True, the morning star has risen upon these heathen shores, and there is some hope that the day is beginning to dawn.

11. Distributed, in my morning excursion, 125 tracts, and at evening visited the great pagoda; gave to the worshippers, mostly priests, fifty tracts. One man began expostulating with me for profaning the sacred place by keeping on my shoes. I asked him what made the place holy? He did not reply, only to apologize for saying any thing, as I was a foreigner, and did not know any better.

In one part of the great area, which encloses this far-famed pagoda, its idols, buildings, and bells, I saw, under a rich ornamented canopy, a couch, with its covering and pillows; beside it, goblets of water, and cups, and wash-basins, and rice dishes; candlesticks, and candles burning, all fantastically ornamented. I inquired the use of all this. They said it was for God to refresh himself. I replied, 'You know this is deception, just a trick of the priest.' They laughed, and walked away.

12. Gave away seventy-five tracts, and spent all the morning, till 8 o'clock, reading and explaining. About twenty re

mained the whole time, others were coming and going. One man said, with a proud look, 'Do you expect the Burmans to throw away their religion?' 'Yes; a wise man will throw away an old worn-out Pso (or garment,) if he has offered him a rich and new one. Now the Eternal God has sent you *his* commandments, and *He* offers you the heavenly riches. The Burmans will consider this; and in fifty or sixty years they will all throw away their idols, and worship the most high God.' The man replied, he would consider this religion. Our prayer-meeting this evening was more than usually interesting. The disciples prayed with much fervency, for the outpouring of the Holy Spirit, and for the salvation of sinners. I related to them the prosperous state of religion in America, and what the churches are doing to send the gospel over all the world.

INTERESTING VISITER.

13. Gave away one hundred tracts; and when I returned from my walk, found a young man in the house, who has been attentively listening for several days past. He is a relative of the governor's wife, and a few weeks since, escorted her from Ava. His case, so far, is interesting. His father was acquainted with bro. Judson while in Ava, and from him learned there was an eternal God, and a Saviour. The young man says he often heard his father talk on the subject of religion, and declare himself satisfied that the Christian religion was true. He says, after reading the first two tracts I gave him, he felt troubled and prayed, and has been reading and praying every day since: he says he has found some peace, and wishes to be a disciple of Jesus Christ. He wished me to give tracts to his attendants, six young men. I did so, and commended them to the grace of God.

14. Gave away 100 tracts, and had much conversation with a group of people who were preparing an expensive offering for the pagoda. Oh what midnight darkness envelopes this land! All the energies of the people are expended in monuments of superstition. In the afternoon, called to see the governor, gave him a bottle of peppermint, and the four evangelists in Burman, neatly bound in a little volume. He said, he was much pleased to get the book, and inquired if I could furnish him with something on history and astronomy. I gave him the catechism on geography, astronomy, and an excellent chronological table in Burman. His lady is a bigoted Boodhist, and manifested no

disposition to hear about Christ; but she asked many questions about the political state of Europe, and seemed particularly anxious to know if England took any part in the war with Russia. She told me she had a daughter near thirty years of age, who was one of the king's wives, and on that account she spent most of her time in Ava, and there the governor lived with his young wife.

16. Yesterday and to-day gave away one hundred and seventy-five tracts. The number of visitors is daily increasing, as the great festival approaches, which will take place the 5th of March.

ROBBERY.

17. Was waked by some noise between three and four o'clock; on getting up to ascertain the cause, I found the house pillaged of every thing they could carry off. But that which I most feel is the loss of my clothes; every valuable garment was taken away, except one coat which was overlooked. The thieves came in through the roof, by removing a mat.

HINDOO FAKEER.

18. Gave away seventy-five tracts in a village east of the city. Seeing a number making bricks at a distance, near an ancient pagoda, I went to them. They left their work, took tracts, and began to read. I asked them why all these bricks were made. They said, to make the god—their meaning was, to repair the pagoda, which was now in ruins. On inquiring why that pile of bricks was worshipped, they said there was a lump of fat from the lungs of Gaudama, of the size of a rupee, under this pagoda. I tried to point them to the living God. Saw to-day, for the first time, one of those miserable beings called *Fakeers*, or Devotees. This man was a Hindoo, his left arm was raised above his head, and could not be moved from that position; it was withered, and the finger-nails had grown into the flesh, the hand being always shut.

19. Gave away one hundred tracts. Our prayer meeting this evening was not well attended, but two of the brethren prayed with much fervency of spirit. Had considerable conversation with them on the subject of revivals in America. We concluded that the time was not distant, when such showers would begin to fall upon Burmah.

PROMISING ASSEMBLY.

20. Gave away fifty tracts. The young man mentioned above, on the 13th,

came to the house soon after sunrise : we had much conversation, reading and prayer. After breakfast he came again, and joined in worship. He says he sees and feels too much ever to abandon the cause of Christ. I shall be a disciple, he says, let what will come, life or death. This evening another government man came, and entered freely on the subject of religion. He wished me to give books to his attendants ; nineteen or twenty of them were sitting around him at a respectful distance. I gave each of them one tract, and to their master the Balance, Investigator, and the Gospels of Luke and John. Oh that the word of God might become *quick* and *powerful* in the heart of this man ! He appears to have an open, ingenuous heart, but blinded by the fables of his national religion. I felt a degree of pity and compassion for him, while talking with him, that is rather uncommon for me. I felt a yearning of spirit, which forbade utterance. Here were twenty young men, all hanging in breathless silence on the lips of their master. Whatever interested him, interested them. They seemed to comprehend all the emotions of his heart, and to feel what he felt. Several times he turned to his young men and explained to them the new ideas he got. He said he had called to hear for himself, and to get books ; for he had heard some revile, and others pronounce it a true religion.

22. Gave away one hundred and twenty-five tracts, and disputed a long time with a man, who did not lack in intellect, and who displayed a zeal worthy of a better cause. Many of my assembly laughed and ridiculed, particularly about the birth and resurrection of Christ ; at this I felt indignant, and reproached them for their blindness and hardness of heart, and turned the whole force of my reasonings against the absurdities of Boodhism. I found means to silence them, but went away ashamed and confounded at my own hardness of heart. Oh how unlike to the forgiving, meek spirit of the Saviour, who, when he was reviled and murdered, could pray, 'Father forgive them.' The government man, who came on the 20th, called again this evening, said he had read much in the books I gave him, but could understand little. We then had a long discourse on the influence of the Holy Spirit, and I urged him to pray for a new heart.

A BURMAN'S OPINION OF CHRISTIANITY.

25. These three days past, I have given away three hundred and twenty

tracts, and I have not given to half that have asked. My practice is, to take a walk in the morning very early, and always with a bundle of tracts under my cloak, generally one hundred or more ; but these are soon expended, and often a number follow me to the house, in order to get a tract. We have had a visitor to-day of more than ordinary interest—he lives about two hundred miles above Ava—he is past the middle age of life, very intelligent, and talked like a Christian—he says a tract fell into his hands about twelve or fourteen months ago ; he read it—he also resolved to know more about it, and if possible, to see the man who taught this religion. He says it is a great light that is visiting the world.

26. Gave away one hundred and thirty tracts, and five copies of Luke and John, and as usual found many inclined to listen, though I fear most of them had more curiosity to hear, than anxiety to learn the truth. By one priest I was bitterly reviled—these priests are the most hopeless, and at the same time the most stupid class of people in Burmah. They seem to understand that if this religion prevails, their craft is in danger. Their influence presents one of the most formidable obstacles to the progress of truth in this land. Our prayer meeting was very well attended.

27. Gave away eighty tracts, in a large village on the north-east side of the city—fourteen at worship this morning. Towards evening, two government men called. As soon as they and their attendants were seated, I began preaching to them the *word of life*. Contrary to my expectations, they listened for more than half an hour, with an apparent desire to understand the subject. At length one of them said, 'How far is it to your country ?' 'About one thousand *u za nas*,' I replied. 'Did you come here for the purpose of making known this religion ?' 'I did.' 'Do any teachers of religion go to other countries besides Burmah ?' 'Yes, and many thousands of people have thrown away their idols, and now worship the Eternal.' 'How far is your country from England ?' 'Two hundred and fifty *u za nas*.' 'You expect then, that this religion will shine over all the earth ?' 'After a few years, divine light will shine upon all nations.' 'The *Be-da-gat* says, there are four great islands, and five great rivers ; what do you say ?' 'There are but two great islands, the eastern and western, and more than fifty great rivers.' 'What is the greatest sin ?' 'To forget the Eternal God, and worship the idols which men

make.' After much conversation, one of them said, 'I shall call again, and you must consider me your friend.'

28. Gave away one hundred tracts, mostly to men from the inland towns. About nine o'clock, the young man mentioned first, on the 13th, came in with his attendants, and remained till near evening. I find he has read with much care the books I gave him, and appears to be sincerely inquiring the way to heaven. He says he is trying to cast away his old heart—Two young priests called. One of them was, on the whole, the most interesting Burman I have ever seen. He was modest, yet not bashful. In all his manners he was graceful; but when he spoke, intelligence beamed in his countenance. How agonizing to see a young man of such brilliant parts enlisted on the side of the powers of darkness. They live fifteen days' journey to the north of Ava. I gave them three tracts each, and the Acts of the Apostles: they said they would carry them to their native city, read, and let others read.

31. Yesterday and to-day gave away one hundred and eighty tracts. This morning while giving tracts, and talking to the people, a little boy about ten years of age, kept begging me to give him a book, and I as often refused. At length seeing only two or three books left, he fell down at my feet and begged in a most feeling manner that I would give him one. I handed him one, saying, 'If you can read it, it is yours.' He read about half a page in a dignified manner, and then said, '*Is it mine?*' 'Yes, read it diligently.' He seemed quite overjoyed, and said he would read it to his parents. This evening, Moung En renewed his application for baptism, and wishes to be baptized next Lord's day. He has appeared well for some time, and we are quite satisfied that he has become a child of God.

MOVING INTERVIEW.

February 2. Gave away twenty-five tracts. One government man to-day. He says ever since he first heard, he has been anxious to hear again, and yet he feels quite sure that his own religion is right. Just as he was leaving, I said, 'Where will you go when you die? Is it all dark?' With a countenance that indicated a feeling not easily expressed, he gazed upon me. I then said—the calamity of death terrifies you; God you reject, idols you worship, and you are ripe in years; what is beyond death? The old man shaking his head, replied, 'It is all dark.' He

walked away, saying, 'I will come again; you must be my friend.' Had two strangers at meeting this evening.

3. Gave away fifty tracts—after morning services, we examined Moung En (the second.) His Christian experience and knowledge of the way of life were highly satisfactory. Ko A baptized him in the royal tank; many would follow his footsteps, did they not fear the prison, the stocks, and the executioner's axe. This government, only half emerged from a barbarous state, is clothed with terrors not surpassed perhaps in any part of the world.

8. For four days past, I have been out but little, and have given away but one hundred and twenty tracts. We have had some heavy rains, which is uncommon for this season of the year. The house only being covered with mats, (this is a government regulation,) we were drenched, and it was with difficulty, that we could preserve the books and tracts.

9. Gave away one hundred tracts this morning—went into a beautiful grove north-west of the city, where there are a number of kyoungs. The head priest, or bishop, invited me into one of the buildings, and showed me a great number of books all covered with gold, and each wrapped in beautiful cloth. He was quite surprised when he found I had read some of these sacred books, and knew the whole history of Gandama—thirty or forty gathered around us as they came in with their rice, and I told them of God and the sacred scriptures, but they appeared stupid. I said to the bishop, 'Tell me what you think of death, and where will you go?' He replied, 'I cannot say; my mind is dark.' I told him there was but one way to gain true light, that was to know the true God. He assented to it, but did not appear interested.

10. Had but a small number at worship to-day—in the afternoon I ascertained the cause—it is reported that a man appeared in Prome, having a plate of gold about the size of a man's hand: on one side was written, that a new religion had appeared, and was to take the place of Gaudama's doctrine—on the other side curses were pronounced on all who did not receive the message, and that they should die, vomiting blood. Orders are sent into all parts to apprehend the man, and cut off his head.

CHRISTIANS IN SECRET.

14. Two priests from Ava called to-day. They said they had heard about the

Eternal God, and Christ, but had never seen a book. In the evening one man called, who gives good evidence of piety; I was pleased with the account he gave of himself, and of a neighbor of his who has become a believer, but neither of them have courage to be baptized. Ko A tells me there are more than twenty in and just about Rangoon, who pray and serve God in secret, but dare not come out, and avow their attachment to Christ.

16. As usual, visited the wharves this morning, and had an interesting conversation. After discoursing with them some time, a mercantile man invited me into his verandah. I accepted the invitation, and continued making known to them the blessed gospel till about eight o'clock, without any interruption.

CHEERING CONCLUSION.

I have had the preceding extracts taken off, but they cannot convey to you fully the state of things in Burmah Proper. I can only notice a few circumstances among the hundreds, that yield to me, who am an eye-witness, the cheering evidence that the Lord of hosts intends the renovation of Burmah—the fields are really whitening for the harvest—the spirit of inquiry appears to be very extensive, and is daily becoming more so—the despotic nature of the government and the tyranny of the rulers, lifts a most formidable obstacle to any change in the civil or religious establishments of the empire—But he who overturned the walls of Jericho, by means that mocked all human wisdom, is able to break down the strong holds of Satan here, and purify this land of all its abominations. The leaven is evidently at work—the most devoted Boodhists think that this religion will prevail. Satan, however, will make an effort, and his struggle may be long or short, according to the will of Heaven. While I write this, a man from a town near Ava sits by me, reading St. Paul's epistle to the Romans. He has before (about four days ago) read the *Balance and Investigator*—every few minutes, he says, 'this is wonderful,' and wants to know what is meant by the *Spirit*. I believe God is now smiting him with conviction. Sometimes I have twenty persons sitting around me at a time. Let all who know Jesus Christ pray for the coming down of the Holy Spirit, that this wilderness may bloom like Eden.

Yours affectionately,

EUGENIO KINCAID.

Rev. Dr. Bolles.

REV. MR. MASON'S LETTER,

to the Corresponding Secretary

Qua-tha, Jan. 8th, 1832.

Dear Sir,

Next to being Paul to plant, is the privilege of being Apollos to water: this latter, through the favor of God, is mine; yet in such a way as to make it evident that, 'neither is he that planteth any thing; neither is he that watereth, any thing; but God who giveth the increase.' The church at this station was increased, during the year just closed, by the baptism of sixty-seven individuals. One death occurred, but no exclusion or suspension, leaving the present number of native members *one hundred and seventy-seven*. Between four and five thousand tracts and portions of scripture were distributed in 1832, to the inhabitants of more than a hundred different villages, at every extremity of the province. In the performance of this duty, the work has been completed that was commenced the year previous, of leaving, at every house in the province where they would be received, a tract and a portion of the scriptures. (a) The notices with which I have periodically furnished the Board, render further remark on their labors unnecessary.

In relation to the native assistants. Ko Thah-byoo has been discharged with a view to his returning to Maulmein. Moungh Sha-too, I have just engaged for the present year, who will, I trust, prove a valuable assistant. Moungh Shwa Moungh, after another missionary arrives, will probably be set apart to the ministry. Since the commencement of the present year, I sent him out on a preaching excursion of three or four days among ungodly Karens, directing him to keep a journal, and as a specimen of the young man, send you the following translation of a few extracts.

The disciples Moungh Kya, Ko Myat-h'la, Ko H'la-h'tse-moo, Ko Po, Ko Daw-h'pa, (a) (Karens) and myself, before we went to speak of the things of God, united in prayer twice, once at the house of Ko H'la, and once at the house of Ko Po, that the Spirit of God might accompany us, and

(a) The Karens are not to be understood as included; as leaving tracts at *every house*, through their inability to read, would be throwing them away. I have left them in sufficient numbers for every useful purpose, in *every settlement*. A few villages on the sea coast, which bro. Wade visited, are not included, as I did not think it expedient to visit them after he had made what he considered a sufficient distribution.

all of one mind we went praying in our hearts. The first day we arrived at Ma-
tha-la creek where there are eight houses,
and spent the night with Nga-Touk, the head
man, who, during preaching, said, 'The
true God truly. Formerly I lived in the
suppression of my evil passions for a whole
year: I associated with the disciples, and
observed the Sabbath, a full year; but af-
terwards, on account of many of the Ta-
vovoyers saying to me, if you become a
Christian you shall not enter our houses nor
eat with us, I broke my good resolutions
and turned again to the world; yet to the
present time I have not drank any ardent
spirit. This took place about a year ago,
and I think when three years are completed
of my living in this state, I shall resign
my office of *head man* and become a
Christian. This is truly my impression.'
'This being the case,' I said, 'when three
years are completed Satan will deceive
you just as he is doing now; he is leading
you to destruction; believe not, I beseech
you, his suggestions.' 'That I may not be
destroyed,' he replied, 'I shall be watch-
ful.'

At lower Kyouk Dwen, where are three
houses, some of the people said, 'We are
so devoted to demon worship that we can-
not even listen to the words of God; we
are the enemies of God; we are exceed-
ingly afraid of evil spirits. When many
of the *head men* join you, we will all
become Christians.' Others, 'We will
question you at another time to ascertain
more perfectly concerning what you say;' and
some asked questions as though they
were thinking on the subject.

There are three houses at upper Kyouk
Dwen, and notwithstanding the people here
appeared to listen to the preaching, they
did not appear to obtain new hearts. They
still live in fear of demons.

At Oa-tsoon creek, where there are seven
houses, some of Ko Po's relatives live.
The people here, from the time of our ar-
rival, before we addressed them on the
subject of religion, were in great dread of
punishment from evil spirits, for our hav-
ing come among them, saying, 'These
men are regardless of demons, and they
will say sinful things against the spirits.'
They would not receive us, and Ko Po's
sister left her house as soon as he came in,
and went to one of the neighbors; yet as she
did not forbid us to come in, we thought
we would pass the night there. Her
daughter and son-in-law asked many ques-
tions; and when the disciples talked with
them, God seemed to give them a thought-
ful mind. After sunset the woman return-

ed, and gave a little attention to what was
said. In the course of the evening Ko
Po's brother said, 'At first, whenever we
met you, we ran out of the road to avoid
you;' and his sister added, 'Because my
husband has gone to the city, Ko Po has
come into my house: had my husband
been at home, he should not have en-
tered it.'

REV. MR. JUDSON'S JOURNAL.

Dec. 31. Still detained in Maulmein,
by a variety of circumstances, and do not
expect to leave for the Karen wilderness
till the middle of next month.

During the past year, there were bap-
tized at Rangoon, three; at Maulmein, sev-
enty; at Tavoy, sixty-seven; at Mergui,
three,—in all, one hundred and forty-three,
of whom one hundred and twenty-six are
natives of this country (the majority of
them Karens,) and seventeen are for-
eigners. The whole number of natives
baptized in this mission, is three hundred
and eighty-six, of whom seven have been
finally excluded, and about as many remain
suspended from communion. The whole
number of foreigners baptized is one hun-
dred and thirty, of whom about ten re-
main excluded, not counting a few, who
were rather hastily excluded and subse-
quently restored. Total, since the com-
mencement of the mission, five hundred
and sixteen.

1833. Jan. 1. Bro. Simons and friends
have just arrived, and brought us a multi-
tude of letters and most interesting publi-
cations from our own beloved native land.
On many topics, I could write all day
and night, from a full heart—but must
employ myself in more pressing work. I
will only say, May God bless the Tem-
perance Societies! May he bless the
Tract Societies. May he bless the efforts
made to save the valley of the Mississippi,
and the efforts made to restore the poor
Africans to the land of their forefathers,
and to settle the tribes of American Indians
together, and unite them in the bond of
Christian love! But where shall I stop?
May God bless every soul, that loves the
Lord Jesus Christ,—and may we all labor
to our latest breath, in making known
that love to all who know it not, that ere
long the whole earth may be filled
with the knowledge of the Lord as the
waters cover the sea.

Jan. 10. Mrs. Bennett set out for the
Karens on the Dah-gyeng, about eighty
miles from Maulmein, accompanied by
Tau-nah, one of the Karen interpreters.

Expects to be absent about a fortnight. May the power of the Holy Spirit go with her.

Jan. 12. Br. Kincaid in Rangoon writes, 'We have just got a letter from Moun Nyen, who was sent to Pegu, and there imprisoned, fined and whipped in a savage manner. He is becoming more bold, and is almost ready to be baptized. He writes, that in the midst of his sufferings, Christ was his refuge, and he is now prepared to suffer all that may come. We have many inquirers from a distance, but the fear of government makes them timid. Query—Would not a little of that same discipline that poor Moun Dan and Moun Nyen have received, be attended with some salutary effects?

A. JUDSON.

Rev. Dr. Bolles.

Cor. Sec. A. B. B. F. M.

Siam.

Singapore, Feb. 19, 1833.

My dear Sir,

The Rev. Mr. Burn, the worthy chaplain of this station mentioned in my previous letters, expired on the 17th of January. My labors have therefore been continued until the present, among the European population. Mr. Abeel preaches once and I once every Sabbath, and we unitedly maintain a weekly lecture and the monthly concert.

Before leaving Burmah, you know, I studied Taling or Peguan for two or three months. Acting on the principle that it was our duty to record our attainments for the benefit of others, we made considerable progress in collecting materials for a Vocabulary. Some attention has been given, since our arrival here, to the transcription and arrangement of those materials.

I have only arranged them according to their initial letters, which will render a complete arrangement on the usual plan of dictionaries comparatively easy. We shall expect to enlarge and correct it at Bangkok, as our acquaintance with the language increases. It now contains from three to four thousand words, with their definitions.

We had, when we came here, a small Siamese Vocabulary, containing several hundred words compiled by Mrs. Judson, and another somewhat larger by Mr. Gutzlaff. Both were limited in extent. It has been our great object here to collect these materials and a variety of others from different sources, and arrange them, as one of the best means of attaining the language

ourselves, and rendering it attainable by others.

Considerable time has been spent by me in correcting the press here. A fount of Siamese type has been cast, and a small work has been printed which may somewhat facilitate the first efforts to gain the language.

Feb. 20. I am happy to inform you, at length, that I have to-day made arrangements for a passage to Bangkok, in the brig Reliance, commanded by an American, Mr. Burgess—who has spent two years in Siam. The passage is high, like every thing else, in this place—but this is the only opportunity which has occurred for several months, and probably no other will occur for some time to come.

We expect to sail on the 23d. My next will therefore probably be dated from Siam, where we go with much anxiety, and where, we hope, we shall be followed by many fervent prayers that our labors may not be 'in vain, in the Lord.'

With Christian regards to all the Board,

I am most sincerely yours,

JNO. TAYLOR JONES.

Rev. L. Bolles.

Indian Station.

Valley Towns, July 26, 1833.

Dear Sir,

I have the pleasure to inform you of the addition of seven more, full Cherokees, to the number of the professed followers of the Saviour.

On Saturday night, the 20th inst. arrived in the neighborhood of Dseyohee, thirty or thirty-five miles from hence, in the mountains. Sabbath morning, preached to quite a large congregation. The most serious attention was given, and the people appeared deeply affected. A few came forward for prayer. They seemed to be penetrated with a sense of their condition as sinners and I trust some of them have found the hope of the gospel.

I trust also the Spirit of the Lord is still extending his gracious influences among the Cherokees.

The four days' meeting I mentioned, has been put off to the 29th of next month. I trust our Christian friends will remember us at the throne of grace, and that the Lord will answer their prayers in copious showers from on high.

With best respects, I remain, dear Sir

Your obedient servant,

EVAN JONES.

Hon. H. Lincoln.

Correspondence of other Societies.

AMERICAN BOARD OF COMMISSIONERS.

SANDWICH ISLANDS.

The population of the Sandwich Islands, according to a recent census, is about 150,000. This would give each of the missionaries now there, a charge of seven or eight thousand souls.

The reader will regard the fact as one of great interest, that upwards of 23,000 of the islanders are able to read the word of God.

The whole of the New Testament, having been translated into the Hawaiian language, was published entire in June 1832. Arrangements were to be made for speedily commencing a new edition of 20,000 copies, agreeably to a recommendation of the American Bible Society, which has paid 5,000 dollars to defray the expense of such an edition. As the number of readers is continually increasing, and the books now in use are wearing out, it is easy to see that this large edition will not be a supply. The art of reading is a novelty among the Sandwich islanders; and the native who acquires the art, naturally wishes to own a book; and what book will be desired so much, or what is it so desirable for him to have, as the New Testament?

The Old Testament is in the process of translation, and it is presumed the American Bible Society will authorize the mission to print at least 10,000 copies for the use of the natives.

There are now three printers at the islands, and as many presses, and the mission intends to employ the aid of fifteen or twenty natives in the printing-office and bindery. In these departments, also, the mission is, or will be soon, thoroughly furnished for their work; that the means of intelligence on the great practical questions of this life and the life to come, may speedily be brought within the reach of all the people of all the islands.

The printing, during the last year, swells the whole number of pages printed since the language was reduced to writing and the press introduced into the islands twelve or thirteen years ago, to upwards of 24,000,000 of pages. Reckoning all the works, however, in a single series, the number of pages in the series would be only about 1,620. If these were bound into volumes of 100 pages each, they would make but 16 volumes. Nor is there a printed page in all the Sandwich Islands, except what has come from the mission. That numerous class of philanthropists, who have visited the islands and been so shocked by the inefficiency of the mission, has never given the natives a single sentence in print, nor taught one of them to

read! It is affecting, however, to think of the smallness of a Sandwich islander's library, even when he is so fortunate as to obtain a copy of each of the publications in the language. A catalogue of his books, excepting some very small ones, would then be as follows:

The New Testament;
A Hymn Book;
An Arithmetic;
A Geography;
A History of Joseph;
A Compend of Scripture History;
The Rev. Jonas King's Letter to his friends in Palestine, Syria, &c.;
The Decalogue;
A Catechism;
A Spelling book, and three or four other elementary books.

The geography, in connection with the maps it contains, is said to have occasioned much wonder among the people, with regard to the comparative size of their islands. What before had seemed to them a considerable part of the world has dwindled down to a very insignificant point. Of course their views have been a good deal enlarged.

A grammar of their language is preparing for them, and a dictionary with a tract on civil history, another on book-keeping and another on marriage.

The Christian marriages celebrated by the missionaries during the past year, increase the number of such marriages, in two years, to about 3,500.

It is worthy of grateful notice, that of the 577 persons admitted into the mission church since the commencement of the mission, not more than one in a hundred have been excommunicated.

The 'verse-a-day system' has been introduced among the natives, as being eminently suited to their condition; and not a few are travelling through the book of the Acts, in company with a great number of their brethren in this country. There is something very striking in the thought, that the time may come, when the greater part of the inhabitants of this world may, by common consent, all be learning the same verse of God's word in the same day!

None of the communications received from the mission, state precisely what arrangement has been made in the government, in consequence of the death of Kaahumana. A merchant, residing at Honolulu, says, in a letter to a friend, that Kinau has been appointed regent. She belongs to the royal family.

The Jesuit missionaries were safely landed on the coast of California. The government vessel had returned, bringing a certificate from them to that effect.

LONDON MISSIONARY SOCIETY.

—
CALCUTTA.

The following are extracts from a letter from the brethren at this station, dated March 23d, 1832.

"You are aware that, in connection with the stations in and near Calcutta, churches have been formed, consisting of converts from among the heathen, and places for their stated worship have been erected. The number of native schools, and places in which the gospel is preached to the heathen, is also considerable; and those last mentioned, particularly, might be considerably multiplied; for it may be safely affirmed, that *there never has been such a disposition to hear the gospel as there is at present.* And we would further observe, that there are striking appearances which indicate that *idolatry is not long to be the religion of India.* Indeed, great numbers of the Hindoos themselves look with much anxiety on the present conflict of sentiment, and anticipate, or at least fear, a result unfavorable to their present system. But should these indications of a great revolution in religion disappear, or, as has already been the case in some striking instances, if the place of superstition should come to be occupied by infidelity, there is no ground to doubt that one reason would be, the want of men to state the nature and urge the claims of Christianity. *For an extensive conversion of the heathen we are really not prepared.* By such an event we should be overwhelmed; what little we might do would be neutralized by the pressure. After serious and deliberate reflection on the subject, our decided conviction is, that your mission in this part of India cannot be carried on *efficiently* without *double* the number of men to which the laborers are now reduced, and even that *number* would require to be kept up by an *annual* reinforcement, sent out to fill up the breaches which must be expected to take place every year. Let not this seem extravagant or impossible; but allow us, with due respect and submission, to state our firm conviction, that it is what is absolutely needed, and is what the society can do, and *will* do, if the claims and the present condition of this mission are duly regarded."

Another of the brethren, laboring in the Bengal Presidency, writes:—

"The openings here for preaching the gospel exceed my most sanguine expectations. One who can speak the language well has no difficulty in obtaining congregations. Mr. Lacroix, with whom I have generally gone to these services, preaches *thirteen or fourteen times a week*, and is almost invariably listened to with great interest. On one occasion, as Mr. Christie was about to distribute Bengalee tracts, the people pressed round him with such importunity that he was obliged to ascend the pulpit before he could succeed in giving them

to those who seemed most likely to be benefited. To behold such an eager scrambling for the word of life, and the manifest disappointment of those who could not obtain a book, was to me a cheering sight in this pagan land. The temple of God has not yet been erected in this part of the world; but *the mighty fabric of Hindooism is tottering, and many even of its greatest votaries are now apprehensive of its fall.*"

NAGERCOIL.

In forwarding the report for the half-year ending 31st of December, 1831, the brethren at this station communicate the cheering and important fact, that, during the six months embraced by their report, *one hundred and thirteen families had renounced heathenism and professed Christianity*, while the schools connected with this branch of the mission contained 1,643 scholars.

The report for the half-year ending 30th of June, 1832, is encouraging in its details of labor, and statement of results. The brethren observe:

"While we have discouragements in common with many of our brethren in India, we have some advantages which they have not yet realized. They would be delighted to witness, in many villages around them, temples erected for the worship of Jehovah, well attended by those who profess the religion of Christ. This is, in some measure, our privilege, and inspires us with gratitude.

"It is gratifying to observe that, in many instances, a spirit of inquiry has been excited among some heathen of high caste, which frequently leads to interesting discussions on the truths of Christianity, to which they not only assent, but often openly avow that idolatry is absurd and untenable.

"Our chapels in most places are well attended, and the number of professing Christians is gradually increasing. At Tamarakullam, Agateaurum, Muchlunkuddyirrupu, Paracherryvilly, and Puthucramum, considerable additions have been made during the last few months. Two small congregations have been raised in the villages of Kanniamoddam and Alacapuram."

NEYTOOR.

Under the date of the 19th of March last, Mr. Mead writes—

"In the course of the last two months (January and February,) an idol has been destroyed at the village of Kottycodoo, and an household god delivered up to us, together with several cloths and clubs used in the worship of Satan. Several families have begun to assemble for regular instruction at this village. They meet in a place where the devil was formerly worshipped. A school has been commenced at the place. The principal person in the village is a rich man, and was induced to abandon his idols, from having long sacrificed in vain to obtain relief from a dangerous illness. Thus convinced of the impotence of his idols, he was

induced to apply to a friend who is a Christian, from whom he heard so much as led him to send for me and solicit a catechist to be stationed at the place.

I was, yesterday, at a village near Mateodoo, where several families have just abandoned their idols. An altar was marked for destruction, and it would have been immediately demolished had it not been the Sabbath. We met in a temporary place of worship for the first time, with several who had not before bowed the knee to Jehovah. As some of the people from Mateodoo and Vadakancany attended, the little place was crowded with attentive hearers. A part of the boys from three schools were also present; they read the scriptures and delivered the catechism in a satisfactory manner. The people have already commenced a subscription to erect a chapel."

The report for the half-year ending 30th June, 1832, contains the following statements.

"1. At Kotteyodoo, a village in the mountain to the north of Etavilly, eleven families, consisting of nearly fifty persons, have renounced idolatry. A small temple, formerly devoted to the service of Satan, has

been enlarged and is now used for Christian worship, and instruction for these ignorant and deluded people, who three months ago were the willing captives of the devil. A large image of Kalee is destroyed, and a small image of Esakee delivered up by its former worshipper, who had long labored under a grievous disease, and had spent much money to remove it by offering sacrifices to the devil. Finding these efforts useless, he was led to doubt of the evil spirit; he applied for the scriptures and requested us to visit him. He subsequently recovered from his illness, embraced the gospel, and exhorted his friends and relations to do likewise. This led to the appointment of a reader in the village and the opening of a school. The people have hitherto given great attention to religious instruction; about twenty persons daily assemble for the purpose of devotion and instruction. Amongst them are three aged females, who are brought at the eleventh hour under the sound of the gospel. The whole of the people regularly attend on the Sabbath, and several have made a good progress in acquiring a knowledge of the catechism and passages of scripture.

Domestic.

Chester Dist. S. C. June, 1833.

Dear Sir,

I comply with your request, to furnish you an account of the state of that branch of our Lord's church, over which I am placed as pastor.

In July, 1831, when my mind was filled with contending emotions, I was invited to attend a camp-meeting in Edgefield Dist., expecting to be absent from the Theological Institution about 10 days. At that meeting the revival, which has continued almost without abatement in the upper counties of our state, commenced; and, instead of 10 days, my absence was protracted until January, 1832. So many accounts of this work have found their way into the public prints, that it would be superfluous to recapitulate them. As far as I was concerned, it seemed to me and to my dear fellow laborers in those revivals, entirely and decidedly improper for me to leave them. In short, I could not. I hope the Spirit of Almighty God detained me there. I spent three months at Newberry C. H., where a church rose up, and continues now to prosper.

In January, 1832, I left that village, and went to Camden. The church had written to me, requesting me to settle with them; and their situation at the time called forth my sympathy. When I enter-

ed the town, the brethren (the whole church) "were with one accord in one place," praying to its Blessed Head that I (unworthy I) might be sent to them. They could get no minister whose gifts seemed to promise usefulness in that place, to settle with them. I was their last resort, and they would take no refusal. A necessity seemed thus to be laid upon me; and, with a combination of almost opposite emotions, I consented. This step was taken contrary to the opinions and advice of almost every friend I consulted. But, as there was no path more plainly marked before me, I determined to lean on the Lord, and go forward.

In the Camden church, I soon discovered evident signs of an approaching season of revival. The brethren had been long praying that their little church might be remembered and refreshed. The Lord heard and answered them. In April and May, a scene was witnessed, which caused the heart of every friend of Christ to rejoice. Though it commenced in the Baptist church, the Presbyterian and Methodists shared also largely of its influence; and these three denominations were brought into a nearer and more Christian feeling than they had probably ever enjoyed before. In June, almost every one of our congregation were hopefully converted and baptized; and I again began to feel

that the calls of others were to be attended to. The fields around me were whitening to a greater harvest; and so pressing were the calls from other places, that I requested the church to release me from further engagements with her, that I might travel as an evangelist. They did so; and without a single dollar, (except a few which I borrowed,) I gave up my salary for the remainder of the year, and commenced a series of meetings, in company with other brethren, which the Lord blessed to the conversion of many. These meetings ended with the one at the Woodward Baptist church, with which I now live. Here my strength failed me, and I accepted the invitation which the church kindly extended to me. I expected soon to be called away from the field below, to enjoy the fruits above. In this I have however been disappointed. This church contained between 30 and 40 members, during the camp-meeting; and, within a few days after, these were increased to 104; and now we have upwards of 230; besides 62 or 68, who were dismissed to form another church, 6 or 8 miles distant from us, which has, within a few months, been increased to upwards of 120. A very large majority of our own congregation are, I hope, on the Lord's side. It is truly delightful to see so many around the table of the Lord, with streaming eyes, and hearts swelling with gratitude to God, and love to each other, who were, not many months since, decided enemies to God and to each other. For some time, I could scarcely discover which were the most prominent feelings of the older members of the church at beholding the work—those of astonishment or of joy. Frequently did I think that every feature asked, 'Can it be possible?' when, in a moment, their conduct, their lips, and their eyes, alike seemed to speak praises to God.

The church is now coming up, I hope, to the help of the Lord against the mighty in Sabbath schools; and shortly in the missionary effort. We are now doing something for our Theological Institution, (the Furnan Academy.)

May the Lord bless my dear brother, and enable you to pray for an unworthy brother in the Redeemer.

JOHN M. BARNES.

Hon. Heman Lincoln.

NEWTON THEOLOGICAL INSTITUTION.

The anniversary of this important seminary occurred on Wednesday, the 11th ult. in the Rev. Mr. Grafton's meeting-house. The day was peculiarly beautiful, and the

assembly unusually large. Eleven young gentlemen, having completed their course of theological study, performed the parts assigned them in the following order:—

1. Studious Habits amidst the active Labors of the Ministry.

Mr. Mark Carpenter.

2. The Necessity of ardent Piety in the Preacher.—*Mr. John Holbrook.*

3. The Donatist Controversy.

Mr. Asahel Chapin.

4. Literary and Devotional Characteristics of the Hebrew Poetry.

Mr. Benjamin H. Hathorne.

5. The Effect of Piety in the Churches at home upon the Prosperity of Missions abroad.

Mr. John B. Cook.

6. The Effect of Missions upon the Churches.—*Mr. David W. Elmore.*

7. The Influence of the Pastor's attention to the Young.—*Mr. Nathaniel Hervey.*

8. Traits of Character in the early American Baptist Ministers.

Mr. Joseph Hodges, Jr.

9. The Pastoral Office.

Mr. Rollin H. Neale.

10. On Expository Preaching.

Mr. Samuel B. Swaim.

11. Analysis of the Second Epistle of Peter.—*Mr. Isaac M. Wiltmarth.*

Much was anticipated from this class, and it is presumed that the most sanguine expectation was fully realized. No one seemed to retire disappointed. All the productions were acknowledged to be above mediocrity;—more than half of them were pre-eminently good. As to length, they were all sufficiently brief, varying from eight to twelve minutes each. In style, they were simple, pure and perspicuous. Some of them were distinguished by rich originality of thought, and a striking vivacity of expression. The most fastidious taste could not have been offended by any thing of cant or common place. Their selection of language was marked by a happy preference of Saxon to classic words—a most grateful indication that these young gentlemen will appreciate the importance of addressing their future hearers in phraseology which the common people can understand. The elocution was spirited and fervent, and though quite enough characterized, in several instances, by the intonations and inflections which premature preachers are apt to acquire, yet it was accompanied by the unction of a warm and glowing piety. No friend of evangelical truth could fail to be gratified with the abundant proofs which the speakers gave of devoted attachment to the doctrine of the cross. Depravity, election, the Godhead of Christ, regeneration by the Spirit, justification by faith in the great atoning sacrifice, were distinctly and repeatedly recognized as "the bones and muscles" of Christianity.

The Rev. Irah Chase, the senior professor, addressed the graduating class in a strain of kind and affectionate admonition, warning them of the dangers to which they would be exposed, and exhorting them to love one another with a pure heart, fervently. His remarks upon the importance of affectionate intercourse among ministers, were timely, pertinent, and impressive.

It must be gratifying to the friends of Baptist principles to see the Newton Institution so rapidly emerging from its condition of infancy, and approaching the vigor of manhood. Its list of patrons is almost daily increasing, and the day cannot be far distant, when it shall be supplied with the means requisite to the execution of its important designs. For its proper sustentation and enlargement, it needs additional funds; and it is confidently believed, that when our able and benevolent brethren shall fully understand its high importance, they will readily and largely contribute all that is required. Where can they better deposit their money for the benefit of their children, and their children's children?

BROWN UNIVERSITY.

The annual commencement was holden at Providence, Sept. 4th. The exercises of the day were worthy of high commendation. Twenty young gentlemen received the degree of A. B., and five, that of A. M. The prospects of the college are favorable beyond all precedent in its history. About sixty have entered the new Freshman class. Thus happily are the institutions left us by the fathers, sustained by their children; and thus is provision made for filling the pulpits of our own and other lands with a faithful, learned, and efficient ministry—while the other professions are furnished with men from our own institutions, who, we trust, will live for the honor of their patrons, and the benefit of mankind.

BURMAN BIBLE.

The following note, by the pastor of the Baptist church in Pomfret, Con., has been addressed to several periodicals.

Pomfret, Aug. 31, 1833.

"I am authorized to say that a benevolent and responsible individual, belonging to the Baptist church in Pomfret, Con., whose income is moderate, but who feels a deep interest in the translation and circulation of the BIBLE IN THE BURMAN LANGUAGE, will pledge himself to be one of twenty, who shall pay into the appropriate treasury *one thousand dollars* each, for that purpose. Providing, however, that the term for raising the aggregate amount, \$20,000, be not extended beyond October 1, 1834. As the object is to raise that sum, it will not be material that the whole be raised by twenty individuals. Churches, or other communities, or a combination of individuals can aid.

N. BRANCH.

This communication tells its own tale—both of liberality proffered and challenged. We need not here repeat the reasons that have so often been urged, why we should make no delay in this good work. The above offer seems to us peculiarly opportune, because of the present forward state of the translation, and the increasing loudness of the cry—'Give us the word of God.' The money expended in this enterprise, whether by communities or individuals, will bring a large return. Every dollar will tell upon the immortal destinies of many a soul. If he who gives a cup of cold water to a disciple of Christ shall not lose his reward, what reward will be given to him who sends the 'water of life' to the perishing? Let us, in viewing this matter, consider the morality of the gospel. 'As ye would that others should do to you [in like circumstances,] do ye even so to them.' 'If ye love me, keep my commandments.'

Account of Moneys received from Aug. 19 to Sept. 14, 1833.

Cash from		
C. Entzinger, Esq. for Bur. Bible,		50,
The St. Helena Bap. ch. of St. Helena Island, for Bur. Miss., per		
Rev. B. Manly,		22,18
Fem. Aux. Soc. of the Bap. ch., Still River, per M. D. Willard, Sec.		15,
Philadelphia Fem. Ed. Soc., Aux. &c., for the support and educa-		
tion of two Bur. children named William and Maria Staughton,		
per Mrs. Mary K. Wythe,		50,
The Bap. For. Miss. Soc. of Portland, per Thos. Norton, Treas.,		
by the hand of Mr. Phineas Barnes,		111,50
S. Reading Academical Miss. Soc., for Bur. Bible, per A. Brown,		7,90
Mrs. Folsom, New Hampton, N. H. for Bur. Miss.,		,50
Malden Fem. Bur. Bible Soc., Mrs. M. Stiles, Treasurer, for Bur.		
Bible, per Jacob R. Scott,		21,43
Jonathan Osborn Jr., it being a donation from the Newark Fem.		
Bap. Miss. Soc. for For. Miss.,		50,
East Jersey Bap. Miss. Soc. for For. Miss., per J. Osborn Jr. Treas.		120,
S. C. Bap. Convention for For. Miss., per J. B. Miller, Treasurer,		81,
John I. Miller, for For. Miss.,		3,
Mr. Alpheus Alden of Randolph, for Bur. Bible.		5,

E. E.

H. LINCOLN, Treasurer.

THE

AMERICAN BAPTIST MAGAZINE.

Vol. 13. November, 1833. No. 11.

THE PROPHECY OF HABAKKUK.

AGE OF THE PROPHET.

THERE is much uncertainty in respect to the precise time when this prophet lived. It seems to be quite evident that it must have been at a period when the Jewish government was in a very corrupt state, and the Chaldees were threatening to ruin the nation. Eichhorn supposes him to have written his prophecy after the reign of Jehoiakim, when the Hebrews began to be oppressed by the Chaldeans. Although this opinion might at first seem to be necessary, from the nature of the book, yet when we remember the liveliness with which inspiration presents scenes long future, it may at least be rendered doubtful. From the very nature of prophecy, Habakkuk would describe the future, as it passed in vision before him, just as he would describe things actually present. De Wette makes the prophet a contemporary of Jeremiah, whose work was continued till the end of the kingdom, under Zedekiah. Rosenmueller supposes the three chapters of Habakkuk to have been written during the reign of the three last kings of Judah—the first, under Jehoiakim; the second, under Jehoiachin or Jeconiah; and the third under Zedekiah, during the siege of Jerusalem. Several other writers, however, agree in assigning the prophecy to the early years of the reign of Manasseh, who ascended the throne B. C. 699. The state of Judah, as it was at that period, coincides with the descriptions in the prophecy. Injustice and oppression prevailed. Manasseh used all his influence to uphold the cause of idolatry. He set up an idol to be worshipped in the temple of Jehovah, and sacrificed his own son to Moloch. For his rebellious and wicked administration, God suffered him to be defeated in battle, and carried in chains to Babylon; thus beginning to deliver Israel into the power of the Chaldeans. About this period, also, the latter people were just assuming the rank and character of a nation, which agrees with the sentiment in chap. i. 6.

Of the history of Habakkuk we have no traces. The contemptible story of his carrying food to Daniel, while in the lion's den, as related in the Apocrypha, could never obtain the credence of a reader of the canonical scriptures.

STYLE OF THE PROPHET.

The style of Habakkuk has long been admired and extolled by men of taste. The whole prophecy presents a beautiful example of the nature of such revelations. The dialogue, the soliloquy and the description are so combined and yet so easily discernible, as to delight the mind, at the same time that they call for the use of all its powers, in eliciting the full beauties of the original. There is a liveliness of manner, an abruptness of expression, a grandeur of imagery, which

are wholly unequalled. With extraordinary skill in selection, the prophet culls out of the history of the Hebrew nation, the most striking scenes, with which to embellish his message, and clothes them in magnificent drapery. His description of the descent of Jehovah, in chapter third, has long been quoted as inimitable. He there gathers up whatever of majesty had been developed by earlier writers in similar descriptions, and adds, from his own stores, an array of matchless splendor. We can conceive of nothing superior to the following: (chap. iii. 4—6.) ‘His glory was like the sun; lightnings were cast forth from his hand, and there [among the thick clouds of Sinai] were the hidings of his majesty. Before him went the pestilence; and the consuming pestilence followed his steps. He stood, and measured the earth [with a glance;] he looked, and drove asunder the nations. The everlasting mountains were scattered; the perpetual hills did bow.’ Witness also the description in verses 9—12. God appears veiled in clouds, and lightnings announce his presence. All is thick darkness. The sun and moon stand still in their habitations; they come not out to shine upon the earth. There is no ray but the sharp electric flash. The armies move by the light of God’s arrows, and the gleaming of his spear. The mountains tremble, the earth shakes and cleaves asunder, the ocean rolls and roars. What grandeur is there in the movement of the hosts of Jehovah amid the lurid light, the sublime thunders, the rush and tumult of the elements! Where in classic, or even in sacred literature, can we find so gorgeous a scene! Who, except under the immediate guidance of inspiration, would have ventured to soar so high? Eichhorn says of the style of our prophet, with as much elegance as truth, “all that is terrible and sublime in nature flows out together in a single stream.” The perfection and completeness of the figures of Habakkuk are as characteristic of his style as his sublimity. Examples occur in i. 14—17 and ii. 9—11. But these will be noticed under the head of remarks.

CONTENTS OF THE PROPHECY.

The prophet begins by complaining of the wretched state of Judah—the oppression and violence that prevailed, the laxity of the laws, the perversion of justice, and the triumph of the wicked over the righteous, chap. i. 2—4. He receives the answer of God, that these crimes should be avenged by the instrumentality of the Chaldeans, 5—11. Afflicted by the prospect of the grievous slaughter of the Jews by their enemies, he immediately expostulates with God, that they might be restrained, 12—17. He then places himself in a waiting posture, to hear what answer will be returned to his remonstrance, ii. 1. The response informs him, that at the appointed time, the Chaldeans also shall be destroyed, and deliverance shall at last arrive to his people, 2—20. The prophet acknowledges the response of Jehovah, and entreats him to appear again for his servants, as he had done in ancient times, iii. 2. This prayer is immediately followed by a vision of God, coming to the rescue of his people, clothed in indescribable majesty, and uniting all that was grand and striking in his former interpositions in behalf of Israel. This forms the theme of the incomparable ode, 3—15. Overcome by the majesty of such a scene, and trembling at the thought of beholding such an advent of the Almighty, the prophet became, as it were, lifeless. In the close, he expresses his trust in God, amidst all the desolations he anticipated, and his belief that he should find safety, 17—19.

TRANSLATION.

CHAPTER I.

1. The oracular vision which Habakkuk, the prophet, saw.
Complaint of the Prophet.
2. How long, O Lord, shall I cry, and thou wilt not hear?

[How long] shall I complain to thee of violence, and thou wilt not save?

3. Why dost thou cause me to behold suffering, and to see adversity?

Why should desolation and violence be before me?

[Why] should there be strife, and contention lift up itself?

4. Therefore, the law is paralyzed, and judgment no more goes forth;
Because the wicked prevaileth over the righteous,
Therefore perverted judgment goes forth.

Response of Jehovah.

5. Behold, ye among the heathen, and look, and be greatly astonished;
For I work a work in your days, [which] ye will not believe, though it be declared.
6. For behold I raise up the Chaldeans,
A bitter and hasty nation,
Which marches far and wide in the earth,
To possess the dwellings which are not theirs.
7. They are terrible and dreadful;
Their decrees and their judgments proceed only from themselves.
8. Swifter than leopards are their horses,
And fiercer than the evening wolves.
Their horsemen prance proudly around;
And their horsemen shall come from afar, and fly
Like the eagle, when he pounces on his prey.
9. They all shall come for violence,
In troops—their glance is ever *forward*!
They gather captives like the sand.
10. And they scoff at kings,
And princes are a scorn unto them;
They deride every strong hold;
They cast up [mounds of] earth, and take it.
11. Then renews itself, his spirit, and transgresses and is guilty;
For this his power is his God.

Remonstrance of the prophet.

12. Art not thou from everlasting, O Jehovah!
My God, my Holy One, we shall not die.
O Jehovah, thou hast appointed him for judgment;
O Rock [of Israel] for correction hast thou ordained him.
13. Thou art of purer eyes than to look upon sin,
And behold iniquity, thou canst not.
Why [then] dost thou look upon the treacherous?
[Why] art thou silent, when the wicked devours him that is more righteous than himself?
14. [Why] dost thou make man like the fishes of the sea—
Like creeping things, which have no ruler?
15. Every one of them with the hook takes up [some];
He sweeps them into his net, and gathers them in his drag:
Therefore they rejoice and are glad.
16. Therefore they sacrifice to their net,
And burn incense to their drag;
Because by them fattened is his portion,
And his food is plenteous.
Shall he then empty his net to fill it again,
And perpetually to slay the nations shall he not cease?

CHAPTER II.

The prophet waits for a reply.

1. On my watch will I stand,
And I will take my station on the watch-tower;
And I will watch to see what he will say concerning me,
And what I shall bring back [what reply I shall receive] in respect to
my remonstrance.

Jehovah speaks.

2. And Jehovah answered me, and said,
Write the vision and engrave it upon tablets,
That one who is running may read it.
3. For the vision is yet for an appointed time;
But it hasteth to the fulfilment, and shall not fail :
Though it tarry, wait for it;
For it will surely come ; it will not tarry.

Vision concerning the Chaldeans, with a description of their acts.

4. Behold the proud [unbelieving] shall not be prosperous;
But the just shall live by his faith.
5. Moreover, because of wine, he deals treacherously,
The proud man, and he does not dwell [in one place :]
Who hath enlarged his appetite like the grave :
He is like death; he is never satisfied,
But he gathers to himself all nations,
And he heapeth up to himself all people.
6. Behold these shall all take up against him a parable,
And satirical poems against him;
And shall say, Wo to him that increases what is not his [plunders;]
How long [shall he do thus,] and make guilt heavy upon him ?
7. Behold, suddenly will they start up, who shall vex thee :
They will awake, who shall agitate thee;
And thou shalt be a prey to them.
8. Because thou hast spoiled many nations,
All the remnant of the people shall spoil thee;
On account of the blood of men [which thou hast shed] and the violence of
the land, the city, and all the dwellers in it.]
9. Wo to him that coveteth wicked gain for his home,
That he may set his nest on high,
That he may be delivered from the hand of evil.
10. Thou hast consulted shame to thine house by cutting off many people;
Thy soul hath transgressed.
11. For the stone from the wall shall cry out,
And the beam from the wood-work shall reply to it.
12. Wo to him that buildeth a town with blood
And establisheth a city by wrong dealing;
13. Behold, is it not the decree of Jehovah of hosts,
That the people shall labor for the fire,
That the people shall weary themselves for nothing ?
14. For the earth shall be filled with the knowledge of the glory of Jehovah,
As the waters cover the sea.
15. Wo to him that gives intoxicating drink to his neighbor,
That pourest out thy bottle, and makest him drunken
That thou mayest look on their nakedness.
16. Thou shalt be drunken [satiated] with shame, instead of glory :
Drink even thou, and display thy uncircumcision:
The cup in Jehovah's right hand shall come round to thee,
And vomiting shall cover thy glory.
17. For the violence thou hast done to Lebanon [Judah] shall cover thee,
And desolation by wild beasts shall terrify them.
Because of the blood of men, and the violence of the land, the city and all
the dwellers in it.
18. What shall the image, which the maker hath carved, profit him,
The molten image and the false prophet ?
[What will it avail] that the former hath put confidence in his work and
made dumb idols ?
19. Wo to him that saith to the wood, rouse up;
To the dumb stone, awake; it shall teach.
Behold it is overlaid with gold and silver; but there is no breath in it.
20. But Jehovah is in the temple of his holiness :
Be silent before him, all the earth!

CHAPTER III.

1. A prayer of the prophet Habakkuk in the style of lamentation.
2. O Lord, I have heard thy words; I am afraid :
O Lord, thy work in the midst of the years revive;
In the midst of the years reveal [thyself;]
In wrath remember mercy.

A vision of God coming to answer this prayer.
3. God came from Teman, and the Holy One from mount Paran. *Selah.*
His glory covered the heavens,
And the earth was full of his praise.
4. His splendor was like the sun;
Lightnings were cast from his hand,
And there was the hiding of his might.
5. Before him went the pestilence;
And the burning pestilence went at his feet.
6. He stood, and measured the earth [with a glance;]
He looked, and drove asunder the nations;
Cleft in pieces were the eternal mountains;
The everlasting hills bowed down.
His ways are everlasting.
7. I saw the tents of Cushan in affliction;
The curtains of the land of Midian trembled.
8. Was the Lord displeased against the rivers ?
Was thine anger against the rivers ? thy wrath against the sea—
That thou didst ride upon thy horses, thy chariots of salvation ?
9. Thy bow was made quite naked, [according to] the promises to the tribes, [even
thy] word,
With rivers didst thou cleave the earth.
10. They saw thee—they shook—the mountains :
The flood of waters rolled back;
The deep uttered his voice, and lifted up his hands on high.
11. The sun and the moon stood still in their habitations.
By the light of thine arrows they marched,
By the gleam of thy glittering spear.
12. In indignation thou didst march through the land;
In wrath thou didst tread the nations.
13. Thou wentest forth for the salvation of thy people,
For salvation with thine anointed;
Thou didst smite the head of the house of the wicked;
Thou didst lay bare the foundation [of the Red Sea]
It came up to the neck [of Pharaoh;] *Selah.*
14. Thou didst smite with his [Israel's] staff the head of his [Pharaoh's] leaders;
They rushed out to dash me in pieces;
Their rejoicing was as if to devour the poor in secret.
15. Thou didst march through the sea with thy horses,
Through the channel of mighty waters.

Effects on the prophet of this vision of God.

16. I heard, and my frame trembled;
At the voice my lips quivered;
Rottenness entered into my bones, and I trembled within myself,
Because I must remain till the day of distress;
Till the coming of him, who should invade the people with troops.

He encourages himself.

17. Although the fig-tree shall not blossom and there be no fruit in the vines,
The cultivation of the olive and of the fields produce no food,
The flock fail from the fold, and there be no herd in the stalls,
18. Yet in Jehovah I will rejoice,
I will exult in the God of my salvation.
19. The Lord God is my strength;

He will make my feet like gazelles.
And to my fortified places he will direct me.
To the chief singer on my stringed instruments.

REMARKS.

By reading the above translation in connexion with the common version, the reader will, we hope, find light, thrown on most of the difficult passages. A perfect translation of any book, if such a thing were possible, would supersede the necessity of commentaries. How far the present attempt has been successful in making this interesting prophecy of the scriptures more clear, we leave for others to determine. The space allotted to this article will not permit us to add much, in the way of further elucidation. We deem it necessary, however, to vindicate a few variations from the authorized translation, and to make some general suggestions, for the better understanding of each chapter.

CHAP. I.—The prophet, throughout the book, adopts the poetical fiction (*Dichtung*), common in Hebrew poetry, by which he *seems* to be holding a dialogue with Jehovah. That God spoke through him, in all cases where prophecy is concerned, could not for a moment be doubted, in whatever shape he should express himself. The present form has only the advantage of greater liveliness.—In the complaint, 2—4, some commentators think there was no reference to the state of the Jewish administration; but only to the oppression of the Chaldees. The context, however, rather leads to the interpretation proposed above.—The strangeness of the work promised by Jehovah (v. 5), consists in the fact that he would 'raise up' a people, who then 'were not a people,' to execute his judgments. The Chaldeans had hitherto been a nomadic tribe, living among the mountains; independent in government, bold in their robberies, expert in horsemanship, and fearless. They were now assuming new strength and ferocity, which were to be used in plundering and trampling down their Jewish neighbors. That a small band of mountain robbers should increase in numbers and power, so as thus to conquer the chosen people of God, might well be supposed incredible.—(See Robinson's *Calmet*, art. CHALDEANS, from which the translation of v. 6—11 is taken.) The common version of the sentence in v. 9—'their faces shall sup up as the east wind'—seems less intelligible than the one proposed. The literal meaning of the original is 'the panting of their faces is towards the east.'—And a mode of expression common in Palestine made it usual to call that which is *before*, eastward, and that which is *behind*, westward. The present form is certainly in keeping with the rest of the description.—The reasoning in v. 12—17 seems to be this: The Chaldeans are idolaters, and worse than the Jews, notwithstanding all the wickedness of the latter. Hence, because God cannot look upon evil, there is reason why that furious nation should be staid in their progress, and the chosen nation rescued.—The figure in v. 14—17 is carried through with great completeness and unity. The whole Jewish people are represented as irrational creatures—fishes—and the Chaldee, as an angler with his net, sweeping them together into his net, feasting daintily, and emptying his drag, only to fill it anew. By the spoils of Israel, the Chaldee territory was enriched, v. 16.

CHAP. II.—This chapter, we have already seen, is taken up with the declaration of God, that judgments awaited the Chaldeans also, which should be inflicted at the time appointed. Their national character and habits are here brought into full view, as furnishing a reason why the divine wrath should, in due season, fall upon them. They are described as fond of wine, treacherous, haughty and insatiable, v. 5, 6. But, in the divine purpose, the cup of indignation should also 'come round' to them, v. 16. They who had taken Judah captive should become a prey. They who had been ambitious to dwell in lofty houses (v. 9), like those in Babylon, sometimes 200 feet high, should nevertheless have no peace; for the stone from the wall and the beam in the timber—both the outside and the inside of their houses, should charge them with the guilt of their robberies, v. 10—12. Their splendid buildings, erected

with so much labor, were erected only for the fire; for they should be burned to the ground, v. 13; and all Jehovah's designs should be accomplished, with out exception, v. 15. As the Chaldean had treacherously robbed Judah of his glory, so his glory should be covered with shame, v. 15. The violence he had done to the Jews should return upon his own head. Lebanon, and the wild beasts, its inhabitants, are here put for Palestine and its people—Lebanon being in that country, v. 17. The idols for which the Chaldees were famous, would be of no avail to them in their distress, v. 18, 19. But Jehovah, in his holy temple, requires the silent attention of all the earth, v. 20. Whether this verse relates to the vision of the next chapter or not, we are unable to decide.

CHAP. III.—In v. 2, the prophet, in view of the present condition of his country, beseeches God to 'revive his work'—i. e. to renew or perform again (*ad vitam revocare*) for the deliverance of Judah, a work similar to that by which he anciently wrought their rescue. This prayer, we conceive, relates solely to a temporal deliverance. In what follows it is recalled to memory how God formerly secured the deliverance of the nation from the oppression of Pharaoh in Egypt, and on the battle-field at Ai; as if humbly to remind him that their necessities required that he should again interpose in the same manner, to save them from the anticipated oppressions of the Chaldeans. Whether the present ode was composed by Habakkuk as part of a prayer, or expostulation with Jehovah, as if recalling his past wonderful acts to God,—or whether it is the record of a vision, in which the Omnipotent seemed to Habakkuk to come down, robed in all this splendor to deliver his people from the affliction, which, though future in reality, in the vision was already existing, is a problem to be solved. We prefer the latter, on account of the effect of the vision on the prophet, stated in v. 16.

The separate parts of this chapter require a little notice. Teman and Paran (v. 3) were parts of the Sinai chain of mountains, from which, perhaps, the bright cloud seemed to come and rest on Sinai, when the law was proclaimed. In v. 4, in the common version, it is said of Jehovah, 'he had horns coming out of his hand'—an error the most ludicrous and astonishing, so far as we remember, in the whole Bible. It possesses not the slightest verisimilitude; and it is therefore the more strange that it has found place. The meaning, doubtless, is, 'irradiations proceeded from him,' or 'lightnings were cast from his hand.' Rays of light bear a slight resemblance to horns. Hence the Arabian poets call the beams of the sun his horns. While our translators have here rendered the Hebrew noun *qeren*, a horn, they have elsewhere translated *qaran*, the kindred verb, to emit rays of light; as, the face of Moses when he came down from the mount, (Ex. xxxiv. 29, 30—35.) The Vulgate, however, retains the primitive meaning of *qeren* in the latter case; and, in conformity, we sometimes see ancient paintings and wood-cuts of Moses with horns! The idea of the text is, that the lightnings from his hands emitted brilliant rays.—Much of the imagery of the Hebrew scriptures is drawn from the early history of the nation (Comp. Ps. xviii. etc.) In this chapter, verses 3—6 seem to derive their imagery from God's descent on Sinai, at the giving of the law. Verses 8, 10, 13 and 15; from the overthrow of Pharaoh in the Red Sea, and the rescue of the Hebrews; v. 9, from the smitten rock, which afforded the Israelites drink in the desert; and verses 11, 12, from the battle of Ai, 'when the sun stood still in Gibeon, and the moon in the valley of Ajalon, and went not down for a whole day.'

In this whole description, there is inimitable grandeur; and the more it is studied, the richer does it seem. In v. 5, we find Jehovah going forth from his abode, and pestilence before and behind him, to destroy the foes of Israel. In v. 6, he stops on Sinai, and, as it were, measures the earth with a glance, to see where he should stand. The mountains are cleft asunder, and the hills do him obeisance. In v. 10, the floods are personified; the waters of the Red Sea are represented like men as lifting up both hands, that they may bring them down with all their force on their enemies. And their rushing and roaring, when they returned to overwhelm Pharaoh and his troops, are spoken of as

'the deep,' uttering his voice. In v. 11, the sun and moon withhold their light, and the armies of God go forth enlightened only by the gleaming of his arrows, to execute his indignation. In v. 13 and 14, the princes of Israel's enemies are either drowned or slain in battle, and their malignant rejoicings laid at rest forever.

With such a view of God's majesty, the prophet sunk down as if lifeless. He could not endure what was to come. But at length he receives strength and courage, and expresses his trust in God, that he shall have speed given him to escape to the fortified places of Judah, where he should be saved from the vengeance of the Chaldeans. A more thorough analysis, and a critical exposition of the book, we would cheerfully introduce, but our limits are already exceeded.

AFFLICTION.

Out of a wide, woody estate, we had contrived to redeem just land enough, by incessant toil, to furnish provisions for the family. There was a little patch, in one corner of the field, which I had cultivated with devoted attention; and my anxiety was repaid by the prospect, in a few days, of an abundant harvest. I was, one evening, admiring and proudly boasting of my success to a friend, just after the sun went down. I arose in the morning—some animal had found his way into the enclosure; and while the rest of the field was vigorous as ever, my own little harvest was trodden into the dust.

My parents were always fond of indulging me, especially when the indulgence could be made to minister to intellectual improvement. They had assigned to me a few feet in the garden, which I was to cultivate according to my own taste. I was remarkably successful in the choice and arrangement of my flowers; at least, I have reason to suppose so; for every body praised my bed above all the rest. I began at length to grow proud of it. It became a perfect idol. There came up one night a tremendous thunder-storm; I saw, in the evening, the heavy clouds in the horizon, but apprehended nothing. The lightning was terrific. The roaring and rumbling which followed seemed to shake the pillars of creation. There was a tempest of wind, like that which passed over Horeb, when Elijah was in the cave. The rain came down in torrents.—The morning sun arose, fair and sweet as ever; but the beautiful flowers on which I had set my heart were prostrated by the storm. They never bloomed again.

'It has a delightful odor,' I said to myself concerning a sweet briar which I found one day by the road-side; 'I will transplant it, and cultivate it under my window.' With incessant care I watched over it; and, after many misgivings, I found it was beginning to put forth young shoots. I rejoiced that I had succeeded, and doubled my care over it and my affection for it. The third summer came. There were several buds upon it; and its first rose was smiling under the morning sun. I went out to attend to some necessary calls, and when I returned, my sweet briar was gone. Some rude boy had been in, and torn it up by the roots. The few leaves, that were rent off and trampled where it stood, were more fragrant than ever; but they only reminded me that the tree was no more. It was my only idol; and it was taken from me.

The moral of the above is very evident. If there is any thing earthly on which we have idolatrously set our affections, it will be taken from us. We can indeed conceive that God may, in some instances, suffer us to keep it, to our hurt; until he teaches us the lesson of supreme love to himself in some other way. But in general, whatever comes in competition with himself—whatever we set up as an idol, in forgetfulness of him—he removes.

There is a minister whom you esteem the most holy and gifted man on earth. In his prayers, he communes with heaven. His sermons are a field of glowing thought—a mine of gems—a banquet of intellectual food—true nourishment to the immortal spirit. He is tender, affectionate, humble. He was the instrument of bringing you to Christ. You can never feel towards another as you do towards him. If he should go away, you would weep as for one dearer than your dearest friend. You may not believe it, but it is true that you worship him fervently. While he is pointing you to Christ, your thoughts are fixed on him. While he urges you to love the Saviour, you are expending all your love on him. Beware! he will be taken from you. It is always so. God loves his people too well to furnish them with idols, whom they shall adore instead of himself. Look beyond the gift to the giver; or the chastisement of bitter affliction must be used to recal you to God.

You have a family of lovely children; but one is lovelier than all the rest. There is something about that one, which has peculiarly attracted your affections from the beginning. They are all dear to you. But sweetness of disposition, mildness of demeanor, strength of mind, brilliant talent, all pre-eminently combine in your favorite. There is a charm, which wins the love of all who hold communion with that one—the idol of your affections—at whose shrine you are daily offering up unhallowed incense. Perhaps there are good reasons for your devotion—at least for your preference. But remember, if there is but one Isaac, he must be bound on Jehovah's altar. If there is but one Joseph, he must be eaten by wild beasts. If there is but one Benjamin, the child of your old age, he must be left with the haughty monarch, in a far-off, barbarous land. If you have but one idol, that is the one which God will take from you, that he may draw you to himself. We are apt to say, 'I could bear any affliction, but this'—it is the very one you most need. 'I should not have felt the loss of any friend so much: if it had been any other, I could have borne it.' God knows it; and he has sent the very affliction you could not bear, to induce you to 'cast your burden upon the Lord.' We are apt to think, we could endure any trial or temptation, but that with which we are exercised. Yet how preposterous are we in our choices! If God should leave us to our own will, we should ruin ourselves by our partial administration.

Let us listen to his voice in affliction. Let it teach us to be humble and submissive—to set our affections on that which is beyond the reach of destruction or change—to love earth and earthly friends less, and the Redeemer more—to hold temporal enjoyments as comparatively of little value, and to be chiefly desirous to be clothed in the likeness of God.

MISSIONARIES' GRAVES.

They rest on many a hill,
In many a vale they sleep;
For some, the gloomy forests wail;
For some, the restless deep.

They left their hallowed homes,
They left their kindred sires,
To plant upon the heathen soil
The gospel's beacon-fires.

Their bosoms thrilled with joy,
When from the native's soul
They saw the veil of wretchedness,
Like midnight vapors, roll.

Their tongues broke forth in praise,
As on the heathen's night
The glory of the gospel dawned,
And faith was changed to sight.

Still year by year passed on,
As one by one they fell,
And heard the plaudit of the Judge,
That they had labored well.

Though o'er their humble tombs
No marble pile may rise,
They have a monument in souls
Passed with them to the skies.

INSENSIBILITY TO THE FUTURE.*

This insensibility to the futurities of our immortal state is one of those strange anomalies in our nature, than which none are more certain, and yet perhaps none more inexplicable. We know that so it is, but we feel a vast difficulty—by any effort of mental analysis, or any power of discernment into the mysteries of the human constitution, to determine how it is. The fact is undeniable. It is the reason of the fact which is so hard of solution, and so copiously beyond all the attempts of reason to give account of. For it is not that man is actually satisfied with present things; that is not the reason—it is not that he is sitting down in placid acquiescence among the creatures and the circumstances by which for the moment he is surrounded. We see nothing of the repose of full and finished attainment in any of our acquaintances; there is not one of them, in fact, who is not plainly stretching himself forward to some distant object or other, by the tokens of which he is evidently on the pursuit. We behold him in a state of motion and activity and busy endeavor; but when we inquire into the nature of the object which so stimulates his desires and his faculties, you may find it to be something that lies within the confines of mortality—something suited to such senses and such powers of enjoyment as death will extinguish—something that he will, perhaps, hand down to posterity, but which a few happy years will wrest away from himself, and that by an act of everlasting bereavement.

We cannot move amongst our fellows, whether in meetings or in market places, or even on those convivial occasions when man is so willing to drown all his graver anxieties in the playfulness of the passing hour, without most plainly perceiving that the present is not enough for him—that he is constantly going forth in anticipation of some distant future which he has not realized—that instead of the quiescence of one who has found the promised end, he has the forecast, and the restlessness, and doubt of one who is still agog and seeking. There is not an individual we know, who is not thus bounding onward, and that with the certain strenuousness of his whole heart, to some object which lies, or seems to lie in the vast horizon before him. But when we come to inquire how far on the line of his history it may be placed, we find, in the overwhelming majority of instances, that it belongs to the region of sense, and almost never to the regions of spirituality—that the main efforts of human ambition are lavished on some brief and splendid evanescence, which cannot last to any single possessor beyond his own puny generation. Now that all are seeking there can be no doubt; but where is the discernible symptom of almost any seeking beyond the confines of that territory which God hath spread under our feet, first for the sustenance, and then, for the sepulchre of human bodies? Where is the man who is prosecuting, with the assiduity of business, his personal interest in that country where dwell the spirits of just men made perfect? This tendency towards the distant unseen, stood out most plainly and most clearly in the history of the believing patriarchs, of whom we read in the eleventh chapter of the Hebrews; but now the tendency of almost every man we see is plainly the opposite of this; so that travelling the round of human experience it may nearly be affirmed without alleviation of all, that they are a horde of hard-driving creatures, in full pursuit of something that lies in the distance before them, which they can only hold in frail and fleeting tenantry while they abide in this world, and which death—remorseful and insatiable death—will soon ravish from their grasp.

Now to behold in man such a fondness for futurity enhances the paradox. Were man satisfied with present things, this might explain his startling insensibility to the futurities of the unseen world; but when we find that palpably

* The eloquent and strongly characteristic passage which constitutes this article, is from a very recent sermon of Dr. Chalmers. We copy the extract from the first number of the "Religious Magazine," a monthly of great merit, just issued under the editorial care of the Messrs. Abbot.

he is greatly more engrossed with things future, than with things present, we say, it enhances the paradox we are now speaking of. To behold in man such a fondness for futurity, and, at the same time, such a perverseness in all his computations of futurity—to see him so disdainful of the past, and so dissatisfied with the present, and yet still laboring for the future, and fixing his regards on that only futurity which must soon be present, and soon be irrevocably past—to see him so boundless in his desires, and yet so averse to the alone field of enterprise where he can find scope for them, and so unwilling to exchange the objects of time for those of a boundless eternity—to perceive him so obstinately and so peremptorily blind in this matter, and that not merely in the face of the most obviously admitted dangers, but in the face of the most urgent and affecting mementos with which sad history is ever strewing his path in this world—surely it is one of the strangest mysteries of our nature, and, at the same time, one of the strongest tokens of its strangeness, that man should thus embark all his desires in a frail and crazy vessel, so soon to be engulfed by that sweeping whirlwind which, sooner or later, will overtake the whole of our existing generation—that on the quicksands of time he should rear his only resting place, and even please himself with the delusion of its firm and secure establishment, though he knows, and most assuredly knows, that a few little years will witness its total and irremediable overthrow.

Now to explore a little further this mystery of our constitution—let me observe, that to alleviate this gross infatuation, it may be said, and has been said with plausibility too, that the region of sense and the region of spirituality are so unlike the one to the other, that there is positively nothing in the experience of the former that can at all make out a claim to the conceptions of the latter; and then, again, as if to intercept the flight of our imagination forwards to eternity, there is a dark and cloudy envelopment that hangs on the very entrance to it. Ere we can realize that distant world of souls, we must pierce our way beyond the curtain of the grave—we must scale the awful barricado which separates the visible from the invisible—we must make our escape from all the close, and warm, and besetting agencies which, in this land of human bodies, are ever plying us with constant and powerful solicitations, and force our way beyond the boundaries of sense, to that mysterious place where cold, and meagre, and evanescent spectres dwell.

We know not that there is another tribe of beings in the universe who have such a task to perform. Angels have no death to undergo; there is no such fear of unnatural violence between them and their final destiny. It is for man, and for aught that appears, it is for man alone, to watch, from the other side of the material panorama that surrounds him, the great and the amazing realities with which he has everlastingly to do—it is for him, so locked in an imprisonment of clay, and with no other loop-holes of communication between himself and all that surrounds him than the eye and the ear—it is for him to light up in his bosom a lively and a realizing sense of the things that eye hath never seen, and ear hath never heard. It is for man, and perhaps for man alone, to travel in thought over the ruins of a mighty desolation, and beyond the wreck of that present world by which he is encompassed, to conceive that future world on which he is to expatiate forever. But a harder achievement, perhaps, than any,—it is for a man, in the exercise of faith, to observe that most appalling of all contemplations, the decay and the dissolution of himself; to think of the time when his now animated frame-work, every part of which is so sensitive and dear to him, shall fall to pieces—when the vital warmth, by which at present it is so thoroughly pervaded, shall take its departure, and leave to coldness and abandonment all that is visible of this moving, and acting, and thinking creature—when those limbs, with which he now steps so firmly, and that countenance out of which he now looks so gracefully, and that tongue with which he now speaks so eloquently; when that whole body, for the interest and provision of which he now labors so strenuously, as if indeed it were immortal—when all these shall be reduced to one mass of putrefaction, and at length crumble, with the coffin that encloses them, into dust! Why, my brethren, to

a being in the full consciousness and possession of its living energies, there is something, if I may be allowed the expression, so foreign and so unnatural in death, that we ought not to wonder if it scare away the mind from that ethereal region of existence to which it is hastening. Angels have no such transition of horror and mystery to undergo. There is no screen of darkness like this interposed between them and the portion of their futurity, however distant; and it appears that it is for man only to drive a bridge across that barrier which looks so impenetrable, or so to surmount the power of vision as to carry his aspirings over the summits of all that revelation has made known to him.

This is at best but an approximation to the solution of the mystery. I am not sure that a full, satisfactory solution is at all practicable; but however uncontrollable the task may be, satisfactorily to explain the reason of this strange infatuation, let us never cease from our efforts, when there is even but a slight and shadowy chance of success, practically to overcome it; and for this reason it is right to sound the alarm that has so oft been sounded before without success—it is our duty to reiterate the attack on the heretofore unmoved listlessness and lethargy of the human spirit. It is true that a moment of tragic sensibility may be all the effect of an argument drawn from the rapid flight of those days which have passed over our heads, and the wide and wasting ravages that death has made on our familiar society; nevertheless, it is right again to aver, that your days will soon be summed up, and that your death-bed with all its agonies, its fears, and its heart-rending separations will soon be realized. We know that it is not the moving eloquence of the preacher which will dislodge this infatuation, and that it needs a strength mightier than that of human argument to make a breach on the carnality in which man hath so firmly entrenched him.

All his views of futurity are puny: time appears to him as large as eternity; and eternity, in shrunk and shadowy remoteness, appears to his vision in all the littleness and insignificance of time. This is the true secret of the peace; it is a spiritual blindness; it is the peace of one who looks only at earthly things through the loop-holes of an earthly tabernacle; and if he continue unblest by an illumination from heaven, it will not be till this tabernacle be taken down—not till the soul hath escaped through the rending of that frame-work which now so confines and darkens it—not till it hath broken loose from the prison-house of this mortal element shall the spirit that is in all flesh be dissipated, and the wretched child of this world be, at length, awakened from his bed of then irrecoverable delusion.

Let me, however, before quitting this part of the subject, assure the children of men of this obstinate delusion, who are now expending their energies on the pursuits and the politics, and the busy schemes of a world which is fast passing away—let me warn them of the truth which one and all of them will soon find to be fearfully realized. They are rearing their chief good on a foundation that is perishable—they are laboring for one portion only which will speedily be arrested from them by the grasp of the destroyer, who will leave them without a portion and without an inheritance forever. They are laboring for a part of this world's substance, and in the possession of it, verily, they have their reward; but with regard to the substance which endureth, as for that, they have never labored, so that they never will acquire. They have sought to be arrayed in perishable glory, and perhaps will find a little hour of magnificence on earth, ere they take their everlasting adieu to its infatuations: but that hour will soon come to its termination, and death may leave all the possessions untouched; but he will lay his rude and his resistless hand on the possessor. The house may stand in castellated pride for many generations, and the domain may smile for many ages in undiminished beauty; but in less perhaps than half a generation, death will shoot his unbidden way to the inner apartment, and without spoiling the lord of his property, he will spoil the property of its lord. It is not his way to tear the parchment and the rights of investiture from the hands of the proprietor; but to paralyze and so unlock the hands, and then they fall like useless and forgotten things away from him. It

is thus that death smiles in ghastly contempt on all human aggrandizement; he meddles not with the things that are occupied, but he lays hold of the occupier; he does not seize on the wealth, but he lays his arrest on the owner; and he forces away his body to the grave, where it crumbles into dust, and in turning the soul out of its warm and well favored tenement, he turns it adrift on the cheerless waste of a desolate and neglected eternity.

I have dwelt the longer on this topic in that I believe the peace of nature to be no more than insensibility. I consider it a very great mistake to say that all the peace that is in the world is from true or false theology; because men may receive a sound theology, and yet the whole character and constitution of them be overcharged with that listlessness, that apathy, or to use a scriptural phrase, that carnality of which I have now been speaking. It is on this account that I advert a moment to this topic, that I believe the peace of nature to be no more than insensibility. I say, man hears of God and eternity without dismay, not so much from the inspiration of a fallacious hope, as from the absence alike of both hope and terror from his heart—not because he looks at the bright side of things spiritually, but because looking neither to the one side nor the other of these, he is wholly engrossed with things carnal. His is altogether a negative tranquillity, founded more on the sluggishness of his mental constitution, than on any misjudgment of the intellect that is actively engaged on the contemplation of the unseen world. It is the unconcern of a man who is blind, or a man who is asleep, and who needs not so much to be reasoned into a correct view of the subject, as to be so roused that he may open his eyes to take an intent or earnest view of the subject at all.

PROSPECTS OF AFRICA.

With unfeigned gladness the Christian philanthropist perceives the events of propitious mein, that are occurring in relation to this country. Less than half a century ago, it lay under a deep and deathly curse, which had penetrated to the centre, and made it an abode on which civilized man hardly deigned to look—except that he might minister to it the dregs of the cup of wo. The wrath of God seemed, in a special manner, to rest upon Africa; and there was no bright spot in all her heavens, except when the Christian, at distant intervals, lifted up the supplication, “that Ethiopia might stretch forth her hands unto God.” But among all fields of incipient or prospective missionary labor this ill-fated continent is now foremost, both in the efforts used for its evangelization, and in the rich fruits it bids fair to return. Its geographical situation, the politics of its rulers, the dispositions of the natives towards foreign laborers, and the judicious and philosophical manner in which missions there have commenced their operations—all betoken the dawn of Christianity, speedily on the whole continent. In addition, the great mass of the American people, some for political and some for religious motives, are taking an unheard of interest in the affairs of Africa.

Its *geographical situation* is in favor of its evangelization. By the Atlantic, the Southern and the Indian Oceans, and the Mediterranean and the Red Seas, it is wholly surrounded by water, except at the Isthmus of Suez. This position renders every point of its boundaries accessible to Christian instruction. The great waters, which were once esteemed an impassable gulf between nations, have become, in the present state of science, the grand connectives, bringing man into easy contact with his fellow man. We cannot get at so much as a third part of China by edging along the coast. Hindostan has navigable water only on two sides. Thibet, none at all. Persia and Chi-

nese Tartary, including Bukharia and all the dense population of Central Asia, are in a position scarcely any more favorable. We can only approach them by long and tedious journies by land, in the midst of perils by robbers and wild beasts, by steep rocks and rapid rivers, a hostile, idolatrous population, and the almost utter impossibility of maintaining free or frequent intercourse with the Christian world. The thick forests and burning deserts of all those countries must make the progress of mission slower than any where else. But Africa lies open on every side. We may make our assault wherever, and in as many places simultaneously, as we please, secure the conquests we have made to the cause of God by planting Christian churches behind us all the way, and advancing into the interior from every shore, till missionary meet missionary, and church stands by the side of church, in the very heart of the continent.

The *politics of the rulers* of Africa are in favor of its religious interests. The strange inclination of the Egyptian monarch, in the north, to introduce and patronize every thing European, is well known; and it cannot be doubted that this is a most propitious period for the religion of the cross to step into so wide and important a field. France, to say the least, would be as favorable to Christianity as to Mohammedanism in her Algerine dominions. Certainly, she would not suffer her Christian missionaries to be molested; and there would be no difficulty, which is not every where else presented by the superstitions of the followers of the false prophet. This difficulty will, moreover, become gradually less and less, by the necessary intercourse of the natives with their more liberal conquerors. The tribes in the neighborhood of the colonies on the coast are so captivated by the temporal benefits Christianity has conferred on the colonists, that they are willing to submit to the same government and discipline. And, judging from all experience thus far, there is reason to believe that the missionary would find but little opposition from native prejudice. The *feeling of the Africans toward missionary laborers* is another favorable omen. A chief in the interior of Africa, with whom Mr. Lessing had some intercourse, offered him land for the mission house, provided he would accept it, and all the necessary expenses of erection. Some of the converts connected with the church Missionary Society have penetrated, as itinerant missionaries, from one to two hundred miles into the country from the western shores; and among their native brethren have formed a society, expressly to facilitate the work of missions. The same disposition is exhibited by the natives from the South. In a letter recently received in America from Dr. Philip, superintendent of the missions of the London Society in South Africa, we find the following interesting notices:—

“From the peninsula on which Cape Town stands, in S. lat. 34, to De la Goa Bay, which is in S. lat. 26, and from the eastern to the western coast, the people in this country are anxious to have missionaries. During my last journey I had people who came four and five days journey to request me to send them missionaries. We cannot suppose for a moment that this desire to have missionaries among the savages and barbarous tribes of South Africa, arises from any sympathy which they can have with us in the great end of our missionary labors, the conversion of the heathen to God, and the salvation of their souls. This would suppose a state of society among the ignorant heathen of which we have hitherto had no example in the history of the human race. But it shows that the missionaries, wherever they settle, impart certain advantages to those among whom they labor, that those around them can appreciate; and for this reason, among others, they become valuable auxiliaries to us, inasmuch as they soften down the prejudices of the heathen against the truth and doctrines of Christianity, and procure for us a favorable reception and hearing. On one of my journeys into the interior of Africa, I met with one tribe of Korrannas, which had been three weeks on the road, by which I was to pass, expecting me, to request me to send them missionaries. When they understood I could not then send them a missionary, they requested me to send them an instructed native from one of the missionary stations; that by his superior ad-

vantages they might be secured against the frauds and impositions practised upon them by the traders from the colony. Inquiring as to the office or station such a person would be called by them to fill, they replied that they would make him a chief. On the ground that their chieftainships were hereditary, and descended from father to son, I asked them how they could raise a person of no family to that rank. Their answer was curious and amusing. To get over this difficulty they proposed that the stranger should be married to a daughter of their chief. According to their usages, it appeared that a connection with one of their great families conferred the rank of a son upon a son-in-law; and it was very gravely added, that, by this means, and the approbation of the counsellors and the people, the stranger would have a preference granted to him above any other member of the chief's family.

"About fifteen days journey N. E. from our missionary station at Philippolis, on the Great River, there is a tribe of Bechuanas, that have been very much harassed of late years by a plundering horde of Korannas, who have been very much corrupted by the Colonial Traders, who have been in the habit of supplying them with brandy, guns and gunpowder, which they have received in exchange for the cattle they have stolen from the more remote and defenceless tribes. This Bechuana tribe had never been visited by a missionary; but they had heard of our missionary stations among the Griquas from their countrymen, who had found protection at them, and the chief had set out on a journey to find Dr. Philip, taking a thousand head of cattle with him to *purchase* a missionary. Shortly after this event he was visited by a respectable man from Philippolis, to whom he related the above circumstances, and that his old enemies, the Korannas, met him on the road, and robbed him of his cattle. What this chief's motives were, in being so desirous to have a missionary, I cannot precisely state, but it was stated by the individual to whom he related the circumstance, that he entreated him very much to procure a missionary for him; and he added, that if he did not send him a missionary, that the next time he came to see him he would detain him, and make him his missionary."

The *judicious manner in which missions to Africa have been located*, is another interesting omen in respect to its christianization. If we begin in the north, our eye first rests on Egypt, where Messrs. Lieder and Bruse, of the Church Missionary Society, are actively engaged in preaching, distributing tracts and maintaining schools. Mr. Parsons, the American Missionary, rests at Alexandria, in hope of a joyful resurrection. The seed which he there sowed, God will cherish. On the western side of Africa, the brilliant success of the missions of the Church Missionary Society, in connection with the British Colony at Sierra Leone, can never be forgotten. The influence has gone several hundred miles into the interior. The same may be said of the religious influence of the American colony at Liberia, a little further south. Monrovia, the capital, contains a Baptist and a Methodist church, and, it is said, morality and religion flourish and prevail. A few miles further south, at Cape Palmas, the Maryland Colonization Society are about to establish still another colony of emigrants of known morality, each of whom, in order to be a candidate for settlement, is required to sign the temperance pledge, in all its length and breadth. The first expedition, which is just about to leave America, is to consist of forty approved men from this country; and the vessel is to proceed to Liberia, and add forty more of similar character, that their experience may be rendered available in the new colony. Proceeding along the western coast, we come next to South Africa, the theatre of some of the most interesting missions of modern times. Branching out from the colony of the Cape of Good Hope, the knowledge of Christianity and the influence of the missionaries has penetrated at least six hundred miles into the heart of the country. The United Brethren commenced operations here as early as 1737; and after various interruptions formed a permanent settlement, and organized a church of seven persons, in 1793. They now number six stations and thirty-seven missionaries, including females. In 1798, Dr. Vanderkemp planted the mis-

sion of the London Society, among the most efficient and successful that have ever been attempted. This mission numbers fourteen stations within the Cape colony and seven without it. Aside from the African islands, Mauritius and Madagascar, are supplied by, at least, thirty laborers, exclusive of females. The English Wesleyans have also come forward to take part in the toil, and the English Baptist Society. Ascending up the east side of the continent, we come to another point, designated by Dr. Philip, as a most favorable position for the operations of American Societies. And still farther north, we find in Abyssinia two missionaries of the Church Missionary Society, with a native Abyssinian convert. They were cordially received, on their arrival in 1829, by Sebagadis, chief of Tigre.

In addition to this, the Presbyterian Board in this country, it is well known, hope to occupy the interior of the continent, through the agency of Mr. Pinney. The expedition of the Landers to explore the sources of the Niger, furnishes also a favorable opportunity for the introduction of missionaries and tracts the whole length of the river, which leads quite into the centre. It is understood that the two Steamboats now on the Niger will probably remain there for purposes of trade. This will be a subsidiary convenience to men, who go to carry the natives the glad tidings of the gospel, "without money and without price."

The present interest of the American community in the affairs of Africa is the last item of propitious aspect. The universality of the discussions on Colonization and Anti-Slavery have turned the attention of the whole country to the state of the colored population. So absorbing and general an interest has perhaps never been awakened in our country on any other point, since the peace of 1815. But we would here especially note the efforts of religious bodies for the evangelization of that continent. The American Baptist Board commenced their efforts in that country many years since; and if men can be obtained, they are desirous still to maintain their footing. From the last annual report it appears that a correspondence is in progress with various parts of the South, with this end in view. The American Board of Commissioners have just ordained a deputation at Philadelphia, who are to go out with the expedition to Cape Palmas. Mr. Pinney will probably soon return with a companion to the interior of the continent, under patronage of the Western Foreign Missionary Society. The American Methodists sent out Rev. Mr. Cox, a year since, who has deceased; and two other missionaries from their Society are just ready to embark. The friends of religion in Europe, we know, are not forgetful of Africa. The Basle Missionary Society have sent out two or three young men to the western coast within a short time; and it is certain Dr. Philip will plead so eloquently from the South, as to be heard in England and answered.

In view of all these circumstances, we feel that the prospects of Africa are truly bright. The God of missions has wonderfully interposed for that land of the curse. May we not hope that it shall soon become as "the garden of the Lord?" It would, indeed, be singularly delightful to behold Christianity again shedding its glory on that continent.

There Cyprian, bishop of Carthage, "a man of severe wisdom and great dignity of character," was valiant for the cause of Christ, and passed, through the fires of martyrdom, to the Christian's crown. At a later period, Cyril, bishop of Alexandria, swayed a sceptre of vast influence.

The Ethiopian eunuch, who was baptized by Philip, founded, probably, the Abyssinian church, which stood proof, age after age, against the incursion of Mohammedanism. The same gospel is still adapted to produce in Africa the same effects as before. The star that has dawned upon that country is too bright to go down. It may be partially obscured by pestilential vapors; but its light cannot be extinguished. Let Christians pray faithfully and fervently, and let men "full of the Holy Ghost" go out in reply to her call, "and Ethiopia will soon stretch out her hands unto God." If we believe his promises, and watch the operations of his providence, how can we doubt it? The eye of

faith already glances forward to the consummation. It requires but little fancy, in view of present and prospective efforts, to see every town a 'habitation of holiness,' and every hill crowned with a temple of the living God; and to hear the chorus of heartfelt praise mingling with the eternal bass of the circumjacent oceans.

REVIEW.

PEACE IN BELIEVING ; *A Memoir of Isabella Campbell.* Crocker & Brewster. Boston : 1830. pp. 307, 12mo.

A memoir so excellent has rarely fallen into our hands. It is not marked by stirring incident or awakening narrative. But it furnishes an example of religion, flowing down from its heavenly source to sanctify and enlighten the intellect, to elevate the affections, to warm the heart. It shows that the Bible says truly of the love of Christ, that it fills the soul 'with joy unspeakable and full of glory.' We find here the legitimate effect of pure, simple, childlike trust in Christ. Religion becomes 'a life.' Like a pure well-spring, its waters are constantly coming up to refresh the spirit. The eddies and whirlpools of excitement are exchanged for the steady unvarying flow of a stream, deep and broad. With perpetual, but noiseless current, its course is onward; and it is embosomed in that rich fertility which itself has created, and which enhances its own beauty.

ISABELLA CAMPBELL was a native of Rosneath, Dumbartonshire, Scotland. 'She was, from the earliest childhood, of singularly mild and gentle manners, full of affection and tenderness, beloved by all who knew her, because so lovingly and worthy of love. Her countenance had a gravity very far beyond her age, combined with a most delicate sweetness of expression; while her manner was very diffident and retiring.' Although from the remotest house in the parish, she was always present at the Sabbath school when the weather would permit. Often she appeared in the place even on stormy days, when the children of the contiguous villages would not venture beyond the threshold of their cottages. 'Her delicate frame, for more than five miles along the open shore of the Gairloch, would be beat upon by the winds and the rain, when the most robust of the people, shrinking from the exposure, came not up to the solemn assembly. When in the school, her demeanor was singularly decorous and solemn, her diligence most assiduous, and her intelligent discernment of the meaning of what she would utter was very apparent from the mode and emphasis of her expression.'

At the early age of five or six years, she was the subject of religious impressions. The fear of death and its eternal consequences was often present with her, and fervently did she pray that life might be spared, till she should be better prepared to meet God. At the age of eight or nine this seriousness increased, shedding over her character a still solemnity, quite unusual to one so young. Besides her daily, regular supplications, occasions of more protracted and earnest prayer were frequently furnished in the concerns of those who were dear to her. And though selfishness prompted those petitions, yet we can scarcely avoid overlooking the deficiency of holy motive, in admiring the beautiful spectacle of a child thus confiding in the strength of God.

Sometimes her religious impressions were concentrated, as it were, into a single point, producing the deepest agitation. For example; as she returned one evening, when eleven years old, from a Sabbath school meeting with her sister, 'as if seized with sudden anguish, she knelt down by the way-side, and

with many tears deplored their want of religion. 'Oh, let us pray,' she said, 'let us pray to God that he would make us religious, at least before we die; that he would tell us, since we know not, how to be so!' Anxious as she felt to go, her sister was rivetted to the spot, awed as in the presence of the Invisible. 'She could not but feel,' she said, 'as if Isabella was approaching HIM.' 'She prayed for a long time, in the presence of her trembling and agitated sister; and when she arose, seemed as if her mind had been lightened of a heavy burden. They proceeded homewards, often weeping as they went, conversing upon the absolute necessity, and forming together various plans, of a religious and holy life. One resolution after another they laid down, to which they vowed most faithful and scrupulous adherence.' For several days, a decided change seemed to be wrought in Isabella, rendering her demeanor, more than usually decorous and solemn, while in her intercourse with all around her she was more civil, and tender, and affectionate than ever before.

She had, partly by nature and partly by the refinements of thought and cultivation, a deep fondness for her friends; and when any of them were taken away by death, it seemed like rending away a part of her own frame. The fountains of her affectionate heart were opened, and the gush of grief was almost insupportable. One link in the chain of providences, by which she was led to the cross of Christ, was the death of a brother, to whom she was enthusiastically attached. He was a kindred spirit, of meek and tranquil disposition, whose thoughts ran in channels beside her own. Her delight was in retirement; and he made for her a little garden in a sequestered spot, which was her favorite haunt for years; and as long as she was able to walk, she spent in it a portion of almost every day—a secluded oratory, well fitted for meditation and prayer. During the illness of her brother, she was often in her little garden, with the importunity of the widow in the parable, imploring his restoration to health. His death seemed like the blasting of all her hopes. She could not conceive how God could turn a deaf ear to her prayers and fastings, and take from her one she so tenderly loved. Her father was soon after removed. With the same incessant watchfulness that she had bestowed on her brother, she lingered at his dying pillow: but prayer for his recovery she avoided; because it seemed to her 'a presumptuous interference with the irrevocable decrees of the Giver of life and death.' These repeated visitings of the rod of trial were well calculated to turn her thoughts toward the eternal world. Her feeble frame drooped under the labors that attention to the dying beds of her father and brother required; and the anguish of affliction prepared the way for the malady that was so early to come over her. But as yet, she was in dim uncertainty in respect to her spiritual character. She had never gone to the great source of Christian consolation. Her heart was still unreconciled to God—in the expressive language of her biographer 'a lonely mansion of all unholiness.'

Several months after her father's death, her mind was filled with new emotions. By reading Walker's 'Christian,' she perceived that a condition of the soul which she had never possessed was essential to comfort and blessedness. A new standard was there placed before her. The 'new creature in Christ Jesus' was presented to her view, with such clearness and beauty and excellence, that she felt there was a charm in piety, which she had never known. The glory thus revealed so absorbed her mind as to render her miserable, till she attained a like character. The feelings thus inspired, gathered power and energy and agony, increasing with their duration. And while all was dark and dubious, and the path seemed hedged up before her, she was 'pressed beyond measure' by the words—'*This is the accepted time; this is the day of salvation—to-day, if ye will hear my voice.*' She searched the word of God; but to her it was darkness. She hurried to the gospel; but they were filled with the arrows of the Almighty. It was obvious to all around that some heavy sorrow possessed her soul. By day she was silent and solemn; and by night, when she supposed all were asleep, the bitter lamentation could often be heard from her room—'O Lord, I can see nothing but the blackness of darkness for-

ever. I feel that I am far from thee, and that is misery.' The thoughts of the sin against the Holy Ghost, and the doctrine of divine sovereignty successively poured their terrors upon her spirit, and well nigh drank up all the springs of life. Her bodily strength decayed, while her mind seemed to retain its vigor only for the endurance of greater suffering. 'She began, at length, to think it sinful in one with so much conscious hatred to God and all things holy, to dare to hold communion with him, or to examine the revelations of his will. She seems, accordingly at this time, to have abandoned altogether the reading of the Bible, and refrained from intercessory prayer, although she continued to deplore and confess her guiltiness.' She also absented herself from church, because, as she expressed herself, 'had she felt able otherwise for such an exertion, she recoiled from any such outward profession of piety, while her enmity against God was reigning with all its virulence in her mind.'

Her state of mind had now assumed very much the aspect of fixed despair. Yet the darkness was not without occasional and distant rays of light. Passages of scripture sometimes arose in her memory, and awakened some dormant feeling, and encouraged her to resume her duties—prayer, and reading the word of God, and repeated fastings. 'Every day beheld her more assiduous in her work of righteousness. While she was anxious to do all the law required, she was most scrupulous in avoiding what it forbade, even to the least appearance of evil. She resorted, at regular seasons, to her sequestered garden, for reading, meditation and prayer; and nothing was suffered for a moment to draw off her attention from the concerns of eternity. But with all her duties, she remained still in anguish of spirit. 'Groaning and lamenting night after night, she literally watered her couch with her tears—the house continually resounding, throughout the silent watches, with the voice of her weeping. Long would her mother lie sleepless, listening to expressions of grief for which she had no remedy or comfort; or, when awakened from slumbers, which, through weariness of nature, she could not avoid, finding Isabella absent, she would be filled with alarm lest some new calamity should visit her beloved child. Thus at dead of night had she to rise and leave the house, and search for her in the fields, or where she often found her, and that during the depth of winter, careless of any of its storms, weeping and praying in her little garden.'

We pass over the delineation of her dreariness and sorrow, filled though it be with melancholy and moving interest—to see the advancement within her, of the Spirit's work. 'She had now traversed, as it were, the whole world of legal inventions; left nothing unexamined, no art untried; and all she now intensely felt to be but travail and vexation. She was thus, however, made thoroughly aware how impossible it is for the creature to secure or enjoy solid peace by attempting, of itself, to propitiate the offended Creator. Her progressive experience of this truth was a record of darkness, perplexity and suffering, reducing her to the very lowest point of conscious helplessness. *There*, however, light, at last, began to dawn upon her; and this desolate child, so long tossed and afflicted with tempests, seemed to have some prospect of repose to her weary and troubled spirit.' There was a surpassing sweetness to her in the passage, 'He shall not break the bruised reed, nor quench the smoking flax.' It was a balm to her wounded bosom. It soothed every sorrow. It presented a Saviour adequate to all her wants, and under whose refreshing consolations she could abide with delight.

At this period she first communicated to her sister the feelings that had for two years agitated her soul. They had been under the same roof, companions from their infancy; but now, during all this period, so intent, each for herself, on the important transaction of securing an eternity of happiness, and avoiding an eternity of sorrow, as to have suspended, by mutual consent, or in delicacy to each others feelings, all the confidential endearments of sisterly love.

For a while, her mind seemed satisfied with the perception that a Saviour so adequate and worthy existed. She forgot herself, and rejoiced that there was one so able to comfort the broken spirit and pardon the returning penitent.

But after a time the question arose, whether that Saviour could pity her—whether to so unworthy a sinner his peace could be imparted. This doubt again threw her into the depths of sorrow. The scattering clouds again gathered. The pure sunlight was shrouded. The serene enjoyment she had indulged passed away, and night and despair reigned anew. The shades, however, were comparatively of short duration. The tender voice of Christ applied to her his invitation—‘Come unto me, all ye that are weary.’—In the beautiful language of the memoir, ‘the multitude of her thoughts concentrated, as it were, around these words. Her agitation has now subsided; her struggles were at an end; the terrors that had distracted her were rebuked. The elements of her frame, ready to melt in the fervent heat of her combat with the powers of darkness, in seeking for glory and immortality, if I may be allowed so to express myself, were moulded into a new and happy creation. And at the feet of her Deliverer, the first born of all new creatures, she now sat, meekly rejoicing in conscious security, believing that Christ Jesus had died to take away sin; the Spirit witnessing with her spirit, in so believing, that she was a child of God.’

Soon after this crisis in Isabella’s feelings, she received a letter from her sister, describing in herself similar peace in believing, after a similar period of darkness, doubt and perplexity. Thus were they enabled to sympathize with one another, in all that the Lord had done for them. The following letter is a more lovely exhibition of her state of mind than we can give in our own words.

“I am very unwell just now with a bad cold; it is almost a month since I caught it, and I think it is still increasing. A cough and severe pain in my side trouble me much. But, Mary, I am happy. Jesus enables me to feel quite contented under all this, and would, I am persuaded, although my sufferings were twice as severe. Yes, I can cheerfully say, the will of the Lord be done, and trust him for strength to bear his dear will.

“It gives me unspeakable joy, my dearest sister, to know that you are now clothed in the splendid robe of our Redeemer’s righteousness, that you are delighting in his sweet smiles. You wish me to assist you in praising and glorifying our God and Father, for what of his love and mercy he hath manifested to your needy soul. I have done it with my whole heart; I trust I shall ever continue to do so.

“You tell me, if I have still any remaining doubts, to throw them aside, and believe in the everlasting love of God recommended to a perishing world, in the offer of a free and adequate salvation by his dear Son.—My Sister, I have done so; the Holy Spirit hath pointed my weeping eyes to Calvary, and the awfully glorious sight has chased away my fears. Yes! Mary, with his stripes I am healed—surely he hath borne my griefs, and carried my sorrows;—yet I still weep. But O! it is just, because I shall never come into condemnation, and because I cannot love my risen Lord. O Jesus, whom have I in heaven but thee; and there is none in the whole earth that I desire besides thee:—thou art fairer in my estimation than any of the children of men—yea, the chiefest among ten thousand, and altogether lovely. O Mary, Mary! let it be our delight to confess and glorify him; in the midst of a wicked and gainsaying world, may we rejoice to be counted fools, that he may be honored and extolled. Dear Mr. — has preached here several times since you went away, and also once or twice in Glenfroom. I am sure you would have much pleasure in hearing him now, he is so rarely earnest. Much seed has been sown by him here; pray, my dear, that the Lord would water it with the rich influence of his Holy Spirit, and produce a shaking among the dry bones.

“In conclusion, I solicit you will not be uneasy respecting me; just leave me in the hands of him who hath redeemed your spirit. Adieu, I weary much to see you, and to talk with you of our matchless refuge. Your dear loving
 “ISABELLA.”
 pp. 82, 83.

The whole course of Isabella’s early religious experience, as indeed of her whole life, is peculiarly sweet, as presenting an example of one who was emphatically ‘taught of God.’ Means and instruments of an assignable nature are commonly used in the divine administration; but in the present case, the whole seemed to be a transaction between herself and God. She was once asked, subsequently—‘Did you not think of revealing your mind to any one during this gloomy season, that by Christian advice and instruction you might be led to look to the Lamb of God for peace and pardon and life?’ She answered—‘No, sir, I did not; I could not prevail with myself at that period to reveal my

mind to any one. I continued, as before, to address God in prayer, and to plead for deliverance in the name of his dear Son from sin, and from the wrath which I saw impending over me.' She could truly appreciate the teaching of the Spirit. It was he alone, who led her to Christ.

In the Presbyterian church in Scotland, the sacrament of the Lord's supper is celebrated but once a year; and then with a day of preparation before and a day of public thanksgiving after it. At the sacramental season which occurred soon after Isabella's joyful deliverance, she was present as a communicant. She had formerly regarded that ordinance merely as a means of grace. Now, conscious of kindred spirit and affections with the risen Redeemer she anticipated a day of certain and rich enjoyment. Her heart burned within her with holy aspirations—and her spirit exulted in the belief that God would fulfil every promise, and reveal to her his glory. Amid great bodily weakness, (for her mental actings had broken down the strength of the material frame;) she attended the various services, and found them indeed 'a precious drop of honey, from the rock, Christ.' She was advised by her friends, in consequence of her great debility, not to attend on Monday; but she returned, on the day of thanksgiving, to give glory to God. Thus for the last time in the earthly sanctuary did she record her vows, and garner up the sweetness of the hidden manna, which was to sustain her till she should enter into her rest.

After the services were concluded, she returned to her lodgings with her sister Mary. The biographer says—

"For two years they had had no confidential intercourse regarding the state of their minds; by conjecture only, they judged of each other's feelings; each, in her own way, toiling for deliverance from the greatest of all miseries, feeling, that the secret of her sorrows could be reposed only on the bosom of God. They met; and words can give but little idea of the joy they felt. They wept, and they sung together. The day was exhausted in making mention of the righteousness and love of God. Their mouths were opened to show forth his praises; while their hearts were filled with a rapture of blissful gratitude, to which they felt they could give no adequate utterance. They retired to rest, but they could not sleep. All that night, in prayer and praise, their souls were poured out like a stream of living water before the God of their salvation. Truly, in the language of Scripture, "they fulfilled each other's joy;—being like minded, having the same love, being of one accord, of one mind; having such consolation in Christ, such comfort of love, such fellowship of spirit, such bowels and mercies together," as in this would the most tender-hearted sisters but seldom know, and to which the bosoms, even of the most loving and devoted, must be strangers, till warmed into the same ecstasy, by the contemplation of the same King of Glory, in the beauty of his holiness drawing forth their admiration and love." pp. 90, 91.

The 'life of faith' of this exalted Christian had now begun. The pure and deep enjoyment which belongs to true religion had begun to flow. She had now fixed her eye and her hopes and her affections on heaven. The Saviour had become the grand source of her life, and holiness the inspiring theme that filled her spirit. Dr. Payson said, a short time before the close of his life, that the sun of righteousness, which formerly seemed like a diminutive star, had been constantly growing higher and brighter to him, till then, it appeared like a brilliant sun, whose radiance and glory had filled the whole hemisphere. Amid such ineffable light and glory did Isabella seem to dwell from the beginning; in its brightness and beauty, she floated with unspeakable pleasure; in that atmosphere of splendor she was lost; to use her own sweet language—'Oh the riches of divine love! my Creator, my Redeemer, my Sanctifier, my All, I am lost in thee!'

Her constitution was plainly undermined by the former strong emotions of her soul. The hectic cough increased upon her, and the gradual weakening of the outward tabernacle seemed the 'index of the will of God, that she was not long to linger in this house of her pilgrimage.' But all within was peace. Though the outward man decayed, the inward man was renewed day by day. Take, as an example, the following extract from the notes of a friend who visited her:—

"When I entered Isabella's apartment, she welcomed me with a sweet smile, and, holding out her hand, said, 'O dear, come and bless God, because I have seen you before being called home. I am going even to my Father's house. It is true, I am unacquainted with disembodied spirits; but Jesus reigns there in his holy human nature: this Jesus is my trust; what have I then to fear?' I remarked, she was weak.—'O yes,' she said, 'my body is fast decaying. I am weak, but it is only in the outer man. My soul is nicely fed, even as with marrow and fat.' When she had uttered these words, she shut her eyes, and clasping her hands together, exclaimed, 'Thou art a holy, holy, holy God—I adore thee; thou art a kind, kind Father and Redeemer—I reverence and love thee. O preserve this spirit, which thou hast redeemed, until the day of Christ Jesus. O Jehovah, my God, I commit it unto thee.' After this she lay for some time quite silent, seemingly lost in admiration. I approached her and said, 'What are you seeing? Gazing sweetly upon me, she said, 'O my love, I was just, by the aid of the Spirit, viewing the glorious harmony of the glorious plan. Truly it is divinely finished!—it hath pleased the Father, and well may it please me.' p. 113.

She lingered for a while longer upon the shores of mortality, clothed in almost angelic beauty and excellence. Every breath was full of praise to the Redeemer. Every power was absorbed in the rapturous contemplation of him in whom she had believed; and 'the comfortable hope of purity,' as she beautifully expressed it, was the master-hope, that outshone and predominated over all others. Till the 1st of November 1827, she remained a pure and lovely token of the transforming efficacy of religion; and then her spirit winged its triumphant flight to the land of immortal blessedness. She had but just passed the 20th year of her age.

We are unwilling to attempt the portrait of a character so full of sweetness, and piety, and every amiable excellence, both human and divine. Communion with such an individual makes us shrink back, like Moses by the mount—'Draw not nigh hither—for the place whereon thou standest is holy ground.' The super-eminent beauty of religion, when presented in such a living example, is too sacred to be attempted. We feel, in the blessed society of such a spirit, how meagre is human language—how feeble the richest strains of human eloquence—how poor the aspirations of all human loftiness, when Jesus has thus made mortality a participant in his own divinity. As the best portrait of Isabella, we will present three letters, written to her friends a short time before her death. They bear the image and superscription of her own lovely spirit. The first is to a young lady, for whom she had cherished a deep and ardent affection. It was the last she ever wrote with her own hand:—

"MY DEAR FRIEND, WHOM I LOVE IN THE TRUTH,

"Grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, be multiplied unto you. God is my record, how much I long after you, in the bowels of Jesus Christ; and although my bodily weakness has prevented me sooner returning my heartfelt thanks for your kind remembrance of me, and more especially for your two last letters, the which were in very deed a refreshing to my poor soul: yet I trust I have not been forgetful of you, at those seasons when, for the sake of our dear Intercessor, I have been admitted into intimate communion with the Father. O my beloved friend, how astonishing that this infinitely pure and holy Being should condescend to dwell with such creatures as we are! Well, well might the angelic hosts desire to look into this amazing mystery of love; and surely, it becomes us, who are the more immediate objects of it, to begin our hallelujahs, even in this militant state. Thrice welcome happy home, when we shall have no evil hearts to mar our adorations; but when, with glorious delight, we shall admire the unclouded beauties of our dear adorable Emmanuel. Yes, dear, dear Saviour, thou art all. How sweet to think that thou shalt be our theme forever and ever; O yes, nothing shall ever be able to separate us, unworthy though we be, from thy love. Grant, O grant us then while here, more grace, to enable us to proclaim to all around, to taste and see that thou art good, and that they alone are blessed who trust in thee. Because it is our compassionate Father's pleasure, I will not, my dear friend, grieve at your weakness: he is wise, and since he has given you eternal life in his Son, he will cause all things else to work together for your good. I bless him for what of his gracious presence he vouchsafes unto you; and pray that, for Jesus' sake, you may enjoy still nearer fellowship with him; and when you are so favored, I hope you will not forget me, who oftentimes groan, being burdened.

I think myself considerably weaker these some weeks past, and would fain hope the time not far distant when I shall join my unworthy voice to those who are at this moment emphatically singing 'Worthy is the Lamb.'—And now, my beloved friend, farewell! If you go on all the day in the light of your Father's countenance. Commending you to me, I remain your affectionate friend in truth,

"ISABELLA CAMPBELL."

The next is an extract from a letter to a female friend of noble family, whose mind had been led through a similar course of discipline with her own. For a long period, they corresponded together, and at last enjoyed a most refreshing and delightful personal interview.

"MY DEAR FRIEND IN THE SAVIOUR,

"I cannot express the pleasure which the perusal of your dear note has afforded me. I was just saying to Mary a short time before its arrival, how much I longed to hear from you, and the delight I often experience when contemplating what the Lord hath done for our soul. But O! my dear, dear friend, how limited while here, are our most enlarged conceptions, of what Christ has done for ourselves and others. It is only when we arrive at the heavenly shore, and view the awful gulf from which we have by distinguishing grace been snatched, that we shall be able to estimate aright the glorious privilege of being heirs of God and joint-heirs with Christ.—How invigorating the thought, that we shall one day be able to render unceasing adoration to him who hath loved us, and washed us from our sins in his blood, and look on the way by which he made us meet for such exalted services. O my beloved friend, when I think of being permitted to follow the Lamb amid the streets of Mount Zion, and of being led by him to those fountains of living waters, and of being completely freed from all pain, and sorrow, and sighing, and our daily enemies sin and Satan, I am almost swallowed up with delight. O! the comfortable hope of purity, to speak of any thing else; but happiness as well as holiness is promised to us: yes, my dear friend, such happiness as even the deeply experienced and lofty soul of Paul, who had been in the third heavens, could not at all comprehend. O! how animating, that unity we shall one day be partakers of so much blessedness. Now, we must needs taste the painfulness of rebellion against the source of all excellence, but in that land of delights, holiness and happiness shall continually attend each other, and each contribute to the glory of its companion. There shall the Christian be eternally freed from all his imperfections; there shall he be permitted to eat plentifully of the hidden manna, and to gaze throughout numbered ages on the incomparable beauty of our adorable Emmanuel:—

'Millions of years our wondering souls
Shall o'er his beauties rove,
And endless ages will adore
The glories of his love.'

'But, my beloved friend, do we here know nothing of the heavenly joy? Yes, I am sure you can with sincerity say we do. Are there not seasons when the soul enjoys much sweet communion with the Father, and with Jesus through the blessed Spirit? Are there seasons when he is pleased to chase away the languor and frightful insensibility which frequently affect our souls; and pour out upon us the spirit of grace and supplication, giving the soul a keen relish for divine things? And are there not seasons when the glorious Sun of Righteousness is pleased to look with beauteous effulgence through those clouds which sometimes eclipse his admirable suitableness from the view of the soul, filling it with joy unspeakable and full of glory? But I must quit this dear exhaustless subject for the present." pp. 203, 204.

The next letter was intended for the same individual—a final token of her sincere and devoted friendship. She did not expect it would be given her, if mortality should be swallowed up of life.

"April, 1827.

"MY DEAR AND TENDERLY BELOVED SISTER IN THE LORD JESUS,

Before this shall be put into your hands, all that is mortal of her, whom you have so loved, and so affectionately called your dearest Isabella, shall be mouldering beneath the soil of the valley, exposed to the devouring greed of the hungry reptile. And the spirit which now dictates, shall be shouting with inconceivable triumph the praises of our Emmanuel, before the throne of the most high God. Yes, my dear sister, while you are reading this, my unincumbered spirit shall be swimming with infinite delight in the spacious

tion, and bids us look into the holy of holies. It binds us in sweet affection to the Redeemer. It lays open the hidden springs of the religious life. It wakes up a kindred chord in the heart of every follower of the Lamb, whose vibrations soothe, and soften, and exalt. It weans from the world. It clothes eternal things with reality. It 'allures to brighter worlds and leads the way.' It arouses us to the true end of existence, to the true nature of religion, to the true blessedness that attends upon intelligent, enlightened piety.

A beloved and respected minister of New England says of it,—

"The biography is uncommonly valuable in these respects.—It is a biography of *religious experience*, made up of *that*, and not of accidental incidents. It therefore has not been sought after with avidity by the all-devouring appetite of the public.

"It is a biography, which exhibits religion somewhat, though not entirely, disconnected with the labor and active duties of life, and therefore is a more transparent medium of exhibiting the *principle* of religious life, than is common.

"It is a biography, which gives to Christ crucified the prominence which he has, in the experience of every active and devoted Christian, where mind is also the sweet home of a holy peace.

"It is a biography especially needed, in this country, to withdraw the mind from a metaphysical self-questioning, (concerning the nature of our religious affection, from which no conclusion is drawn, or, if drawn, it is with such doubts as becloud the mind) and to awaken it to a life of faith, as its sustaining and energetic element."

The style in which the work is written is exceedingly charming, as will be seen in several of the foregoing quotations. The richness and beauty of expression is in many cases, surpassingly attractive. The book has been through six or seven editions abroad; and we wonder that it could have slumbered so long and so secretly as it has on the shelves of our booksellers in America. It is pure gold.

THE SUMMONS.

Men of God, they wait your coming;
Unto you they turn their eyes;
While your life is here consuming,
Many a precious spirit flies;
Many a heathen,
While you feebly linger, dies.

Men of God, the voice imploring
Comes on every wind to you,
Louder than the ocean's roaring—
Men of God, what shall we do?
Must the heathen
Cry in vain, and perish too?

Pledged before the holy altar,
Holy to the Lord to be,
Men of God, ah will ye falter—
Will ye break your loyalty,
When the heathen
Need your help beyond the sea?

Men of God, the Spirit calls you;
Go and bid the Gentiles hear;
Go, whatever ill befalls you—
Dry at once the unmanly tear:
Be ye faithful,
And the Saviour will be near.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

REV. MR. KINCAID'S JOURNAL.

RANGOON.

February 20, 1833.—In four days past, have given away about 500 Tracts, and a few copies of Luke and John. Had a long conversation to day with three Priests from Ava; one of them was an intelligent young man, and, after many inquiries about the Christian religion, particularly its origin, and commands, he said, if I was willing, he would call again in one or two days.

INTERESTING APPLICATION.

21. Returning from my morning walk, a young man came after me and inquired, *'are you a teacher of religion?'*

'Yes; what do you want?'

'A book that tells about God and Jesus Christ; but I have come from Siam, and have no money: will you let me have a book for some tobacco?'

'If you follow me to the house, I will give you a book that will teach you the true God, and the way to be saved from hell; only you must read the book to all your friends in Siam.'

This he promised, and seemed quite surprised to get the book so cheap—he said he had come to worship at Shwa dagong; but the day before had seen a book that told of another God that made all things.

EFFECTS OF TRACTS.

23. The Priest mentioned on the 20th, called again to day. He says his mind

shakes so much that he has not worshipped the pagoda since getting the tracts, and he wants to know more about Christ and the resurrection from the dead. I had a long talk with him about the carnal and spiritual mind.—I told him he must pray for the Holy Spirit to teach and give him a new heart or he would live in darkness, and at last die and be shut up in one eternal darkness.

24. Had fourteen at worship, and afterwards had a number of inquirers from a distance: some of them staid till dark.

26. About 130 or 140 tracts go every day. The young man, mentioned two or three times before (who is a relative of the Governor's wife,) called this evening: he says, he puts off baptism for the present, for all his movements are watched with the greatest vigilance.

March 1. Yesterday and to-day we have had a great number of inquirers at the house. Some of them declare their belief in the Christian religion, and others say they are not satisfied.

3. This has been an interesting sabbath—18, besides children, were assembled in an upper room: after services, I gave them a long account of the progress of religion, from the days of Luther and Calvin down to the present time. When they heard how many disciples in France, England and other countries had suffered death, rather than renounce Christ, they said they would pray for more faith, that they might be bold in the cause of Christ. One interesting inquirer was present to day, from a town above Prome. He got the Balance more than a year since, and says it shook his faith in Gaudama at once. He listen-

ed to the gospel with much attention, and, for the first time, got an idea of the atonement and of the resurrection of the dead. His heart seemed to be prepared for the reception of the gospel. More than 200 came to the house for tracts.

5. This has been a great day with the Burmans.—The Viceroy made a display of all his kingly grandeur. In the morning, with all his immense train, he visited the great pagoda—an ocean of people might be seen bowing before their idols. Gave away 2300 tracts, and, except in some rare instances, no person received but one.

DIFFUSION OF CHRISTIANITY.

6. Gave away 2600 tracts to day, and if my strength had been equal to the work, might have given double the number.—Had much conversation with inquirers from various parts of Burmah—some of them said, Why do you not go to *Ava* and all the great cities in the Empire? many have heard of the new religion, and of the books, and wish to understand what it is. I told them I expected to be in *Ava* soon, and would teach all who were disposed to listen. When they understood our method of multiplying books by the use of machinery, they were quite astonished, and exclaimed, "How ignorant the Burmans are; they do not know any thing!"

I constantly have interesting intelligence from *Toung Oo*—a considerable number, and some of the first class, have turned out against the priests, and consequently against the religion of Gaudama. Were it not for *Ava*, I should feel disposed to visit that city immediately. About nine months ago I had one of the principal men of *Toung Oo* as an inquirer, for ten or twelve days—I trust he became a warm-hearted, and enlightened Christian. He was a man of superior mind, and his soul was charmed with the gospel of Christ.

9. Had much conversation with Mounz Zoo-the, a young man of promising talents, who has been an inquirer for some time, and for two days past has been asking for baptism—I said to him, "Are you not afraid to be baptized?"

"I have been; but it is gone now, and I feel strong."

"But, supposing you are seized, put in prison, and beat with a bamboo; will you be strong then?"

"I cannot deny Christ."

"But supposing they kill you?"

"Let them kill; I desire to follow Christ."

In the evening we had a prayer meeting preparatory to the Lord's supper.

BAPTISM OF ZOO-THE.

10. Lord's day. This has been a precious day—I trust we have had a little of the Saviour's presence in this heathen land. After a discourse on the object of our Saviour's coming into the world, we examined Mounz Zoo-the; and during the examination he was asked, How can you go to heaven?

"By being washed in the blood of Christ and getting a new heart."

"Do you know that you have a new heart?"

"I have thrown away my old religion, and I love Christ."

After baptizing Mounz Zoo-the, I administered the Lord's supper:—as five have been baptized since the last communion, I endeavoured to explain to them the design of this ordinance.

It is now two years and three months since I arrived in Burmah, and, by the blessing of God, have been permitted to baptize one hundred persons into the faith of our Lord Jesus Christ. Oh that these souls might be kept by the power of God through faith unto salvation, and all the souls that have been baptized in Burmah hereafter shine as gems in the crown of the Saviour's rejoicing.

15. The young man, (relative of the Viceroy) called this evening. For some time, I have seen nothing of him. His conversation is encouraging.

17. Twenty-one at worship to-day. As soon as the services were ended, I married a couple, and then we proceeded to the examination of Mah Oo, a very respectable female. She was cordially received; and when the heat of the day was past, was baptized in the royal tank—this tank is about one and a half miles from the town, very large, and affords one of the finest places for baptizing in the world.—On one side of it are a number of large and splendid Kyounggo, beautifully shaded by mango and other large forest trees—just on the margin of this delightful basin of water, a few days since, two females were murdered, merely for the wretched garments that covered them.

ESTEEM FOR RELIGION.

24. Nineteen at worship.—Several old inquirers called in the evening, and spent two or three hours in conversation. Ko Shwa Oo asks for baptism. The young man, mentioned March 15th attended evening worship—he appeared quite affected, and two or three times, in the midst of the sermon, he said aloud, *This is wonderful*.

I feel a little encouraged about this interesting young man.

25. Two old inquirers to day—these men, like scores of others, have gone on well in their inquiries, till they have come to a certain point, and here they stick as immovable as the hills—they give up idolatry, and acknowledge the Christian religion to be true; but after all, do not come to the washing of regeneration and the renewing of the Holy Ghost.

28. The young man mentioned on the 15th, has called every day since, though generally after dark—he is certainly growing in knowledge, if not in grace. This evening, after worship, I asked Ko San boon, (who is a most excellent man,) if he ever felt disposed to leave out the cross of Christ while preaching to the Burmans.—He said, he often did, for the Burmans would ridicule the sufferings of Christ, and that made him ashamed; but he said when I keep it back, I always feel condemned.—I told him, Here we see the wisdom of God, that which men despise above all things else, is that alone which saves the soul—our only hope of saving the Burmans from an eternal hell is the power of the cross. The young man mentioned above could contain himself no longer, and addressing himself to another Government man who sat by him, he went on for half an hour, comparing the Christian religion with heathenism.

We do not know, said he, what we worship: according to our books, Gaudama was a sow, an alligator, a monkey, a man, and almost every thing else—such religion is stupid nonsense, and what does it do for the people? And what is *nig ban* (annihilation) the home of brutes? we are as ignorant as *Ko la into* (black foreigners.)

31. Had worship in English, and then in Burman, on account of a few Portuguese who did not understand Burman. After worship, *Ko Shwa Oo* asked for baptism. After a long examination, the Church voted to receive him. He has attended worship every morning and evening for about two weeks. He came from *Sha yu wa de* district, for the purpose of hearing the gospel, about four days' journey from Rangoon. *Ko Aa* baptized him in the royal tank.

Another *Ko Shwa Oo*, living in Rangoon, a man above mediocrity, has become a decided Christian; but he says he dare not at present be baptized. Five have been baptized in Rangoon since the first of January.

These extracts from my journal embrace only a few of the particulars which

have deeply interested me during the six weeks past. It is now exceedingly hot, and the number of visitors is comparatively small. Every day we have more or less. Pray for us, that we may be guided in the path of duty, and faithfully make known the everlasting gospel. The ship that carries this, sails for Bengal this evening, and to-morrow or the day after, we expect to take leave of Rangoon.

Yours very affectionately,

E. KINCAID.

Rev. Dr. Bolles,

Cor. Sec. A. B. B. F. M.

EXTRACT OF A LETTER FROM MR. KINCAID TO THE COR. SEC.

Rangoon, April 2, 1833.

I have every thing ready for a tour to Ava, and expect to be off in two or three days. There is no end to perplexities, if one has any thing to do with Government men. I have been troubled about getting a *pass*; but last evening the Viceroy promised me one to-day, given under his own hand.

I shall take along all the *Tracts* on hand, (about 17,000) and a considerable number of the gospels of Luke and John, the Acts, and the Epistles. Brother and sister Bennett intend being in Rangoon in three or four weeks, and will bring on a new stock for this station.

I should esteem it a peculiar favor, if some brother could go with me; but there is no one that can go, all having more than they can do of the most pressing importance. My design is to have nothing to do with King or people, only as a teacher of the Christian religion, and to ask no favor, only a place to build on. It is my unceasing prayer that God will make my way plain, and open widely a door of faith among the heathen.

In reference to Burman schools among the people in Burmah proper; I do not know that any thing can be done to establish day schools, unless there is a change in the Government.

I have constantly had a number of Portuguese, half cast children, but without any expense to the Board. I have not been aware that any appropriations could be made for the education of this class. They are as degraded and as ignorant as the natives of India; yet some of them wish to learn, and their parents are willing to have them.

Burman slave girls to any number might be obtained and educated without Government molestation. A girl about thirteen years old, whose mother is dead, was giv-

en to us, and I placed her under the care of *Koo Lan Loon*, an assistant, who lives near me. She is an active girl, has learned the *Ghembong-gee*; can read a little, and is learning to sew. We have given her a new name, *Elizabeth Nelson*, (a name mentioned in the circular) my object is to prepare her for teaching school, and we are now a little encouraged to hope that religious truth is making an impression on her youthful mind. Such children can be bought for ten and fifteen rup's each; afterwards the expense is not greater than in Maulmein.

LETTER OF THE REV. MR. BROWN TO
THE COR. SEC.

Rev. Messrs. Brown and Webb, with their wives sailed from Boston in Dec. 1832. The following letter gives pleasing intelligence concerning their voyage and arrival.

Mouth of the Hoogly, May 2, 1833.

Rev. and dear Sir:—

Through the goodness of God I am able to address you from this place, and to inform you that our voyage has been, for the most part, highly prosperous.

We have had religious service on board, once every sabbath, when the sailors have usually been present. They have also attended at evening prayers. Several of them have been deeply impressed with a sense of sin, and the importance of religion; and two of them are indulging hope in the Saviour. One of them had been serious for a considerable time previous, but had never ventured to think himself a Christian. Their conduct among their ship-mates has been such as to give very good evidence of conversion.

While we rejoice over them with trembling, we cannot but hope that theirs is a religion which will stand by them in the trying hour, and that we shall hereafter see them ranged on the right hand of the Son of Man, in that day when he comes to make up his jewels. God grant that we may see them there, and that they may not be the only individuals of the Corvo's crew, whom we shall meet in heaven.

April 22. We spoke the brig *Constantine*, bound from Madras to Nicobar and Marclonia. On the 30th, we came in sight of Juggernaut and the Black Pagoda, and the next day we took our pilot, having been out 130 days. Since we came to anchor in the river, several boats from Kedgerie, a village just above us, have been alongside, affording us a view of the native Bengalees.

Calcutta, May 6. After being detained at the mouth of the river a day or two, we had a rapid passage up on Saturday. We got under way at half past seven, and in eight hours we had reached Calcutta—distance 130 miles. We were received most cordially by brother Pearce, at whose house we now remain, about three miles from the river. Yesterday we had the happiness to attend public worship at the English church, in the forenoon and evening, where Mr. Yates preaches. Afternoon I went to the native church, where Mr. Pearce preached in Bengalee. The prospects of the native church are encouraging. Eight were received by baptism a week ago.

There is a vessel about to sail for Maulmein, the *Phenix*, in which we shall probably take passage. I hasten to close my letter in order to send it by the *Apthorp*, which is to sail to-morrow. That the blessing of God may rest upon you and upon the cause in which you are engaged, and that you may long live to hear glorious news of the ingathering of the heathen to Christ's kingdom, is the prayer of your unworthy brother,

NATHAN BROWN.

Indian Station.

VALLEY TOWNS.

LETTER OF JESSE BUSHYHEAD TO THE
TREASURER, DATED SEPT. 17, 1833.

I shall endeavor to give you an account of what I have seen since I left home. I came here the day before the protracted meeting, which commenced on the 29th of August, and continued till the second of September. On Thursday the 29th, the congregation was not very large, but appeared solemn; and also at night. On Friday, worship was held very early in the morning, and about ten o'clock preaching commenced. The number of people increased; and truly in the evening it appeared that Jesus was amongst his people. His followers appeared to be glad they had come; and sinners were made to mourn on account of sin. A considerable number came forward to express their desire, and wished the church to pray with and for them. On Saturday morning, worship was held, and at this time brother H. Posey arrived from North Carolina. About 10 o'clock, preaching commenced. The presence of the Lord continued, and the num-

ber of people increased. In the evening, the church attended to the examination of candidates, and five were received. At night, it was a time of shaking among the dry bones. On Sabbath morning, worship was held early. After breakfast, preaching commenced. After one sermon, a church meeting was again held, seven were received, and others were put off till another time. Then we went down to the water to see eleven Cherokees and one white man follow the footsteps of the meek and lowly Jesus. There they were buried with him in baptism. After this was performed, solemnity seemed to rest on the minds of a very large congregation. Then we went back to the stand: the Lord's Supper was administered, at the conclusion of which, as an individual, my soul was made to cry with the Psalmist of old,— 'Marvellous are thy works, O God, and that my soul knoweth well.' The mourners were called up, and even the very daring and hard-hearted sinners were made to fall before the Lord, and cry for mercy. Again, at night, the mourners were many. On Monday, worship was held early. About nine o'clock preaching commenced. One sermon was given through an interpreter, by Brother Posey, and an exhortation in Cherokee; and it was truly a day of days. Mourners were again called up; considerable numbers came forward to express their desires, and I do believe the Christians were truly with one heart engaged to God for sinners. I hope the labors of the servants of Jesus will not be in vain; but that the fruits will be seen in the great day; and that it is the beginning of good days to many souls that have attended the meeting. Thus the meeting concluded on Monday, about 11 or 12 o'clock.

I remain your very affectionate
Cherokee brother,
JESSE BUSHYHEAD.

Honored and very dear Brother,

Since the conclusion of our meeting, which was quite interesting and which I hope will be the commencement of more abundant manifestations of grace to the Cherokees, Ero. Bushyhead and myself have been constantly riding from one town to another to visit the brethren at all our preaching places. We have called at home twice in the time, but had to start off immediately, so that I have not had time to write. We are going to start again in a few minutes, and it will take us

four days more to complete our circuit. We have often earnestly wished for your presence, to witness many instances of blossoms putting forth in the desert and the waters breaking forth in the wilderness.

I am my very dear brother, yours sincerely,
EVAN JONES.

Sept. 18, 1833.

EXTRACT OF REV. H. POSEY'S LETTER TO THE TREASURER.

Protracted meeting in the Cherokee Nation.

I arrived on Saturday morning, Aug. 21, and staid until the meeting was adjourned on Monday, at 10 o'clock. During the meeting, I preached twice on Saturday; twice on the Lord's day. I also preached the farewell sermon on Monday morning, from 2 Cor. 13 : 11—'Finally, brethren, farewell,' &c. And truly it was an interesting farewell; and I may say, in truth, that from first to last the whole meeting was interesting. Good order, seriousness, and manifest tokens of the good pleasure of Him who gathers his lambs with his arm, and carries them in his bosom, made white men say, Never did we see a meeting before. On the Sabbath, I baptized Gideon F. Morris and his wife, mother-in-law, sister-in-law, and two more Cherokees; and brother Jones six Cherokees, making in all eleven Cherokees and one white man; we also had the Lord's supper administered; and surely, if the brethren in Boston had seen us eating and drinking in remembrance of our common Saviour, and showing our union with him and one another, while we felt as if our sorrows were nearly at a close, and, with redoubled resolution, put on the whole armour of God, determined in the strength of the Lord to stand against all the wiles of the devil—I think they would have said, at least in their heart, 'Thank God that we ever did any thing for the poor benighted Cherokees.' From this meeting I came on home, last Tuesday. Since that, I have been three days at my own meeting-house by Franklin, with a Presbyterian preacher, and on Lord's day we had a very solemn time indeed. I hope a revival is at the door in our valley: indeed there have been several baptized already, and I think a good many more have found the Lord precious. Pray for us dear brother, and tell the brethren in Boston to remember Franklin and our part of the country in general, at a throne of grace.

SAULT ST. MARIE.

Extract from the fifth annual report of the Missionaries to the Board, dated July 31, 1853.

We have, in our boarding school, supported 14 scholars most of the year, and part of the time 15, with the exception of the clothing of one small girl, (which has in part been found by one of the traders.) But our number has lately been reduced.

The following is an account of their increase and diminution:

One has been received; three having been enticed away, have left the Mission; and two have died. Leaving our present number eleven. A little rising of 30 other Indians and mixed blood pupils have been taught in the mission free of expense, so much of the time as they remained at the place, and could be prevailed upon to attend.

Reading, writing, and arithmetic have been taught in the school, and a part of our boarding scholars have made some progress in all of these branches. They have also been instructed a trifle in geography, so as to answer questions on the map, and have likewise been taught some in Indian. The progress of most of the pupils who have not been boarded in the Mission has been but moderate, owing to their unsteady attendance.

Our scholars are taught to labor, when out of school: the boys work at hoeing, chopping and sawing wood, and such other business as we have for them to do. The girls are taught sewing, knitting, and all kinds of house-work, and make very good improvement.

Our sabbath school, which convenes twice in the day for instruction, contains, in both branches, probably not far from fifty scholars. I think, however, many more than that number have received occasional instruction in it. In the sabbath school the Indian has been taught to those who did not understand English.

Much exertion has been required to keep up the temperance interest, and prevent the place from being inundated with what our Indians call *fire water*. Although we have not accomplished all that we desired, and have aimed at, yet we trust that our labor has not been in vain. Notwithstanding the unsettled state of society with us, and the numerous goers and comers, there are but two houses in the place where ardent spirit is kept for sale. One store, and a tavern. One vessel brought up ten barrels of whiskey, and was obliged to carry the whole back, for want of purchasers.

The numeral state of our society has been greatly affected by the movements of the army. At our last year's report we numbered 101 adult males, exclusive of Indians, and at the removal of the troops from this place the present spring, we were reduced to the number of thirteen. But we have increased it again to 58. We feel that in this place much of our success in Missionary labor depends on the prosperity of the Temperance cause. Let that run down, and all our hope of many conversions among the Indians or soldiers is at an end.

The religious state of things with us is much less animating than at our last report; yet we think that the Lord has not withheld from us all tokens of his favor. Some mercy drops descended the latter part of last winter, which brought a small addition to our little church. In the revival the two churches shared about equally alike in the reception of members.

Our additions and diminutions since our last are as follows:—Added by baptism, *five*; by letter *five*; by secession from other denominations, *two*. Dismissed, *one*; excluded, *two*; died, *one*; present number *fifty*. Ten of this number have received letters of recommendation and dismission for removing their standing, but have not reported themselves united with other churches. Two of the converts, received by baptism, were native females; the others were men from the Fort; together with one reclaimed from a backslidden state, and received by secession:—all from the new company which wintered here.

We have *licensed one* of our brethren to preach the gospel to the Indians, and hope that the blessing of many, ready to perish will come upon him.

As the troops which formerly occupied this post, and among whom the revival took place, have all been removed, and the garrison supplied with others, our numbers belonging to the army are all absent from the place; but they are formed into two branches with a Moderator and Clerk in each; with authority to transact all usual church business except excluding members; in which, should occasion require, after proceeding in the proper steps of labor, they are to report the case to the church with the allegations and evidences for their decision. We have one branch at Green Bay, containing ten members, and another at Chicago, containing nine. Thus we are almost unconsciously scattering the salt of the earth, and we hope increasing the light of the world, and diffusing abroad the heaven.

EXTRACT OF A LETTER TO REV. DR. BOLLES.

Shawnee, Sept. 23, 1833.

Last Sabbath was a day of good things to us. It being communion season, we had the pleasure of seeing around the board, in this remote place, fifteen members of our church, but the most gratifying to us is, that five of these are Indians—a sixth being absent. At eleven o'clock in the morning the church heard a Delaware woman relate her experience, who was joyfully received. After sermon by Rev. Mr. McCoy, the most of which was interpreted into Shawnee, the congregation proceeded to the water, where remarks were made by the same, on the subject of baptism which were also interpreted to the Shawnees, a number of whom were present. While the brethren sang 'How happy are they, who their Saviour obey,' the candidate was led down into the water, and then while all was silence, and many poor Indians were looking with intense interest on the scene, she was baptized.—The wholescene was pleasing and impressive. After the services at the water, the Indians returned with us, to witness the showing forth of the sufferings and death of him who, to fulfil all righteousness, was himself baptized 'in Jordan.'

This is the fourth Delaware baptized. Two males and two females, all interesting members.

There is something particularly joyous in seeing these poor wanderers become partakers of the joys, and hopes, and comforts of the gospel; for truly they are the poor of the earth.

We are greatly encouraged, and rejoice much over the few whom we trust the Lord has graciously given us; and let our dear friends, who pray for, and contribute to the support of missions, rejoice with us; and though they may not see in the flesh, the fruits of their prayers and labors, yet we trust, that these will be met in the kingdom of Jesus, where the redeemed shall dwell together.

It is matter of rejoicing too, that at almost all of the mission stations conversions are taking place. Is there not a shaking 'in the tops of the mulberry trees?' Who has heard the sound, and prepared for the battle?—prepared to come to reap these whitened fields, and gather fruit unto life eternal?

WESTERN CHEROKEE NATION.

By a letter from D. O. Bryant, missionary among the Cherokees west of the Missis-

siippi, we learn that a meeting-house, just erected for the natives, was dedicated June 8th, 1833. The house is 24 feet by 20, of hewed logs, roof of boards, and floor of planks. The same letter says, 'Lord's day, June 16th, I preached in Washington Co. near the line. Both Cherokees and whites attended the meeting, and it was marked with considerable attention.' There is a school connected with the station.

WESTERN CREEK NATION.

A letter from David Lewis, missionary at this station, dated August 10, 1833, informs us that he was just recovering from severe illness, in which he enjoyed much of the Saviour's presence, and regretted only that he had not done more for the cause of the Redeemer. Before his sickness, his school was flourishing, containing 30 scholars. Two candidates for baptism had been received, and the church (Muskogee) were to commence a series of religious meetings, Oct. 4. The nation is very desirous to have boarding schools, and the chiefs had lately invited Mr. Lewis to attend one of their councils, that he might make the necessary suggestions, and write accordingly to the Board.

EDUCATION IN FRANCE.

A letter has been received by the Treasurer, from a brother in a neighboring town, whose feelings were deeply enlisted in the subject of the education of young ministers in France, by reading Prof. Chase's communication to the Board. In order to facilitate the education of such young men, natives of the country to labor in the cause of the Board, he makes the following proposition:

"I will give \$50, on condition that 19 other persons will each pay \$50 into the Treasury of the Convention, by Jan. 1, 1834. URBANE."

The above is from a responsible individual, whose name is known to the Treasurer, although it is not made public. The project of raising \$1000 for so worthy a purpose, will, it is hoped, be reciprocated by those friends who are desirous of extending the Redeemer's kingdom in that country.

REV. MR. BOARDMAN'S MEMOIR.

By a recent vessel, the private papers and journals of the late Rev. Mr. Boardman have been received. The expectation of these articles has delayed the appearance of the memoir for several months. Enriched by these additions, it will be, as soon as possible, prepared and put to press.

STATE OF THE SCOTCH CHURCH.

The established Church of Scotland, (Presbyterian,) is shaken, not less than the Church of England, by the growth of liberal principles, and true toleration. Many persons, of every grade, refuse to pay their tax to the clergy; and when goods are distrained and brought to auction by the officers, the mob often threatens any who should bid, and effectually frustrates the sale. A case is stated in a letter from Edinburgh to the Rev. Mr. M., of this city, which excited much attention.—“Mr. T., our leading publisher and bookseller, refused to pay his rate, and was thrown into prison. His friends having procured his discharge, went for him to the gaol with a carriage. The populace, learning the fact that he was then to be released, assembled in great crowds, took away the horses, and drew him in triumph to his home! The popular feeling is intense on the subject. Dr. Chalmers in vain contends for the old regime.”

The same letter mentions that one of the Kirk ministers has lately been suspended, and will soon be deposed from his office, for encouraging his audience to speak out during divine service, which they do in a most violent manner, professing to speak by the immediate inspiration of the Holy Ghost. Surely the time has not yet passed, when Christians are careful to “*try the spirits whether they be of God.*”

ORDINATIONS AND INSTALLATIONS.

MR. WILLIAM A. BROWNSON, late a student of Hamilton, ord. missionary to the

Mississippi Valley, at Steuben, Oneida Co., N. Y., July 17.

MR. JAMES W. GOSS, ord. at Charlottesville, Va., Aug. 7.

MR. ANDREW COLLINS, ord. pastor of the Bethesda Bap. church, Chester Co., Pa., Aug. 8.

REV. WILLIAM BOWEN, inst. pastor at Medway, Mass., Aug. 14.

MR. WARHAM WALKER, (late editor of the Vermont Telegraph,) ord. evangelist at Brandon, Vt., Aug. 14.

MR. DAVID PERDUN, ord. evangelist, at Squan, N. J., Aug. 19.

MR. LOOMIS RANSTED, ord. pastor at Frankfort Village, N. Y. Aug. 11.

MR. ELIHU ROBINSON, late of the Hamilton Institution, ord. at Louisville, Ky., Aug. 24.

MR. W. K. MOTT, ord. evangelist, at Braintree, Luzerne Co. Pa., Aug. 29.

MR. STEPHEN STILES, ord. evangelist, in Deposit, Delaware Co. N., Y. Aug. 29.

MR. CHARLES G. SWAN, ord. at Southport, N. Y., Sept. 10.

MR. GEORGE W. ASHBY, ord. pastor at Northwood, N. H., Sept. 11.

MR. JAMES W. GREEN, ord. pastor at Middlefield, Otsego Co., N. Y., Sept. 11.

REV. ROLLIN H. NEALE, late of the Newton Theological Institution, inst. pastor of the South Boston Baptist Church, Sept. 15.

MR. JAMES GOING, ord. evangelist at Freedom, Cataraugus Co. N. Y., Sept. 18.

REV. GIBBON WILLIAMS, formerly of Cornish, N. H. inst. pastor at Dover, N. H., Sept. 24.

MR. NATHANIEL HERVEY, late of the Newton Theological Institution, ord. pastor at Meriden, Conn., Sept. 25.

Account of Moneys received by James Loring, Treasurer of the Boston Baptist Foreign Mission Society, from April 11, to Oct. 14, 1833.

1833. April 11, From Female in East Haverhill Bap. Ch. for Karen Mission,	5,
19, Female Bap. Missionary Society, South Boston, by Rev. Mr. Neale, for Mississippi Valley,	46,31
May 5, Collection at First Bap. M. House, Concert of Prayer,*	10,
do. at Charles St. do. do. do.	15,43
Cash from Females of Fed. St. Bap. Ch. by Rev. Mr. Malcom, for Burman Bible, \$10, and for Burman Tracts, \$5,	15,
June 3, Collection at Fed. St. Bap. M. House, Concert of Prayer,	57,19
do. at Baldwin Place, do. do.	17,62
Cash from Juvenile Miss. Society of First Bap. Church and Con. for educating a Burman lad named William Hague,	25,

* The contributions at this Concert are for the Female Schools in Burmah.

Account of Moneys.

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	Cash from Dr. Bolles, from unknown donor,	20,
	Collection at Baldwin Place, May 17,	95,33
	Cash from Mr. Sheafe,	1,
	Cash from Rev. Mr. Stow,	6,
July 1,	Collection at First Bap. M. House, Concert of Prayer,	17,15
19,	Cash from Fem. Burman Mission Soc. in Charles St. Bap. Church and Con. by Mrs. Ann Sharp, Treasurer,	75,65
August 5,	Collection at Fed. St. Bap. M. House, Concert of Prayer,	13,33
Sept. 2,	do. at First Bap. M. House, do. do.	11,62
	do. at Charles St. Bap. M. House, do. do.	15,50
Oct. 7,	do. at Fed. St. Bap. M. House, do. do.	19,75
	do. at Baldwin Place M. House, do. do.	11,25
14,	do. from sailor, who visited Sabbath School in Baldwin Place,	1,

Account of Moneys and other articles received by the Treasurer of Newton Theological Institution, from Dec. 1832, to Aug. 12, 1833.

From Female friend, Cambridge, 5,—Friend, Newton, 5,	10,
Asa Wilbur, Boston, 23,75—Friend, 1—Seth Williams, Cummington, 10,	34,75
Calvin Alexander, do. 1,—Eph. Culver, Jr. do. 1,	2,
Asa Quincy, Jr. do. 3,—Almira Packard, do. 0,50,	3,50
Alonzo Genney, do. 0,50,—Rev. D. Wright, do. 1,	1,50
Simon Stearns, Bidford, 5,—Sally Nichols, Westford, 1,	6,
Friends in Dummerston, 1,50,—Abraham Wilcox, Colerain, 5,	6,50
Rominen Smith, do. 5,—Geo. W. Willis, do. 3,—John Smith, do. 3,	11,
Tirzah Lang, do. 0,25,—Hannah Long, do. 0,25,	50
Wm. Stow, Conway, 1,—Obadiah Ingraham, do. 1,68,	2,68
Friends in Lebanon, 2,—Rev. A. Beach, Pittsfield, 5,	7,
L. Bancroft, do. 1,—Mr. Kent, Southwick, 0,50,	1,50
Isaac Todd, Westfield, 1,—Lorinda Puffin, do. 0,50,	1,50
Geo. Stearns, Athol, 2,—Elder Briggs, Athol, 1,—Capt. Walker, do. 1,	4,
Collections, do. 1,50,—Phineas Ross, do. 1,—Mr. Sullivan, Gardner, 1,	3,50
Mrs. Durell, Newton, 5,—Bap. Ch. Colerain, by Dr. Puffin, 26,	31,
Mrs. Elizabeth Cobb, Plymouth, 5,—Female friend, Cambridge, 10,	15,
Fem. Bap. Char. Soc. Westminster, in Bedding,	5,

Cambridge, Aug. 13, 1833.

LEVI FARWELL, Treas.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from Sept. 16, to Oct. 21, 1833.

Cash from the Fem. Bap. Miss. Soc. Mount Desert, for Foreign Miss., per Miss Milliken,	3,61
Rev. James Grow, of Thomson, Conn. being part of the sum handed in after a Sermon by Rev. Alfred Bennett, for For. Miss., by the hands of J. W. Converse,	16,15
A friend to Missions, for Bur. Tracts, \$2,	
“ “ “ “ Bur. Miss. 8,	5,
The Framingham Mite Soc. to educate a Burman Youth named Charles Sears,	25,
A Fem. Soc. in the Fourth Bap. Ch. Providence, being a quarterly payment towards the support of a Burman child, per Rev. Mr. Morey, Brown University,	6,25

Account of Money.

Contributed at the meeting of the Boston Bap. Association in Woburn, Sept. 18, for Bur. Missions,	19,27,	
Bap. Ch. in Townsend, for purposes as follows:—for tracts in Burmah,	5,28	
For Burmah Mission,	16,11,	
	<hr/>	21,39,
Bap. Ch. in Weston, for For. Miss.		14,63,
The Medfield Fem. Primary Soc., for Bur. Mis. per Rev. Mr. Driver,	18,	
	<hr/>	73,29
The Bap. Ch. and Soc. in South Reading, for For. Miss., by the hands of Dea. Smith,		45,20
Mr. John Lincoln, jr. Lebanon, Ohio, for Bur. Miss. per Mr. John Putnam,		1,50
Mr. Gehiel Dayton, East Granville, for Bur. Miss. per Mr. Everett,		5,
A Fem. friend in Milton for Bur. Miss. per Mr. Ebenezer Bowen,		1,
The Worcester County Bap. Charitable Soc., for For. Miss., per Rev. Otis Converse, Treasurer,		205,50
Mrs. E. Coggeshall, towards the support of a Burman child named Elizabeth Coggeshall, being the fourth and last payment,		20,
A Fem. friend in Salem, for For. Miss., per Dr. Bolles,		1,
Children in the Sab. School in Third Bap. Ch. Providence, for Bur. Schools, per Rev. Mr. Phillips,		10,50
Being a poor man's donation of Richmond, Va. for Bur. Miss., per H. Hill. Esq.		62
Mrs. Nancy Halsey, Treasurer of the Fem. Bap. Miss. Soc. of Portland, for Ed. of Bur. Youth, sent by Mr. W. R. Stockbridge, by the hand of Mr. Z. Humphries,		68,51
Mrs. Sarah Stockbridge, of Bath, for the Bur. Miss. per Mr. Z. Humphries,		3,
From Hingham Juvenile Bur. Miss. Soc., Eliza H. Chamberlain, Treas. for Bur. Miss. per Mr. Th. O. Lincoln,		3,10
Mr. Wm. Fitch, Cor. Sec. of the Louisville For. Miss. Soc., Aux., &c. for Bur. Miss., per Mr. A. S. Langley, Philadelphia,		23,50
Mr. John Tucker, Gardner,	10,	
Mr. Nathan Smith, Templeton,	5,	
Mr. Seth Tucker, Winchendon,	10,	
per Nathaniel Tucker, Esq.	<hr/>	25,
Dea. J. A. Waterbury, Treas. of Saratoga Bap. Association, for For. Miss., per H. Lincoln,		3,
Bap. For. Miss. Soc. Cornville, per Rev. Seneca Standley, Cornville, by the hands of Rev. E. Thresher,		12,37
Nathan Alden Esq. East Bridgewater, for Bur. Miss.		5,
A friend in West Dedham, for Tracts in Burman,		1,
Fem. Bap. Soc. in Middleborough, of the third Bap. Ch. and Con. to aid in the support of a Burman child named Mary Hubbard, per Miss H. N. Bennett, Sec.		22,
(Also new Gingham valued at \$4, for same object.)		
Dea. James Loring, Treas. of the Boston Bap. For. Miss. Soc. Auxiliary, &c.		374,96
Fem. Boardman Soc. of Lynn, for the support of a Bur. Child under the care of Mrs. Boardman, per Miss Rachel Johnson, Sec.		25,
From Kingville, Ohio, for Bur. Miss., per Mr. Jacob Bailey, as follows:		
Abigail Bemis, Southington,		1,
Abel Woodworth, New Lyme,		1,
Rev. Asa Jacob, Conneaut,		1,
Amy Hartwell, Perry,		1,
Joshua Emms,		50
Ezra Hickox,		25
Harvey S. Spencer, Geneva,		50
A friend to Missions,		1,
From a Methodist sister,		50
Bap. Ch. Rome, Ohio,		2,64
Ira Benton, Munroe,		50
Bap. Fem. Bur. Missionary Soc. of Kingsville,		26,86
Collection at Grand River Association Session, 1833,		13,25
E. E.		
H. LINCOLN, Treasurer.		

THE
AMERICAN BAPTIST MAGAZINE.

Vol. 13. December, 1833. No. 12.

MEMOIR OF THE REV. ELISHA HUTCHINSON, A. M.

“ ————— It were profane
To quench a glory lighted at the skies,
And cast in shadows his illustrious close.” YOUNG.

THE subject of this memoir was not distinguished by any peculiar trait of character adapted to awaken special admiration, or to give his name extraordinary prominence on the pages of ecclesiastical record. Nor does his life abound in those striking incidents, which, in the estimation of many, give to biography its chief attractions. But he nevertheless possessed qualities so happily combined as to constitute general excellence, and entitle him to a place in the memory of his successors in the vineyard of Zion.

He was born December 22, 1749, at Sharon, in the State of Connecticut. His father, grandfather, and great grandfather were each named Samuel, the latter of whom emigrated to this country from York, England. Until his twentieth year, he remained with his father laboring on a farm, enjoying but slender means for intellectual cultivation, and giving no very serious attention to the religious interests of his soul. But at this time it pleased God to call him effectually by his grace, and introduce him into the kingdom of Christ. The following is from his own pen:—

“ What then excited my attention was the conversion of an intimate friend, who had previously removed to a distance from the town in which I lived. When I heard that he had become a new creature, it deeply affected my mind to think that he was now in the way to heaven, and I remained a vile sinner, in the way to hell. Being sensible that I deserved everlasting destruction, and had nothing to screen me from the misery to which I was exposed, I was necessarily wretched. I was some months in this deplorable state, without finding the least relief; but said nothing to any one concerning my distressing and hopeless views of myself.” Occasionally he had temptations to resist the Spirit’s influences by decided rebellion and return to his sinful courses. But he found he had to strive with his Maker, and the more he resisted the more deeply were the goads of conviction driven into his heart. His views of his own vileness as well as criminality were extremely humiliating, and he hardly dared to indulge the thought that *such* a sinner could be forgiven and saved. At length he was permitted to see that God could accept the vilest through the mediation of Christ, and he was led to pray for pardon and the renovation of his heart. But it was more than a month before he had any evidence that his petitions were heard by the Father. “ At this period,” says Mr. H., “ being at work

alone in the field, I had suddenly a view of the beauty and glory and goodness of the divine character, and at the same time such an affecting view of the hatefulness of myself and the dreadful evil of sin, that my heart was filled with inexpressible shame and sorrow. I fell to the ground, but have now no recollection of what passed in my mind for a considerable period. At length I recovered my consciousness, and found myself upon my hands and knees drenched in tears. Upon this a new scene was before me. My fears of future misery were removed; the world and all its pleasures appeared empty and worthless; the saints appeared lovely; the Bible was a new book, full of wonders and glories. I had a disposition to pray to God, and to bless his name. I had a deep sense of the deplorably dangerous condition of sinners, and a great desire for their conversion to God. I had also a view of the ability and willingness of Christ to save sinners; and hence the burden of my prayer was, that they might be saved, and that I might in some way become the instrument of their salvation."

In another account he says, in reference to his exercises immediately after the burden of his condemnation was removed, "The word of God seemed to be exceedingly true, excellent, and full of life. Christ seemed able and abundantly able to save. I now loved those whom I once hated, and hated the sinful practices of those whom I once loved, and in whose ways I delighted to walk. I now delighted in the company of those who were sober and godly, and could not but with grief and trembling, think of my former companions in sin. I now lost my relish for carnal pleasures. This world seemed but a very poor portion, when compared with the fulness that is in Jesus Christ. Preaching I could now hear with satisfaction. The first sermon which I ever heard, and understood, and realized,—though I always lived under the droppings of the sanctuary—was one from the words of the Saviour, '*Come unto me, all ye that labor, and are heavy laden, and I will give you rest.*' This I apprehended, and rejoiced in, and depended on, as certain truth."

Such were his views of the guilt and peril of sinners, that his heart yearned over them with an affectionate and prayerful solicitude, and he longed to be made an instrument in awakening them to a sense of their condition, and of pointing them to the refuge and remedy provided in the gospel. He lost his relish for the honors and profits of the world, and all his plans of worldly business appeared trifling and unimportant. He loved souls, and he loved the Saviour of souls; and for their sake he desired to leave all, that he might "*go and preach the kingdom of God.*" His duty seemed plain; and as he did not think it necessary to be disobedient to the Divine will in order to prove, by the suffering of chastisement, that he was called to the ministry, he yielded to the earliest convictions a ready compliance. Though he felt insufficient for the service, yet he had no reluctance to engage in it—he rather *desired* it as a *privilege*.

Having obtained the consent of his father, he proceeded without delay to the cultivation of his mind, preparatory to the responsible work. Nov. 19, 1769, he entered the school in Lebanon, Con. under the charge of the Rev. Dr. Wheelock, and commenced a regular course of study. In February, 1770, he was admitted as a member of the Congregational church, of which Dr. Wheelock, was the pastor. He remained at Lebanon about two years, and then entered Dartmouth College, where he pursued his education four years, and took his first degree in 1775. If we are rightly informed, he was a member of the first class that went through the entire four years' course at that Institution.

In reference to his religious exercises during this period, he says,—"*From the time of my admission into the church, until the 16th of February, 1775, I suffered very little from doubts, but had, for the most part, refreshing fellowship and communion with God, through Christ Jesus, and a sensible joy and peace of mind. But near the end of this period I declined, and warped off from God, and wounded the dear Redeemer afresh. At the time last mentioned, there was a very remarkable outpouring of the Spirit in the College, so that there was but one in all the Institution who was in no wise affected or*

benefitted by the visitation of God, by a spirit of conviction as well as of comfort and consolation. Many who were before esteemed most eminent Christians were involved in doubts and fears with regard to their state. One of my room-mates who was in this condition, and almost overwhelmed with fearful and desperate apprehensions respecting his standing with God, one evening conversed with me in a very solemn and impressive manner, setting forth the great danger of being deceived and eternally ruined by a false hope. At this I was much affected, and I applied it to myself by a close examination, to see if I was not in this deplorable condition. After retiring, I admitted the thought that I was deceived, and instantly rejected my former hope of salvation. Then I began to reflect upon the condition I must be in, if my hope was groundless, and it appeared exceedingly awful and desperate. I had for a moment such a sense of the wrath of God, and the awful terrors of the damned, and such a sense of my own deformity by reason of sin, that I could not forbear to cry out; and I have often thought since that if that terrible sense of eternal things had lasted but three or four minutes, I could not have existed, but must inevitably have given up the ghost. Thus, for two days, I was plunged in almost Egyptian darkness. Sometimes I endeavored to make my heart better, and so come and accept of Christ. At other times I indulged desponding thoughts of God, and almost concluded my case to be hopeless. But on the 18th of February, a near neighbor called to see me, and in our conversation he proposed some texts of scripture for comfort and direction, especially a few verses in the seventh chapter of Micah. After he was gone, I sat down to meditate on these passages. I read them over again and again, and the more I read, the more I was convinced that I had been fretting and murmuring against God; and I plainly saw that all the reason why I was not in the right way, was that I was sinful, and obstinate, and hardened in unbelief. Now God's word appeared to be spiritual, full of life and energy, yea, infinitely true and certain. I was so certain of the truth of it, and so realized the same (by the good grace of God) that I was not afraid to venture my life, my soul and body, that it was really true, and the word of God sure and steadfast. Now Christ appeared to me to be a glorious and all-sufficient Saviour, fully ready and willing to save all that are willing to put their whole trust in him. The way to him seemed to be, and really was, in my view, very open, plain and easy. I cannot better express the views I had of him, than by saying that he was very near, very glorious, very able, and very willing to save returning sinners; so that I could not but rest my soul in his hands. I enjoyed great peace and serenity of mind, and at times had a glimpse of something inexpressibly excellent and delightful in the prospect of heaven, and those endless joys, those ineffable glories which surround the throne.* Now it was my delight again to read God's word, and meditate especially on the brilliant lustre and glory of the incarnate God, as he appeared in the sacred Record and Repository of knowledge, wisdom and truth. Now I was enabled to rejoice in seeing the progress of religion and true godliness, which was great and glorious in the College and in the neighborhood. I could now choose holiness as my road, and heaven as my everlasting home. I could hate sin in *itself*, and hate sin in *myself*. I was now for improving all opportunities (of which I had many) to comfort and enlighten those who were groping in darkness, and to persuade those who were seeking for mercy, to come and embrace Christ as their Saviour."

His labors at this time were abundant, and God rendered them, in several instances, eminently successful. "Then," says he, "I felt my proud heart

*At this point in his journal, we find the subjoined note:—"This account, I am sensible, will appear very foolish and unmeaning to unrenewed sinners. *'The natural man discerneth not the things of God, neither can he know them, for they are spiritually discerned.'*" These things are written principally for my own advantage, though I know not, but, by God's blessing, they may be made useful to some doubting and ignorant believers, if they should be handed down to future generations, after I am laid in the dust."

rise and say, 'Well, you have a very good faculty to forward the work of God, and you have now done something worth while.' Upon this I was instantly plunged into sevenfold darkness. I lost sight of the beloved object of faith—I lost my guide, and all my confidence and comfort vanished away. Such is the loss when we leave Christ. Well did he tell us, '*Without me ye can do nothing.*'" In this state he continued for several days, till one evening before prayer in the chapel, when President Wheelock took occasion to make some remarks that proved apposite to his case. In his discourse the President mentioned what Luther said to the devil, when he told that pious reformer that he was a hypocrite, which was—"If I am not *now* converted, *I will be*, for Christ Jesus is willing and able to save me." At hearing this, the mind of Mr. H. was directly led to Christ as the sinner's helper, and, renewing his trust in him, he found fresh joy in believing, and went forth again to his "*work of faith and labor of love.*" Subsequent to this, however, for some months, he had prodigious struggles with the adversary and the corruptions of his own heart, and passed through many violent alternations of joy and distress, according as he resisted or yielded to temptation. He was subjected to fiery trials; but God at length brought him forth into great liberty the better qualified for the work to which he was called.

Soon after he left College, in the year 1775, he was licensed by the President and other ministers to preach the gospel. In this capacity, as a licensed evangelist, he labored about three years. In his private journal, under the date July 4, 1776, a day peculiarly dear to Americans, we find an entry of an interesting character, and venture to quote a portion of it for the purpose of indicating what was of frequent occurrence in his religious experience:—"I felt a strong desire to get near to God, and therefore spent considerable time in my study, in prayer and meditation. In prayer I felt no sensible alteration at first, but was much troubled with a hard heart, a blind mind, and an obstinate will. But after a little time I began to melt into a flood of tears for my sins, and to embrace the Saviour with new confidence. Light and comfort now returned, and I was enabled to dedicate myself anew to the service of God, and to resolve that, leaving all sin, I would cleave wholly unto the Lord. I however felt very confident that if God did not by his grace enable me to perform my vows, I should soon degenerate and fall from my purpose.—I then left my room, and walked out alone in the cool evening, for meditation and secret converse with God; and I was desirous to have some token of his presence, and comfort from his word. God gave me my desire, and a sweet token from Rev. xxii. 16.—'*I am the root and the offspring of David, and the bright and morning star.*' By these words I had a discovery of Christ in his Father's glory, and I was filled for some minutes with inexpressible joy. I was so full of joy that I several times exulted and broke out in raptures of praise to God and the Lamb. I wished to join with the angelic host in saying, '*Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing forever and ever.*' and to unite with the holy, happy throng in a loud '*Amen.*' I had before lived nearly twenty years in sin, but never enjoyed in all that time the ten thousandth part so much pleasure as I now did in *one minute*, or even in *one breath!* The night ensuing, though I was much indisposed as to bodily health, yet I had such views of heaven, and of God's goodness, and purity, and love, and *nearness to me*, as gave me a very comfortable night."

"The next morning," he says, "I still retained a sweet sense of eternal things, felt more free than usual from temptation, and seemed to have a steady serenity of mind. I was as fully resolved as ever to leave all sin and live wholly to God." "These," he adds, "are my golden hours. When I am admitted thus near to God, then I begin to live! God grant that I may always live to him, and near him, and in him, through Jesus Christ, his Son."

In the year 1778, Mr. H. was ordained and settled in the gospel ministry at Westford, Con. where he continued about five years. During his labors there, he was favored with "a good work of God's power and grace," in which

more than thirty were brought to rejoice in hope. "Before this work began," he remarks, "I was favored with uncommon degrees of divine light. One day, in particular, I concluded to spend in fasting and prayer. Accordingly, I took my Bible and retired into the woods, and employed the time in reading and devotion. I soon had a deep sense of divine things. God appeared to be present with me, and divine light and joy were poured into my soul. I had such consolation, and such illapses of divine grace, that it seemed not only to rejoice my heart, but to overcome the powers of nature. It seemed to be as one of the days of heaven to my soul."

Soon after this he was invited to preach to a collection of young people, who had been learning to sing. His soul was drawn out in great desire for their conversion, and his deep feeling imparted to his discourse peculiar pathos and energy. The Holy Spirit rendered the truth efficacious; and a revival commenced which soon became general, and the fruits of which were precious. But his labors during this season of refreshing were so abundant and severe as seriously to impair his health, and he was soon compelled to resign his charge.

About the year 1785, having regained his health, he settled over the Congregational church in Pomfret, Vermont, where God was pleased to give him success in winning souls to Jesus. His journal contains a pleasing account of a happy season which he enjoyed while in Pomfret, on one of those occasions in which he was accustomed to devote a day to fasting, meditation and prayer. He had, as at former seasons, overwhelming views of the holiness and love of God, and the beauty and glory and condescension of his Son, Jesus Christ—such views as made earth appear trifling, and divested death of all terror.

After about ten years, in consequence of divisions among the people in reference to the mode of supporting the ministry, he left Pomfret, and preached for some time in various places in Vermont and Massachusetts. In the year 1800, he removed to Zoar, Mass. where he was led to review his principles touching the ordinances of the New Testament. The result was, that, after studying the Bible prayerfully, he became convinced that he had ever been teaching and practising erroneously. He became a decided Baptist, and so continued till his death.

While in Zoar, he and another minister, whom he denominates "Elder Green," engaged to preach on the same day at the same place. It so happened that Mr. Green, who preached in the morning, took for his text the same passage as Mr. H. had chosen for his discourse in the afternoon. "I was then," says Mr. H. "left quite in the lurch, and had nothing prepared to preach. For a time I could think of no subject, and was therefore much disconcerted. It appeared to me that I *could not* preach, and that I *never should* preach again. I felt, however, my helplessness and dependance, and looked to the Lord for assistance. The words of Peter soon occurred to my mind with clearness and delight: '*To them who have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ.*' When I arose to speak from these words, the Lord was present with me and with the whole assembly. Many were awakened, and a glorious work of grace commenced. Not less than fifty persons were soon brought to know the Lord."

Subsequently he removed to a new settlement in Pennsylvania, whence he and his family were driven by the Indians. His next location was in that part of Williamson, Ontario Co. N. Y. which is now called Marion, where he labored for some time in the gospel. From this place he was invited by the First Baptist Church in Newport, N. H. to become their pastor. He accepted the invitation and removed in the year 1814.

By many there his preaching was richly enjoyed, as eminently characteristic and scriptural. But a portion of the church soon became dissatisfied on account of the clearness and fulness with which he exhibited the discriminating doctrine of sovereign grace. They had previously been fed with milk, and their appetites were not formed for the "strong meat" of the gospel. The result was a division of the church. The Arminian majority were left in the possession of

the meeting-house, while the evangelical portion, with Mr. H. as their minister, withdrew and worshipped God in other places. This minority were promptly recognized by the Woodstock Association as "the church," and after a season of trial, and faith, and prayer, God shed upon them his special blessing. In the autumn of 1818, a revival commenced, which was general and powerful. In about ten months, *one hundred and ten* united with this body, most of whom still remain steadfast in the apostles' doctrine. In this revival, Mr. H., on account of increasing age and infirmities, was not able to perform one half of the needed service, and neighboring ministers were called in to preach and baptize, as necessity required. Soon after this, the church proceeded to erect a place of worship, and settle as pastor another and younger servant of God.

Subsequent to the great revival in 1818-19, Mr. H. performed very little ministerial labor. A writer in the American Baptist Magazine for Nov. 1821, giving an historical sketch of the church in Newport, said of him, "He still resides in this place, a worthy member of the church, eminent for piety and holy zeal; but by reason of age and bodily infirmities, he is prevented from public labors. Soon, we expect, he will join the church triumphant." And such was the general expectation—but it pleased God to detain him on earth nearly twelve years longer. His path was that of the just, shining more and more unto the end. The closing years of his life were indeed marked with great physical debility; but his faith was strong; his views of Christ and the gospel never changed; his hope continued firm as an anchor; and when the hour of dissolution arrived, he entered the valley of the shadow of death with the serenity of a patriarch walking with God. His happy transfer from earth to heaven occurred April 19, 1833, in the eighty-fourth year of his age. Devout men carried him to his grave, and mourned for him as for a father, whose doctrine and life, coincident, had proved that he was an honest Christian and an honest minister.

The number of his descendants,—children fifteen, grand-children thirty-seven, great grand-children ten—is sixty-two, of whom forty-four are now living. Several of his children are decidedly pious, and two of them, twin sons, are pursuing a course of study preparatory to the work of the Christian ministry.

A few of the interesting features in Mr. Hutchinson's character deserve to be mentioned.

He was eminently pious. He lived near to God, his conversation was deeply spiritual, and his whole deportment was distinguished by gravity and devoutness. Few Christians, even ministers, employ so much time as did he in fasting and prayer. He had not only formed habits of devotion, but he maintained and cherished them as indispensable to the enjoyment of his spiritual life. He was extremely jealous of himself, and labored constantly to keep the Saviour before him, as his life, his pattern, and his all.

He was eminently evangelical in his views.—The *doctrines* of the gospel he considered as vitally important, and faith in them as indispensable to the salvation of the soul. He recognized no obedience as acceptable, unless it originated in "an affectionate belief of the truth." Hence he always endeavored, in preaching and in exhortation, to lay the doctrines at the foundation, and to represent all good works as resulting from faith in those doctrines. He admitted and maintained the cardinal principles of Christianity in all their fullness and excellence—such as the entire depravedness and condemnation of all mankind—the perfect righteousness of God, in electing few or many, according to his pleasure, to eternal salvation—the Godhead of Jesus Christ—the adaptation of the atonement to the purposes of divine grace, in reference to the elect—the sovereignty and sole efficaciousness of the Spirit in the work of regeneration—the tendency of all the doctrines to render the believer humble, and obedient, and persevering—and the certainty that all the renewed will be kept through faith unto salvation. His constant effort was to discourage all confidence in human righteousness, and induce every person to make Christ Jesus his all. Upon some points, his views were perhaps peculiar; but upon

all the great questions which concern the sinner's condition, and the sinner's remedy, he was clearly and fully scriptural. The holiness of God, the glory of Christ, the evil of sin, the privileges of believers, and the felicity of heaven, were topics on which his heart delighted to dwell, and which ever gave his tongue a ready and energetic utterance. If he went deep into the wells of salvation, it was to bring up the water of life, cool and refreshing to the thirsty soul. If his manner had not all the suavity that might please the eye and the ear, yet his communications were rich with heavenly unction; and no one could hear him without being satisfied that he was a scribe well instructed in the higher departments of Christian truth and holiness. The plan of redemption appeared before him as a symmetrical whole; and he labored assiduously to bring others to view it as he did, in all its fair proportions.

As an *aged minister*, he exhibited two most amiable excellencies.

His treatment of young ministers and candidates for the ministry was kind and paternal. He neither cherished nor uttered suspicions that they would be more esteemed or caressed than himself. He made them welcome at his house, expressed an affectionate interest in their welfare, encouraged them to prosecute their studies and improve their gifts, and endeavored, in various ways, to raise their reputation and increase their usefulness. He delighted to hear them preach; and the more the people were profited by them, the more he rejoiced. Often has he been heard to express his gratification at the means which are now provided for the improvement of the rising ministry in classical and Biblical knowledge.

His conduct towards his able and esteemed successor in the pastoral office, the Rev. Ira Person, was such as to render their connexion agreeable and profitable. He *knew* that he was superannuated, and he did not expect to have his services solicited on every occasion, when assistance might be desirable. He was guilty of no peevish or puerile jealousies, but, on the contrary, the more his successor was beloved and honored, the more he seemed to be gratified. He claimed to be recognized only as a member of the church, and desired no attentions but such as belonged appropriately to an aged veteran, who had retired from the field of action, and was waiting the summons of his Master to go up and receive his crown of rejoicing.

ON PRAYING FOR OUR RULERS.

The duty of offering special prayer for our rulers, is not sufficiently regarded we fear, by Christians generally in our country, although it is one which the "signs of the times," and the commands of God, invest with high importance. Were there no specific precept in the scriptures touching it, still the nature of the case would strongly enforce it. But the language of inspiration on this point is very explicit. "I exhort, therefore, first of all," says Paul to Timothy, "that supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." The fervor of the apostle's address evinces that he deemed the subject of no small consequence. And if by any peculiar circumstances the importance of the duty can be enhanced, such are the circumstances in which every American citizen is at this moment placed. Let us therefore glance at some of the considerations adapted to encourage and incite us to invoke Heaven's blessing on our rulers.

1. Civil government is an ordinance of God; and thence we have encouragement to seek his benediction upon it. Although divine revelation, in its

laws and its institutions, has chief reference to our future state, it does not overlook the interests of the present. Taking man as he is, it adapts its instructions to his whole constitution and condition; and either gives general principles of easy application to particular circumstances, or, if need be, extends its precepts into more minute detail. When a Christian understands and exemplifies the duties of the present life, and, among them, those which arise from his relation to civil government, then his religion is adorned and clothed with power. If he forget or neglect them, if evil passions, or impatience of restraint, or party spirit, or misconception of his duty, prompt him to transgress, Christianity is dishonored, its spirit misinterpreted, and its practical influence checked. Hence, in the epistle to the Romans, Paul labors to enforce the claims of civil government to our reverent allegiance, by setting forth the dignity of its character as a divine institution. "Let every soul be subject unto the higher powers; for there is no power but of God, and they that resist shall receive to themselves condemnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their due, tribute to whom tribute is due, fear to whom fear, custom to whom custom, honor to whom honor."

While the claims of civil government to our heartfelt regard are thus urged, from its dignity as a divine ordinance, let it be observed that no *particular form* of government is enjoined. This must be left to human reason, guided by the dictation of circumstances. God has not wasted the noble gift of inspiration, upon subjects which lie entirely within the province of reason. The form of government that is best suited to one age and nation, may be ill adapted to another. Of all forms on earth, a republic is the worst for an ignorant people, whether their disposition be indolent or impetuous. In such a case, a republic is but another name for anarchy. But be that as it may, the divine right of kings finds no support here or elsewhere in the Bible. Indeed, a monarchy is represented as an affliction, rather than as a benefit. Before its introduction among the Israelites, they were governed by patriarchs or judges, to whom they yielded respect and obedience. When they wished to have a change of their constitution, and demanded a king, Samuel, who then presided over them, warned them of the evils of tyranny. "This," said he, "shall be the manner of your king that shall reign over you. He will take your sons and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots. And he will appoint captains over thousands, and captains over fifties, and will set them to sow his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and cooks, and bakers. And he will take your fields and vineyards, and your olive-yards, even the best of them, and give them to his servants. He will take the tenth of your seed, and the tenth of your sheep, and ye shall be his servants. And ye shall cry out in that day, because of the king, which ye shall have chosen you. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king.—And Samuel rehearsed their words before the Lord; and the Lord said to Samuel, hearken to their voice, and make them a king." Thus it is plain, that at the introduction of monarchy among the Hebrews, it was not viewed as an institution of God's appointment, but only permitted by him, in accordance with the wishes of the people. Thence, the principle we have stated is obvious, that although civil government itself is a divine ordinance, yet no particular form can claim that pre-eminence. When St. Paul therefore says, "the powers that be are ordained of God," he is not speaking of individuals or forms of administration, but means to say that in every coun-

try *civil government*, wherever it may be vested, is agreeable to the original and wise design of Jehovah, who formed mankind for society, and so disposed them, as to render order and government necessary.

Can any one who studies the scriptures doubt this, or respect for a moment the interpretation which princes, and priests, in different ages, have sought to palm upon the world, teaching that it is treason against heaven, to insist that a bad government should be reformed, or to question the authority of aristocrats and despots to make their own will the law? If so, let this passage from the epistle to the Romans be applied to Nero, the Roman Emperor. Would Paul have said, "He is the minister of God to thee for good—he beareth not the sword in vain?" The idea would be absurd.

Evidently, then, we are to yield to civil government, as such, the regard that is due to a divine ordinance; and viewed, in this light, it becomes us most earnestly to pray for its success; that our rulers may be men who love order, truth, virtue, and the general weal; that they may be enlightened to discern the course of duty, and enabled to pursue it firmly; that they may not be intimidated by threats, nor bribed by rewards, nor swayed by unworthy motives; that they may take enlarged, not partial views of the interests of the nation; that, being disposed to sacrifice personal prejudices at the shrine of the public good, they may promote the grand design for which government hath been constituted, and for which they have been invested with the robes of office.

These are blessings, as great as any that pertain to our happiness on earth; and we have the same encouragement to pray for them, as for favors strictly spiritual. If civil government be an ordinance of God, we have as firm a warrant as possible to approach the throne of God with boldness, to seek his special favor toward it. Let us remember that its sacred character, will not prevent it from becoming a curse, unless, in all its operations, the guidance of the Almighty be vouchsafed. The preaching of the gospel is his own ordinance; but what avails the genius, and eloquence, and zeal, of an apostle, without the efficient agency of Jehovah? And certainly, if *truth* will not have free course, unless God give it energy, civil government will do no good, unless he rule our rulers, counsel our counsellors, and teach our senators wisdom. And this he will do, if he be sought unto for this very thing. "If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

2. The influence of rulers upon public opinion is a strong incentive for us to intercede in their behalf. 'Tis true, in this country, every one glories in his perfect freedom of opinion. 'Tis true that here no man can authoritatively dictate a political or religious creed. But yet one of the strong pillars of government is that principle of our nature, which leads us to pay respect to those who wear the badges of civil power. Hence their examples are very influential. Hence their sins are contagious. Although they may not work a change in the political sentiments of the people, allowing that in their official duties they are governed by the wishes of their constituents, yet in every thing for which they are not responsible to their fellow-men, their influence is incalculable. And as to their moral sentiments and habits, they are beyond human control; and, in respect to these, an influence, mighty in its action, comes down from them, to millions of our countrymen. Their talents, their patriotism, their fidelity, the pomp, and circumstance, and brilliancy of official life, all tend to take away the deformity of their sins, and even to give them a lustre that will make them fashionable. To many eyes, vice loses somewhat of its hideous mien, when clad in robes of state; and many who would shrink away from the monster, when seen in its nakedness, can approach and do it honor, when it stands adorned in high places.

Now we know, that, in our land, every thing depends upon the state of public opinion. Let this be sound, and we need fear no terrors from without, nor scarcely any evil from within. Then the whole system will be fair and flourishing. But there can be no folly more consummate, than to expect per-

manent national happiness, without the prevalence of religious principle throughout all ranks of the community. This truth our revered Washington hath taught us most eloquently, in his farewell address to the people of the United States. They are words worthy of being engraved on monuments of ever-during brass, so that our children, and our children's children, might learn them, and imbibe their spirit. After having declared, that "of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports," he adds,—“let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education, on minds of a peculiar structure; reason and experience, both forbid us to expect that national morality, can prevail in exclusion of religious principle.”

If this be so, and if it be true that the moral character of our rulers affects, to an incalculable extent, the strength of these great props of the republic, how earnestly and mildly should our prayers ascend to heaven, that a renovating and sanctifying influence may come upon our men in power, that they may shed around them the light of a good example, and take such measures as shall be approved by the ruler of the universe, and promote the well-being of the nation.

3. Another reason to urge us to intercede for our rulers is the temptations and difficulties with which they are surrounded. Of the extent of these, probably few are aware, who have not gained knowledge by experience. It is obvious, however, that from the moment a man becomes a candidate for an important public office, he is placed in circumstances which tend to blunt his moral sensibilities. He finds, that by his opponents, his name is reproached, his character vilified, “all his faults observed, set in a note book, learned and conned by rote,” exaggerated and emblazoned, all his virtues depreciated and set at naught, his words misinterpreted, and the actions of his life, whether public or private, grossly misrepresented. From another class, he hears only the voice of praise. They blow aloud the trumpet of his fame; attribute to him excellencies which he never possessed, and, by their magic touch, transform his vices into virtues. Every one knows, that as great a blessing as is the freedom of the press, it is among us most sadly abused; that it does degenerate into licentiousness; and that it is impossible for an honest simple-minded man, to know what degree of confidence to place in assertions publicly made respecting a public character, the efforts unduly to exalt or degrade are so frequent and so earnest.

Now, it is easy to see that any one placed in such circumstances, must be almost superhuman, to resist, successfully, the influences which tend to make his heart callous against the legitimate effect of blame or praise. Viewing the one as the offspring of malignity, and the other of party attachment, they exert no salutary influence on his moral feelings; for the one is not the penalty for doing ill, nor the other the reward for doing well. In such a state of things, the motives to uprightness and simplicity of aim are not furnished. The motives to chicanery and intrigue are far stronger. And nothing but the power of religion, or of motives drawn from the government of God, can save a man who commences such a course, from sinking into the most dreadful moral insensibility; a state in which the conscience becomes seared, and the heart becomes proof against the appeals of truth.

4. A fourth argument in favor of praying specially for our rulers, is the influence exerted thereby on our own feelings. They hold to each of us most important relations, and from these relations mutual duties arise. Each one of us is *bound* to feel an interest in the affairs of government, because we are citizens, and thence have solemn responsibilities to sustain. And in order that we may not err through *ignorance*, it becomes us to inform our minds respecting the nature of our duties, and the manner in which they are to be performed. And, lest we err through *prejudice* or *passion*, it becomes us vigilantly to guard our hearts, and to cherish a spirit of prayer, that our feelings may be properly chastened and controlled. He who takes no interest at all in the

civil affairs of his country, sadly fails in the discharge of his relative duties; but he who is so absorbed in them, that the character of the Christian becomes merged in that of a mere politician, errs still more egregiously. And as in the election of a ruler, every one exercises some preference among various candidates, there is great danger, in case the man of our choice should not succeed, of our cherishing towards another unkind and unchristian feelings, and of our violating the command, "Thou shalt not speak evil of the ruler of thy people."

What a striking exemplification of a right spirit, did Paul give, when he uttered the quotation from the Mosaic law, which we have just read. Perhaps no man ever more deserved to feel the point of a keen retort, than did Ananias, when from the judgment seat, he commanded the apostle to be smitten on the mouth "contrary to the law." But no sooner was the justly incensed prisoner informed that it was the high priest whom he addressed, than at once he gracefully apologized for the severity of his language, and bowed in heartfelt deference to the official dignity of Israel's chosen ruler.

And what can induce, in us, the exercise of a kindred spirit towards our rulers, so much as special prayer in their behalf? When we contemplate them as men, as fellow-beings, accountable to the same tribunal as ourselves, sustaining immense responsibilities, and exposed to peculiar perils—when we draw near our common sovereign to present their individual interests, and intercede for their present welfare, their usefulness, and their everlasting good,—then, if ever, will our hearts expand with pure Christian charity, our tears will flow over the frailty of human nature, our views will be enlarged and ennobled, and we will feel a cordial sympathy with the generous emotions which glowed in the soul of the chief of the apostles, when he said, "I exhort that first of all, supplications, prayers, and intercessions be made for all that are in authority."

Let us, then, remember that we are united to our rulers in the bond of a common destiny. On their conduct, it depends, in a great degree, whether we shall lead quiet and peaceful lives. Of their sins, we must feel the consequence. If we shall neglect to pray for them, and they shall err fatally, whilst we feel the calamity, we shall have to blame ourselves, for not using the means which God has placed within our reach. Then we may lament in vain, as we cry, "Judgment is far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness;—and judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter."

DUTY OF ENTIRE DEVOTION IN CHRISTIANS.

Some there are, and it is cheering to know the number is increasing, whose whole course of daily conduct is a course of devoted activity in the service of God. And something may be found in the conduct of most professing Christians, as a proof that they obey, in part at least, a master which the world acknowledges not. But in how many is it little more than a negative obedience that they yield? An abstaining, simply, from things in which the world indulges? Where is that hastening onward in a steady course of active labor for God, which shows the moving power of a heart swelling with devotion to his service?

The work of conversion seems to have been arrested, and left incomplete. The *heart* may have been savingly affected, but the *actions* have not yet been consecrated. The *body* has not been given a living sacrifice to God. At the fountain something of a change may have taken place; but in the streams which issue from it, the change hardly appears. Of the affections a few only

that where you labor and earn money, you should labor and earn money not for yourselves, but for God, to be expended, so far as practicable, for the conversion of the world. This is much more than to give to him your Sabbaths, or special religious acts, or now and then a particular benevolent effort, or a direct exertion for the conversion of sinners.

The great, every-day, absorbing business of men, is with property. Let this property and its avails be held devoted to God and at his disposal, then will all their actions be indeed given to him. The idea of such a change in the aim of the labors and business of the world, almost reconciles one to its present distracting bustle and all-engrossing cares. One is almost ready to imagine that God has suffered it to go on acquiring its present giddy impetus in the acquisition of property, that he may by and by change its direction, and bring all its force to bear upon the advancement of his kingdom. When this takes place, every Christian, as he goes forth to his daily business, will feel that he is laboring for God. The conversion of the world too he will look upon as a work, in which not missionaries, only, but himself also, has a real concern. He will regard it as his own personal business, in the success of which he is to rejoice, and for the failures of which he is responsible. When such come to be the feelings and conduct of men, the millennium may be considered nigh, even at the door. But while devotion to self and the world prevails, even in the hearts of Christians, when can we expect its approach?

Rev. Eli Smith.

MEANS OF PROMOTING A MISSIONARY SPIRIT.

How a missionary spirit may be awakened in the whole mass of the Christian community, is perhaps the most interesting and important problem of the present day. That such a universal diffusion of interest does not now prevail, is but too evident. It is shown in the contracted circulation of our missionary periodicals, the thin attendance of our monthly concerts, and the infrequency with which the subject of missions is introduced in common conversation. This want of interest, we believe, flows from want of acquaintance with the condition and prospects of the heathen world and the present state of missions, and a want of deep and thorough notions of Christian obligation. We know we have brethren, who have hitherto felt but little regard for missions; and who, if proper measures were adopted to lead them into more extensive fields of information on the subject, would find their souls kindled into a holy fervor, and their spirits breathing out the inquiry, 'Lord, what wilt thou have me to do?' For such brethren we feel a high esteem; and it is because we desire their advancement in happiness as well as in holiness—it is because we long to see them fulfilling their obligations as Christians, that we here present some remarks for general consideration.

The opinion, we believe, is now a universal one, that in the cause of missions every one has something to do. The work is not all to be left to those who go in person and carry the tidings of salvation to the heathen; for if it is the duty of some to go, it is the duty of others to pay the necessary attention to that part of the business, which is to be transacted at home. Our brethren have voluntarily assumed the toil and self-denial, and have left to us the less arduous work of awakening and cherishing the interest of the community in missions, supplying them with means of subsistence, and finding and furnishing others to go and be partakers of their labors. Now, inasmuch as we have the whole church in Christendom to act upon in effecting these objects, and every man has influence in a circle more or less extended, every man has something to do in the cause of missions.

If it were proper in this place, and the space allotted to this article would admit of it, we might present some of the reasons why every Christian should become personally active, in some way, in so delightful a work. We shall

content ourselves, however, with merely saying that such an engagement seems to us plainly required in the New Testament; and if we can lightly disobey the commands of Christ, we have, to say the least, but feeble evidence that we are Christians. 'If any man love me, he will keep my words.'

The remarks which follow are adapted partly to ministers, and partly to private Christians. For in this matter, no member of the church on earth can say to another, 'I have no need of thee.' There is need of all that can be enlisted—immediate and pressing need. While we sit at rest, the heathen are passing into the eternal world, and their souls, polluted by idolatry and sin, go up to the righteous Judge. We have need of consecrated talent, and of vigorous, energetic effort, that shall find means to send the gospel to every dweller on earth within thirty years—yea, if it were possible, within a single year. And we cannot help believing, if all our church-members would come up to the full amount of their duty, the present generation of the heathen would be the very last that should go down to the tomb, unenlightened and unsaved. Under this view, we feel that no apology is necessary for an attempt to set every man to work. In these suggestions, we hope to point some, who have hitherto burned to do something, though they knew not how to begin, to an appropriate sphere of labor.

I. We would say, then, first of all, that Christians are bound to take an interest in the subject of missions. This suggestion merits such prominence, because it is certain we shall never effect any thing valuable in a cause in which we feel no interest. We find this illustrated in the daily affairs of life; so that it will require here no enlargement. But in order to accomplish this,

II. Our minds must be enlightened on the whole subject. The remark of Judson has often been quoted, that our churches only need information to make them all active in the cause of missions. But, in order to become interested in the subject, we must, by reading and reflection, become acquainted with the condition and destiny of the whole heathen world. It will not do for us to shut our eyes upon the picture, because it is a painful and disgusting one. We must, on the contrary, suffer the exhibition, dreadful as it may be, to supply the imagination with materials for a painting, whose melancholy coloring shall affect the heart, and persuade the understanding to seek out means of alleviation. We must consent, by the aid of missionary journals and letters, and other works setting forth the actual miseries and degradation of the heathen, to yield up our thoughts, for a season, to themes that will fill us with pain and with sympathy. We must go to the poor bamboo cottage, witness the female, destined in providence to soothe and sweeten the woes of mortality, trampled and despised—allowed neither to speak before, nor to eat with her lordly husband—treated like a brute, and kept only during his convenience and pleasure—and at his death, not consoled by the gentle voice of affection and pity, but viewed every where in the light of the most abandoned and vicious—a reputation from which the feeling heart (for there are feeling hearts among heathen females,) is glad to escape even by the torments of the funeral pyre. We must stand by the mother, as she throws her infant son into the Ganges—and see with her his writhings and contortions, as he falls into the jaws of the hungry alligator. We must go to the obscure and wicked rites, which they put in the place of divine worship, and behold the cruel ceremonies of self-torture and penance, by which they hope to propitiate the favor of the gods their own hands have made. We must view the intellectual powers, which are capable of such indescribable and glorious development, trammelled and fettered under a load that cannot be thrown off, shut up in a midnight, which the sun of knowledge has never penetrated; and the mind, mighty though it be, feeble and inefficient, under the unpropitious influences of heathenism, as that of a babe. And after having tracked the poor child of nature through his degraded and miserable life, we must view him as he lies down upon his pile of straw or the cold earth to die. No Christian minister is present to soothe him, no light to shine on his pathway; he plunges into a world, of what sort he knows not. Yea more: we must follow him to the judgment seat, and hear that sentence—

'Without holiness no man shall see the Lord'—and ask ourselves if the heathen can be saved? By constant familiarity with the proper sources of information, let us persuade ourselves that these representations are representations of truth, (for they are so;) and let us be always adding to our information on these points. For it would seem as if a heart must be so sluggish that it could hardly be supposed to have life, if such things are not able to move it.

In addition to this information, we shall find our interest essentially advanced, by becoming acquainted with the history of missions—not only those of our own denomination, but *all* missions. Thus we shall gain encouragement in view of all that has been effected, and learn to put a livelier and firmer trust in the Head of the church. We shall also find, in contemplating the sea of misery which is yet to be drained, a perpetual stimulus to increase our activity and energy.

The two considerations thus adduced are, as it were, preparatory considerations. They are designed to place us in a condition, by virtue of which we may exert an influence on others. We will therefore take it for granted, that the Christian, who reads these suggestions, already takes a deep interest in missions, is thoroughly convinced of the need of them, and rejoices in all the good they have achieved. We will suppose, further, that he fervently desires to do all in his power to communicate his interest to others, and to awaken the whole community to feel as deeply as he feels himself.

III. It is the duty of every Christian to consecrate his whole life, in a certain sense, to the missionary cause. By this we do not mean, that we should all take up our march without delay for a foreign land, and depopulate Christendom, that the rest of the world may be converted. This would be exceedingly unphilosophical and unreasonable. Instead of promoting we should thus thwart our own purposes. But we mean that every Christian, in his little sphere, should exert a missionary influence—an influence in favor of missions—that, so far as possible, he should propagate his own ardent feelings, and multiply the number of those, who will pity and pray for the perishing. That such a proposition as this is right, will appear evident to any one who considers that it is only requiring that every Christian should do all in his power for the conversion and salvation of his fellow-men—that he should have so much of the spirit of Jesus as to make him regard souls with a pure and ardent affection—that he should love the cause of Christ well enough, not only to pray for its universal extension, but to labor for it, in any way and every way his circumstances will permit.

If a Christian's life is thus consecrated to the cause, so that he feels himself no longer his own, but God's, he will desire to be acquainted with the ways in which he may most profitably exert himself; or, at least, in which he may exert himself with hope of success.

1. We name first, by attending the monthly concert, and endeavoring to persuade others to attend. If you are a minister, in announcing this meeting upon the Sabbath, you can say a few words calculated to excite the anticipations of the people; and then you will of course feel yourself bound to make some special preparation, that the assembly may not be disappointed. The expenditure of intellect occasioned by seeking out the most moving representations to awaken a missionary feeling is a noble expenditure. It is the sowing of seed with the certainty of reaping an hundred fold. If you are a private Christian, your presence is required, to show that you give your sanction to the enterprise. It is very certain, too, that a full attendance usually adds much to the interest of all our meetings. If from three to four thousand persons would attend our monthly concerts uniformly, (and this is the average attendance at the Sandwich islands,) what spirit would be added to our addresses, and what fervency to our prayers, and what music to our songs, and what fire to our efforts!

2. We may increase a missionary spirit in the community by conversation. In our visits and calls, especially among Christians, we can often find an opportunity, or make one, to introduce the subject without palpable abruptness. In one place we shall perhaps find an engraving of some missionary framed and

suspended in a sightly place ; in another, will be a child of the family named in memory of an apostle to the heathen ; in a third, we shall find a volume of a missionary periodical, or the life of Mrs. Judson or Harriet Newell, or of Pearce or Fisk or Parsons. These things, and a multitude more which could be named, will all serve us for a text, from which we may preach to Christians concerning their obligations to the heathen. In a conversation of a few moments, thus introduced, a flame may be kindled up, that shall never grow dim, an interest awakened, that shall never be destroyed. And in the world of glory, who knows but a whole nation of redeemed sinners may be able to trace back their salvation, mediately, to that private conversation ? It would be no more strange than are the ways in which God often brings about the accomplishment of his purposes.

3. This interest may be propagated by enlisting the feelings of children in the cause. It is often said, and with the best of reasons too, that the impressions made in childhood are not soon obliterated. Now in urging the subject upon the middle-aged or those more advanced in life, we might perhaps sometimes find prejudices and objections in our way. But if we begin with children, we can make them as it were missionaries, at least in feeling, in their very cradles. They can be abundantly interested, whether we find them at home or in the Sabbath or common school, by the manifold stories touching the condition of children, who live far away from the blessings of the gospel. Thus their earliest feelings may be enlisted in favor of missions. We remember a lady who took occasion, one day in her little school, after reading the sixteenth chapter of Mark at daily worship, to remark on Christ's last command to his apostles. The effect was electrical. The children, babes as they were, wondered that so plain a command had been in the Bible eighteen hundred years, and no more interest had been taken by Christians in fulfilling it. A missionary box was at once proposed. That afternoon saw many a lisping babe, bringing the "two mites," which in the sight of God were of great price. The same lady, while spending some weeks in teaching a school on a small island, with no minister and a population of about a hundred inhabitants, contrived in her family visits to awaken such a feeling in favor of missions, that the people were impatient, during her temporary absence, to have her come again and "tell them about the missionaries." If we are willing to labor for God, we shall find abundant opportunities. These powers of speech were given us to be employed in promoting the divine praise. Let us not then neglect to accomplish by them the specific end for which they were bestowed.

4. Another means of propagating a missionary spirit is the diffusion of *missionary tracts*. We all know how much good has been done, how many hundreds have been converted, by the distribution of *religious tracts*. And it is perhaps to be wondered that the agency of the press and the system of tract-circulation have been no more widely used for the purpose of summoning into action in behalf of missions all the energies of the churches. Ministers are often travelling from place to place, or, at least, visiting in their own parishes ; and so are students of divinity, teachers of schools and a multitude of more private Christians abroad, either for health or business. How easy now it would be for all these persons to take with them a bundle of missionary tracts, appealing to the conscience and, in an eloquence that cannot be resisted, calling upon men, as they love the Saviour, to give both prayers and alms and their own services, that the tidings of salvation might be carried to the perishing ! How soon would the distribution of such tracts awaken a universal missionary interest, and hasten the day of the gospel's triumph ! How delightful would be the emotions of the distributor, sowing the good seed of the kingdom, with the certainty that the influence he was exerting would not be temporary, but permanent ; not confined to an individual or a family, but, in its own legitimate nature, looking abroad over all the families of the earth !

5. One suggestion further is added, exclusively for ministers. Our brethren who have gone to the heathen have solemnly urged us to preach missionary sermons at least three or four times in the year, and thus make up, in a degree,

for their absence. The hint is worth taking, as well for its own sake, as for the sake of those who have suggested it. It may be added, the nature of some sermons is such that an inference in respect to the present condition of the heathen or the obligation of Christians to send them the gospel, would be perfectly appropriate, and, perhaps, productive of lasting effects. "Blessed are those that sow beside all waters."

In addition to these remarks, it may be said, the more we meditate and pray over this subject ourselves, the greater will be the influence we shall have over others. Is it true, that a missionary spirit universally diffused is desirable? Is it true that such a diffusion seems absolutely necessary to the early evangelization of the heathen world? Is it true that *every* Christian has power and opportunity to do something in promoting it? And shall any one sit still? So did not our Saviour—so did not the apostles. If we have their spirit, we shall imitate their conduct. If we *sincerely* desire the conversion of the world, we shall rejoice to have any thing pointed out to us, which we can do to hasten it; and as soon as a practicable course is shown, we shall enter upon it. "If ye love me, keep my commandments." "As ye would that men should do to you, do ye even so to them."

CHRISTIAN PURITY.

Roll on, roll on, in rapid flight,
Ye swift revolving years,
And end this dark and dismal night
Of sorrows, toils and fears.
The Christian in his spirit burns
To see you pass away:
Roll on, roll on, ye hasty years,
And bring the wished-for day.

Weary and worn with constant strife
Against the powers within,
Still panting for the heavenly life,
And still so prone to sin;
Fainting and sad, our spirits turn
O Lamb of God, to thee:
Roll on, roll on, ye hasty years,
And bring us purity.

It is not in the joys of time
To fill our warm desires;
The spirit, drawn by things sublime,
To holier hopes aspires.
Clothed in the likeness of our God,
We shall be wholly blest:
Roll on, roll on, ye hasty years,
And bring that happy rest.

Oh then how sweet our life will seem—
A life of holy peace—
A Saviour's praise, our daily theme—
To do his will, our bliss.
That hope, like the fair morning star,
Now cheers us on our way:
Roll on, roll on, ye hasty years,
And bring the perfect day.

THE DUTY OF REALIZING ETERNITY.

DID "ETERNAL LIFE" suggest to us only the bare idea of living forever in an unknown world, it would deserve more attention than is usually given to heaven or hell. "The life that now is," is such an evanescent vapor, that "everlasting life," however deeply veiled as to its place or employments, is a contrast which ought to arrest and rivet supreme attention. The bare fact of immortality is fraught with instruction and warning. It has a commanding character, independent of its revealed character. For, as life involves thought and feeling, and action; an eternity of thinking, an eternity of feeling, an eternity of acting, is a solemn consideration! It could not be weighed without profit. Who would not be improved, both in character and spirit, by arguing thus:—"I must *think* forever: would an eternal train of *my* usual thoughts

be either worthy of me, or useful to me? I must *feel* forever: would an eternal reign of my present spirit and desires please me? I must *act* forever: would an eternal course of my habitual conduct bring happiness, or even bear reflection?"

We could not bring our tastes and tempers to this test, without improving both. The moment we realize an eternity of any vice or folly, we are shocked. To be eternally passionate, or eternally sensual, or eternally covetous, or eternally capricious, is a state of being which must be appalling and repulsive, even to the victims of these vices. Thus, independent of all the light shed upon immortality by the gospel, immortality itself sheds strong and steady lights upon our personal interests and relative duties. Life involves, also, society, intercourse and their natural results. Would, then, an eternity of the terms and temper of our present domestic and social life be altogether agreeable to us? Should we like to "live forever," just as we now "live together" at home? Would an eternity of our present feelings towards certain persons be either creditable or useful to us? Should we be quite satisfied to obtain and deserve forever no more respect than we now enjoy? Would an immortality of our present relative condition please us? Here, again, by realizing an eternity of social life, we catch glimpses both of duty and interest, which compel "great searchings of heart," and suggest many valuable improvements of character.

It would, then, be equally unwise and criminal, not to realize even a veiled eternity. It would be both moral and mental weakness not to judge of our present character and pursuits—of our present spirit and habits—by their fitness and likelihood to please and profit us in a "world without end." What attention, then is due to an unveiled and illuminated immortality; and, what an influence it might have over us, if habitually realized as it is revealed? It comes before us in the gospel, as everlasting happiness in heaven, or as everlasting misery in hell; as an eternity in the presence of God, and in the fellowship of all the godlike spirits in the universe; or, as an eternity in the presence of "the devil and his angels," and in the society of all the impious and impure. Extremes, thus infinite and endless, deserve all the attention which law or gospel demands for them. Habitual remembrance of them would be imperative duty, if neither law nor gospel enforced it. Such an eternity makes many laws for itself. It is *itself* a law, and felt to be so when it is realized. For as Sinai awed the thousands of Israel, by its solemn aspect, long before the trumpet sounded, so the very aspect of eternal bliss or wo appeals to the understanding and the conscience by its own solemnity.

Now we blame, as well as pity, those who banish the consideration of this unveiled immortality. We are thankful that we are not so mentally weak, as to be incapable of reflecting on the things which are "unseen and eternal;" nor so morally infatuated as to be utterly unaffected by them. We had rather lose one of our bodily senses, than be wholly insensible to the glories and solemnity of the world to come. We see clearly, and often feel deeply, that without some just sense of them, there cannot be a due appreciation of the claims of the law or the gospel, nor of the duties of life and godliness. These have all such an express reference to eternity, that if we were to think and act without any pointed reference to it, we durst not give ourselves credit either for believing or for understanding truth and duty.

This is well, so far. It is, however, one thing to be unable or unwilling to forget eternity; and another, to *cultivate* the remembrance of it. We may not evade the prospect, when it is forced upon us by death in the family, or by appeals in the sanctuary; but, do we invite it for its own sake, when there is neither accident nor excitement to constrain our attention? Is the contemplation of "the powers of the world to come," any part of our devotional and meditative habits? We voluntarily and conscientiously *give* some set time to prayer, and to self-examination, and to the study of the great principles of truth and duty. We do not allow our sense of them to depend entirely upon accident or excitement. We require, in order to keep up a good hope through

grace, to examine and review the grounds of hope; and, in order to maintain a good conscience towards God and man, we require to confront conscience, from time to time, with the claims of both. But, do we require, for our own satisfaction and improvement, to set apart some time for the deliberate and distinct consideration of the claims of eternal life? They are, indeed *mixed up* in our minds with the other claims of religion and morality, and give some degree of force to both; but, if they are rather admitted than meditated, rather taken for granted than weighed, we do not give that "good heed" to them which they demand and deserve.

The prospects of eternal life are revealed to us, that we may employ them to counterbalance the pressure of the sufferings and sorrows of "the life which now is." They were habitually employed for this purpose, by those who first believed the gospel which illuminated life and immortality. They did more than calculate that all their trials were working together "for good." They reckoned, also, that their "affliction" was working for them "a far more exceeding and eternal weight of glory." They realized heaven so as to be relieved and refreshed by the anticipations of it. But what, in general, is our resource under suffering and sorrow? Alas! not this direct and distinct reckoning, that they are not "worthy to be compared with the glory which shall be revealed in us;" but, reckoning that good will come out of them, and that we shall see better days "in the land of the living." Better days in the land of the *dead*, are not much desired by us, whilst we have any rational hope of life. I mean—that it is not by them, chiefly, we balance our troubles, whilst death does not seem inevitable nor at hand. There is, in fact, something dearer to us, at present, than heaven. We have no wish to be *soon* there, however much we desire or hope to be found there at last. Accordingly, the hope of glory is not often our chief consolation in the day of calamity.

Now this proves more, than that our personal hope is often low and fluctuating. It proves, also, that we are not very familiar with the objects of future happiness. Indeed, one great cause of that lowness and changeableness of our hope of heaven is, our inattention to heaven itself. It is not often nor minutely contemplated exactly as it is set before us in the gospel. We do not overlook eternal things, but we do not "*look at*" them, one by one, nor as a whole, sufficiently. We have no low nor foolish notions of heaven; but we have many vague, and not a few unimportant ideas of it. The reason is obvious: we have not taken the same time or care to acquaint ourselves with it, that we have taken to form and mature our acquaintance with the *way* which leads to it. Our knowledge of "the way that leadeth to everlasting life" is not, indeed, perfect; but still it is influential. We prize our deliberate views and convictions of the glory and grace of the atonement: we can make something of them, and sometimes *much*, in the day of trouble; and they *tell* well upon our character and spirit, even in the day of our prosperity. So does our general idea of heaven; but not so the *details* of our knowledge of it: they have not much influence. How could they? The greater part of them have no fixed nor definite character or form in our minds. Were our views of the doctrines of grace as vague as many of our opinions about glory are, we should feel ashamed of ourselves, and be far more uncomfortable than we are now.

Whatever scrutiny or remonstrance breathes in these remarks, is not uncalled for by the usual state of our minds. Slight views of eternal life, are one great cause of our slight hold on the hope of salvation. A deeper acquaintance with immortality, in all its revealed forms, would compel us to take and keep a firmer grasp of the cross. Were we daily "*looking for the mercy of our Lord Jesus Christ unto eternal life,*" as well as unto a holy and tranquil life, both our faith and prayers would breathe another spirit than they usually do; and thus we should soon have no occasion for the common complaint, that our hope of heaven is too weak to weigh much against the trials of life. Let eternity dictate the *measure of faith* in Christ which its own solemnity deserves; and this will lead to such solid, and to such steady resting upon the Rock of Ages, that we shall soon have a hope so full of immortality, that, like

the first believers, we shall be able to counterbalance the things which are seen and temporal, by the things which are unseen and eternal. And, surely, if the martyrs could do so, we well may, under our lighter afflictions. It is, therefore, our own interest to acquire such a hold upon heaven, as shall really be of *use* to us in the time of trouble. Nothing aggravates trouble so much as a dark cloud on our eternal prospects. We have need of all our time and strength for the due exercise of patience and resignation in the evil day, instead of having to clear up, then, the agitating question of personal safety. Let us not, therefore, believe the gospel so vaguely and vapidly now, nor obey the law so partially now, that when the dark side of the pillar of time turns upon us, the dark side of the pillar of eternity should turn upon us too. There is no occasion for such a conjunction as the fear of "the blackness of darkness" blending with the clouds of temporal calamity.

[*R. Philip.*

THE FAREWELLS OF EARTH.

I stood on a bright and sunny shore,
By the side of the swelling wave,
And with heaving thoughts, that I could not tell,
The hand of parting gave.
As the ship on the beauteous flood rode high,
Fast and free the tear-drops fell;
And I checked and smothered many a sigh,
As we breathed the word *Farewell!*

To the altar of friendship's hallowed vows,
Where spirit with spirit had blended,
I came to fulfil the holy trust—
But one had from earth ascended!
The memory of the voice I loved
Came back, like a funeral knell;
And every relic that spoke him gone,
Seemed to utter the sad *Farewell!*

To the temple of God I ran in haste,
To be soothed by holy prayer;
But where is the shepherd who led my youth?
Affliction met me there.
To another I look for words of peace—
To another my griefs I must tell—
Another must watch o'er my waywardness—
To *my own* I have said *Farewell!*

So this life is full of scenes of wo—
So our fairest joys depart;
And the hour that follows the brightest we know,
Is the hour that breaks the heart.
'Tis the chastisement our Father sends:
Shall our spirits then rebel?
Oh rather to all the joys of earth
We would say a last *Farewell!*

They are lost to us—but to other spheres,
Like ministering angels fled—
They are gone to finish their Master's will,
And a holy light to shed.
And when, one by one, in the world above,
The saints are all gathered to dwell,
With a heavenly joy we shall greet each friend,
And forget the word *Farewell!*

LITERARY NOTICES.

MEMOIRS OF THE LATE MRS. SUSAN HUNTINGTON, of Boston, Mass. By B. B. WISNER, *Pastor of the Old South Church in Boston.* Fourth edition, with an introductory essay, and a poem by JAMES MONTGOMERY. Boston, 1833: Crocker & Brewster. pp. 360, 12mo.

The present work was first published in the year 1826. Since that time, three editions, of 2000 copies each, have been issued in this country, and several editions in Glasgow and Edinburgh. In a "series of select Christian authors," with introductory essays by distinguished writers, now in a course of publication in Glasgow, the memoirs of Mrs. Huntington have long had place. The present copy contains the introductory essay of the poet Montgomery, as published in the Scottish series. It is a beautiful development of the idea, that the influence of men lives after them. The memoir is as delightful as ever—showing all the characteristics of a heart fixed on heaven. It has now, for several years, been a balm of consolation to the tried Christian, a light to cheer in the vale of sorrow, a sunbeam, that has brought the bow of peace, even on the storm-cloud of manifold affliction and temptation. It is a delightful circumstance in the history of inter-national communion, that Scotland has sent to America the holy and blessed record of Isabella Campbell, and America has been permitted to reciprocate the favor by giving to Scotland the memoir of Mrs. Huntington. They were sister-spirits—refined alike in the furnace of affliction. Alike, they 'glorified God in the fires,' and found the 'exceeding great and precious promises' of the divine word a sufficient support. Although neither of them had thirsted for such a reputation as they have gained—perhaps never suspected they should live in the memory, even, of more than a few dear friends—their hallowed influence is destined, we doubt not, to continue its operations till the end of time.

There are four prominent characteristics of Mrs. Huntington, as developed in the memoir. The first is an exceeding tenderness of heart. Her dispositions were mild and kind and affectionate. She seems to have been, in character, much like 'the disciple whom Jesus loved.' The second is an earnest desire for conformity to God. She was, in every sense of the word, an eminent Christian. The blessed savor of holiness pervaded all her life. And yet her attainments only made her more anxious to press on for some point of advancement in grace yet higher. The third characteristic is humility. She was a lovely transcript of the meekness and lowliness of Jesus. And she even hailed affliction with joy, in the hope

that it might lead her to lie still lower in the dust before God. A fourth characteristic is submission in suffering. This was her grand excellence through life. She believed affliction, of which there was ministered to her a most full and bitter cup, though her days were few, the instrument designed by her Father for the purification and sanctification of his people. And, as if to prove that she had not misjudged, she requested that her funeral sermon might be preached from the text, 'All things work together for good to them that love God.' The extensive knowledge of the work cannot fail to promote growth in pious affections.

ETERNITY REALIZED; or, a guide to the thoughtful. By ROBERT PHILIP, of Maberly Chapel. Boston: Perkins & Marvin, 1833. pp. 194, 12mo.

We do not remember to have seen, for a long time, a more charming work than this. The author has selected for his motto, on the title-page, 'I have been dwelling on the sides of eternity'—and truly he gives living testimony of it—not that a dark, heavy melancholy rests upon his thoughts; but the sweet, peaceful, heavenly tranquillity which always springs from the devout meditations of a holy soul. The work is a genuine exemplification of 'religion at home.' The extract we have made on a former page will serve to give some slight idea of its character. The table of contents promises a rich spiritual feast. It is as follows:—

Duty of realizing eternity—Possibility of realizing eternity—Excuses for not realizing eternity—Nominal Faith, from not realizing eternity—Spiritual declension from not realizing eternity—Faith, believing unto eternal life—Eternity realized in the sanctuary—Eternity realized at the sacrament—Eternity realized at home—Christ, the glory of eternity.

GURNEY'S PORTABLE EVIDENCE OF CHRISTIANITY; with an Introductory Essay, by PRESIDENT WAYLAND. Boston, James Loring, 1833. pp. 220, 16mo.

The title of this work owes its origin to the following remark of Dr. Chalmers: "Every man who reads the Bible with attention, and observes the value and excellence of the book—every man who compares what it says of mankind with his own experience, and marks the fitness of its mighty scheme of doctrine to his own spiritual need as a sinner in the sight of God—is furnished with practical proof of the divine origin of our religion. I love this evidence; I call it the PORTABLE evidence of Christianity." The book is divided into two parts. 1. The evidences of the Christian religion, as

deducible from the character and contents of the Bible, taken by itself. 2. The evidences deducible from a comparison of the Bible with human experience, and human necessities. There seems to be less of the air of controversialism and defiance in the work, than is usually met with in those on the same subject. The common design of books on the evidences seems to be to convince unbelievers. The present rather leads the believer into a train of meditation on the character of the evidences of his faith. The less easily remembered historical testimonies are here omitted; and the internal evidences are so treated, as to enable any man, who will consent to read and to *think*, "to give a reason of the hope that is in him." The introductory essay is strongly marked by the style and mental habits of the author. It contains an analysis of the work, and many valuable remarks on the necessity of *thought*, in the study of this, as of all other works.

JOHN FOSTER, ON DECISION OF CHARACTER. Fifth American, from the eighth London edition. Boston: James Loring, 1833. pp. 311, 16mo.

This volume contains all the essays of Mr. Foster, which are so deservedly popular wherever the English language is spoken. They are on the following subjects: On a man's writing memoirs of himself—on decision of character—on the application of the epithet romantic—on some of the causes by which evangelical religion has been rendered less acceptable to persons of cultivated taste. If we had time and space, we should gladly present our readers, who happen to be unacquainted with this work, a full abstract of all the essays. But even the fullest summary would be meagre. Such is the character of Foster's style and such his mode of writing, that waste words are not to be found. Every sentence and every word has its place, and the omission of a single one would produce an evident chasm in the treatment of the subject. Hence we could scarcely give an adequate notion of the work, without making very large extracts. The last of the essays, although less talked of than the third, we have always regarded as on one of the most important themes that can be discussed at the present day. It seems peculiarly desirable that ministers should thoroughly understand and fully appreciate this subject. It would add vastly to their usefulness in society and to the prosperity of the church of God. We long for the day when such an essay shall work its legitimate effect on our rising ministry. The publisher is worthy of all praise

for giving to the community so neat and compact an edition of so rich a production.

ELLMER CASTLE, a Roman Catholic Story of the Nineteenth Century. Boston: James Loring, 1833. pp. 226, 16mo.

The prevalence of Roman Catholicism in some of our states, renders it highly proper that all reasonable efforts should be made to instruct children and youth in the character and claims of that system. It should be known how wickedly the priesthood withhold the Bible from the common people, and preach in favor of the traditions and commandments of men. The little book now before us holds up this subject to view in an alarming light. It is written in the shape of familiar history, after the manner of Father Clement; so that many, who would not read a set refutation of the system of the Roman Catholic church, may here see the baseness of that system; and while attracted by the beauty of the fiction, become imbued with a knowledge and love of truth.

MISSIONARY SERMONS AND ADDRESSES, by ELI SMITH, Missionary to Syria. Boston: Perkins & Marvin, pp. 229.

The Researches in Armenia, by Mr. Smith, published the last winter, are already favorably known to our readers. The little volume now cited is his farewell tribute to the land of his fathers, having been issued from the press, since he left our shores on his return to Asia. The style is plain and easy; the argument, sound; the practical remarks, weighty. As these discourses treat of a subject dear to the writer's heart, and concerning which he has, to some extent, personal experience, they cannot but be viewed as valuable. We sincerely wish the volume a wide circulation; so that our brother, though far away, may still be sowing among us a seed, which shall bear a hundred fold in the missionary cause.

MEMOIR OF MRS. MALCOM, reprinted from the American Baptist Magazine, with additions. Boston: John Putnam, 1833. pp. 52, 12mo.

The following advertisement of the publisher is sufficiently explanatory of the work:

"The frequent call (which could not be gratified,) for that number of the Magazine from which most of the following pages are extracted, induced the publisher to put it to press again in this form, with the author's consent. The publisher cherishes a confident belief, that wherever this brief but interesting sketch may come, it will, if properly read, impart a blessing."

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burmah.

REV. MR. MASON'S JOURNAL.

TAVOY.

[Continued from p. 356.]

CATHOLICISM AMONG THE KARENS.

Oct. 10, 1832.—To ascertain the opinions or traditions of the Karens in relation to the creation, formed a prominent object in my inquiries, on first going into the jungle with bro. Boardman.

From their own confessions, however, they had no ideas on the subject before the introduction of Christianity. Daw H'pa, with a few others, having arrived to-day, I have been conversing with him since worship on the subject. He advances a new idea. "When I was a boy," he says, "my father told me that many years ago, a white foreign merchant was wrecked in Ben creek (the Tenasserim,) who told the Karens that after him would come great numbers of white men, who would instruct them in the knowledge of the God that created the heavens and the earth." I am disposed to think that such things, and whatever else among this people has any reference to the truth, ought to be traced to the Portuguese, whose merchants were scattered over all India two centuries ago, with the idea that their priests would soon Christianize the whole of its inhabitants; and, beyond all doubt, they made neither few nor unsuccessful efforts, if St. Francis de Sales be evidence. While on this subject; I cannot but remark, however, that it is altogether doubtful whether the progress of popery in this part of the world, is equal to the expectations of the Christian public at home. A little common

arithmetic, from the different missionary stations, would be worth a hundred vague or worse than vague statements from the Catholics themselves.

Last season, the priest here reported that he had great numbers of Karen converts at Maulmein, and that he was coming over the mountains to convert them here. One would suppose he was turning the world upside down. Yet, after there has been a Catholic church here from "time immemorial," as the Karens say, they have not yet obtained a single native convert, if the wives of the Portuguese be excepted, who, as a matter of course, go with their husbands; and the whole number in the church, of all descriptions, as a member told me, does not reach twenty.

KAREN HISTORY.

12. I have been spending the time, since worship, conversing with the Karens on the subject of their history. It appears quite certain that they were originally from the northern provinces, Ya and Maulmein. I am told of several remains of old cities, on the other side of the mountains, which indicate the existence in former times of a more civilized race than themselves, throughout the valley of the Tenasserim, and of which nothing is known, save that war and famine exterminated or banished them. The two different Karen nations, Meet-thos and Meet-h'kyans, are represented to me as anciently living in a constant state of warfare, destroying each other with the bow and arrow. Guns, indeed, were wholly unknown, until within the memory of the present generation; and the Burmans never thought of taxing them until within

twenty years. Some of these statements are strongly corroborated by the language. The names of *book*, an *axe*, *gold*, silver, a Buddhist priest, and of most articles foreign to the jungle, are Taling—indicating that they first became acquainted with these articles among the Talings in the upper provinces, before emigrating hither; while a *gun* and *tax* are Burman, corroborating the idea of their modern introduction. Existing prejudices between the two tribes sufficiently confirm the representation of former animosities. Indeed, they are quite a separate people, with a language indicating a common origin; furnishing us, however, with conclusive evidence, that the Meet-h'kyan is the parent language.

15. Serjeant Beaumont called to-day, stating it to be the wish of a few Europeans here to have preaching regularly on the Sabbath; and on condition of my pledging myself to preach to them, they will build a chapel for worship. As I expect to be away from town most of this season, I could promise them regular service only when a new missionary arrives.

BURMAN DOMESTIC MISSIONS.

Ya-La. 24. To avoid a walk of two or three miles through a paddy field exposed to the scorching sun, Moung Shwa Moung and myself sought a passage by water up to Ka-myan-gen; but found difficulty in obtaining a canoe, when two priests, who were going up the river with two or three followers, readily gave us a passage. In conversation, they seemed altogether disposed to keep on terms with me, and said, we have read your books and like them. Our religions are nearly alike; only a little different. "Yes," said one of their followers, "your religion is opposed to ignorance, and forbids the indulgence of anger and lust—so does ours." I suggested the way of salvation as a point of difference; and as they were silent, I mentioned also the worship of idols. "What," exclaimed one of them, "shall we not worship the excellent god Gaudama? Are we to abandon the religion of our ancestors?"

They were going to several villages, which were named, on the river above, as they expressed themselves, "to teach and to preach." The domestic missionary system is no new thing among the Burmans. The priests scatter themselves through the villages in the dry season to give instruction wherever it is desired,

and receive offerings wherever they can be obtained; while any village, able to build a temporary residence for the priest and willing to support him during the rains, secures him as a teacher for the children.

25. To day we visited Kyouk-h'tsen, where there is a kyoung, but the priest was absent. Two or three novices, with several of the villagers, paid good attention; and in going out of the village we were called back to a private house, where an audience of twelve or fourteen soon collected. One man expressed himself deeply interested in our doctrine, and promised to call on me in town. The next village we found to be a Taling settlement. The inhabitants all understood Burman, however, though they cannot read it; and listened to the truth with interesting attention.

26. We walked down the sea shore five or six miles to-day to Mau-yut, where we found eight or ten men engaged in building a schooner, and a couple of priests going to Maulmein, who had put in here for fresh water. They gave us little encouragement.

29. Visited to-day Pan-da-en. At the kyoung here, we found six Siamese priests, who are professedly on a pilgrimage to the great pagoda in Rangoon. They were busily employed in writing Siamese Pali, which they did with great ease and rapidity, although the character is a very difficult one, being formed of angular lines, after the manner of the smaller German text hand. We also met with a priest from another village, who had been collecting several bunches of thorny shrubs that grow here, which he was about to boil in water to make a wash for a young priest, who had lost the use of his legs; concluding, as he did, that thorn *water* must possess some of those stimulating qualities for which thorns are so famous. They were much more ready to converse on any subject than on that of religion, and ready to acquiesce in any thing, rather than agitate the subject.

Before we took leave, a boy announced dinner, by prostrating himself with clasped hands three times, repeating doggerel rhymes.

30. After distributing tracts in Moungma-gan, this morning I returned to the city with Mrs. Mason, whose health is much improved by several weeks residence on the sea shore.

Before night, Moung Tset-kyee arrived from the south, with several boys who wish to enter the boarding school. The operations of this school, as has been pre-

vously stated, we have been compelled to suspend, for want of some one to conduct it; so the boys will have to be sent back.

The eldest, a boy of fifteen or sixteen, asks for baptism. Moung Tset-kyee has some interesting things to say of a few persons in his neighborhood; but as I intend visiting that region in the course of the season, I shall be better able to judge then how far his hopes are well founded.

"GOOD MEN."

31. Having a day to spend in the city, making some preparations for visiting the villages on the N. W., I went out in the morning with Moung Shwa Moung to one of the kyoungs, where we spent two or three hours. While discoursing with the priest, two or three "good men" came in. They are an order thus denominated, who are inferior in sanctity to priests, but more holy than common men.

The priests vow to observe *ten* laws, the "good men," *eight*, and the common people, *five*.

These "good men" are universally more virulent in their opposition to the gospel, than the priests themselves, and the principal man in the company, with whom we are well acquainted, was so intemperate in his opposition that the old priest checked him several times and bade him listen. They finally, however, got into so warm a dispute among themselves in relation to the doctrines of Christianity, that they would not listen to us at all; although, as in the case of many disputations, the truth was on neither side. The disputation was closed by these "holy men" performing the ceremonies for which they came; each, making the priest a trifling offering of flowers, prostrated himself, and prayed that great blessings might follow the offering; to which the priest responded his best wishes, and recited in chorus a favorite Pali verse:

"To God, on truth and wisdom staid,
Be offerings and worship paid."

They next repeated the eight laws by which they bind themselves; and after praying that they might be enabled to observe them this day, they went to a neighboring zayat, to occupy themselves in reading and copying the sacred books.

BURIED RUINS.

Nov. 1. H'tsen-ma-nut.—In coming up the river to day, I observed, where the current is wearing down the east bank about five miles above the city, a layer

of drift wood a foot thick, ten or fifteen feet below the surface of the earth, which indicates that these immense paddy fields, which produce the chief support of the inhabitants, are formed by depositions from the river. The tide being against us, our progress was exceedingly slow, and gave me an opportunity to observe the banks more minutely than I had heretofore done. A few miles further up, on the west side, a little knoll of bushes almost washed into the river, proved, from the old brick strewn on the shore, to be the remains of a building; and I learned from the boatman, that, according to existing traditions, it was anciently a king's palace. The paddy field above was pointed out to me as the site of Ka-ning-nga, the city where this king reigned; but except the mouldering remains of some brick fortifications that show themselves in the earth, where the stream wears down the bank, not a vestige remains to indicate that man ever dwelt here. I learn from Tavoy history, that three hundred and thirty-eight years ago, (in 1494) this city was the seat of a king, who, with Mergui auxiliaries, was maintaining a constant warfare with his brother for the government, who on his part had obtained assistance from Maulmein.

We had twenty or thirty at worship this evening, who listened attentively; many are at this moment conversing with an air of interest on the Christian religion. I often see such things, but have to regret that here they end. The heart remains untouched.

PAGODA, AND LEGENDS OF IT.

2. I have distributed tracts to-day in three of the neighboring villages. In the morning, I went over to a small village located within the walls of the ancient city of Tha-ga-ra, the former capital of a race of kings that reigned over the three kingdoms of Tavoy. According to a history in my possession, this city was not wholly abandoned until about a century ago. The defences are yet quite complete. The head man of the village volunteered his services to show me their famous pagoda, which stands a short distance without the walls, and which has been rather a splendid building, but is fast going to ruins. It is built on a brick basement, which is ascended by thirty steps, on which, around the great pagoda, are other little clusters of small and great, amounting to little short of a hundred. At one angle is an image house, with a full length statue of

Gaudama in a reclining position, and twenty or thirty others in the usual sitting posture—black to nature, time having worn off every vestige of the gilt with which they were doubtless originally adorned. The old man had many wonderful legends to tell in relation to this pagoda, none of which are scarcely worth the recital. Suffice it to say that it was built by a woman, who was originally a fish, nourished by a religious ascetic that supported her by milk, which she drew from his finger ends; and by the prayers of this hermit she obtained several relics of Gaudama from heaven, that are now in this pagoda. Such is a specimen of what is here regarded as truth.

I spent an hour just before dark in the kyoung, where we found a very weak man in the yellow cloth, that acquiesced in every thing that was said against his religion.

I met another just returning, with whom some conversation passed in relation to a sick novice in the kyoung, in the course of which I observed that sickness entered the world in consequence of sin; the priest said, very true; but a zealous youth in the yellow garment exclaimed, a priest has no sin.

[To be continued.]

Siam.

REV. MR. JONES' LETTER.

Bangkok, April 4, 1833.

My dear Sir,

We embarked on board the schooner *Reliance*, bound from Singapore to this place, February 27, about 9 o'clock, P. M. being assured that she would *positively* sail at *daylight* the next morning. We were accompanied on board by Rev. Messrs. Thompson and Abeel. In consequence of the non-arrival of several cases of goods, we did not sail till 3 o'clock, the next P. M.

The passengers and crew were as follows: One Scotchman, four Americans, one Englishman, one Indo-Briton, three Indo-Portuguese, four Chinamen, one Bengalese, two Malabars, three Siamese, and sixteen Malays, and Bugis from various regions—in all thirty-six.

Having light and opposing breezes, we did not reach Tringannu till March 12. After thirty-six hours stay here, we proceeded to Calantan, and Sangora, and finally reached the Bar of Siam on the 20th. As the vessel did not come up the river, we did not arrive till the 25th, and our

goods have not all arrived yet. We found the American sloop of war, *Peacock*, Captain Geisinger, anchored near, and E. Roberts, Esq. U. S. envoy at Bangkok, negotiating a treaty of amity and commerce. From each of these gentlemen, and from Dr. Ticknor, the surgeon, we have received kindness which excites our sincere gratitude.

Unite with us, dear sir, in giving thanks to God for having brought us here in safety. I hope an enlargement here is not forgotten.

With kind regards, most truly yours,

JNO. TAYLOR JONES.

Rev. L. Bolles.

REV. MR. JONES' JOURNAL.

Bangkok, April, 1833.

RECEPTION BY THE RAJAH.

In my letter of the 4th inst., I mentioned Tringannu. It is the capital of a Malay province on the east side of the peninsula, about 5° 20' N. L. Immediately after anchoring on March 12, the captain and Mr. Hunter, an English merchant, who has resided several years in Siam, went ashore, and made a visit to the Rajah (prince.) During their absence, some natives came on board, and saw Mrs. J. and our little girl. In consequence of their representation, the Rajah requested us to visit him the next day, and bring our little "white-headed white child." We accordingly did so. We know not that a European female ever visited the place before; but we were very hospitably received by the Rajah, and after seeing, and being seen by him, were conducted to see his wives. We were soon surrounded by about 100 females, and the Rajah's sons, small boys wearing large gold bangles, (rings for the wrists and ancles,) and creeses (dirks) with finely wrought and gilded handles.

Coffee, of very excellent flavor was brought us in cups of the finest porcelain, placed on massive silver plates or shallow bowls, sponge cakes, dates, and sweetmeats of great variety, in expensive cut glass, and fruits in abundance. Mrs. J. and the child, especially, excited no small share of curiosity, not merely among persons of quality and the multitude who appeared openly, but also among another multitude, who peeped at us from all the cracks and crevices of the house, (which were not few) and from behind the doors. In illustration of this, the detachment of

a horizontal board, through the pressure of heads placed against it, disclosed at once a long row of faces, apparently much more anxious to see than be seen in that predicament.

The province of Tringanu is said to contain 40,000 inhabitants—all Mohammedans, except a few Chinese. Their attachment to Islamism, however, seems not to be very rigid, or their knowledge of it very great. They are proverbially kind to Europeans, (the Dutch excepted,) and the Rajah expressed a wish to Mr. Hunter that the English Government would take his country under their protection. He is now obliged annually to pay the tribute of a golden tree to the Siamese, whom the Malays all cordially hate—and, not without reason. The country seems to be fertile, and capable of yielding a handsome revenue in pepper, coffee, tin, and gold dust. It is, however, wretchedly cultivated, and the houses, except a few godowns and Chinese dwellings, are miserable bamboo huts, irregularly crowded together on narrow and crooked streets. I saw no mosques, but presume there are some.

Mr. Medhurst, of Batavia, visited this place a few years ago, on a missionary tour; but no permanent effort to spread Christianity was ever made here.

Towards night (March 13) we again set sail, and on the morning of the 15th, descried the mouth of the Kalantan river. This river is very circuitous near the mouth, so that the city of Kalantan, though only three or four miles from the shore, in a direct line, is, by way of the river, 15. We did not land, though the captain and Mr. H. did. The water of the river is said to be very fresh and clear. The inhabitants of K. were said to be greatly in want of rice, which our vessel could have furnished them, but they dared not purchase, lest the Siamese officers, who were among them demanding tribute, should take occasion, from the display of their money, to increase the exorbitancy of their demands. In the evening, we proceeded, and during the night passed Patani, where the Pra Klang (Siamese minister of foreign affairs) practised, last year, the most horrid extortions, and whence he returned with several thousand prisoners, whom he made slaves. The scenes which followed the landing of those miserable Malays at Bankok, as described to me, equal in horror any thing ever practised on the poor Africans. Many of them are already dead, and many more nearly so.

16. Anchored near Sangora, the first Siamese town on the Malay coast. It is

situated on a small bay between two mountains. At the mouth of the bay, are two small, but high and rocky islands, called, in Siamese, the Cat and Mouse. There are pagodas on each of the mountains, resembling the Burman pagodas. That on the highest, with a road to it, and a covered well at the base, were made last year by the Pra Klang, as monuments of his exploits at Patani. Sangora is seldom visited by foreigners, and is not a place of much interest on any account, except as containing several thousands of immortal beings, hastening to eternity in all the gloom of paganism.

17. At 11 o'clock, A. M. we again resumed our voyage, and anchored at the Bar of the Meinam on the 20th, at 1-2 past two o'clock P. M. The American sloop of war, Peacock, had been lying here about a month. As we were detained on the Bar for several days, I accompanied captain B. on board the Peacock, where we dined, and were treated with much kindness by captain Geisinger and his officers. Through the kindness of Mr. Hunter, the Pra Klang gave orders that a large and convenient boat should be sent to convey us to Bankok. It was so long in coming, however, that we could not wait to avail ourselves of it.

Mr. Roberts sent us a polite invitation to reside at his quarters till he should leave, or we should be able to make more permanent arrangements for ourselves. We feel bound to acknowledge the invariable kindness we have received from all connected with the American embassy, and from Mr. Morrison, who accompanied them as translator.

27. We removed to a small house belonging to the Portuguese consul. It is built of wood, on posts which raise it about eight feet from the ground; the boards are all unplanned, and unjointed, but it is nevertheless tolerably comfortable. It is situated rather remote from the body of the Siamese population, but near the Burmese, though my immediate neighbors are principally Chinese. Its distance from the Siamese may make it necessary for me to remove, to some more central situation, when I have acquired the Siamese language.

29. Was visited by the Prince *Chaoufa-noi*, mentioned in Mr. Gutzlaff's journal, a copy of which you may see in the Chinese Repository, sent by captain Ward. He speaks English pretty correctly, and Hindostan very well. He came about eight o'clock in the evening, as he does not like to have it known among the

Siamese that he is intimate with foreigners. The Pra Klang's son also came to see us.

SIAMESE TEMPLES.

30. Through the politeness of Messrs. Roberts and Hunter, I accompanied them and Dr. Ticknor to visit some temples. They were eight or nine miles distant, and we went by water, on canals, the banks of which all the way, were closely lined by inhabitants.

We found them in a vast enclosure with brick walls. The ascent from the river was of hewn granite steps. The temples are numerous and of various sizes. The first we entered was about thirty feet in width internally, and fifty in breadth. The floor was of nicely polished marble. At the farther end of it were placed a few huge images, exactly like those I have seen in Burmah. It was destitute of seats or furniture of any kind, except a few mats and mattresses for the priests who kept it. I could not repress the wish that it might one day be used for higher and holier purposes. Around the temple was a brick wall about three feet high, the top of which was covered also with polished marble. Another temple was situated within a much larger enclosure. On the inside of this enclosure, under a long roof, were placed eighty large images in a sitting posture, with more than two hundred in a crouching posture as worshippers before them. In the inside of the temple, which was much larger than the preceding, there was an image which was more than sixty feet in length—reclining on eight pillows, and gilt all over. His feet alone were eight feet long. The sides were decorated by a great variety of European looking-glasses in gilt frames—and from the ceiling were suspended several glass chandeliers and globular lamps. In one place was a tank (artificial pond,) in the centre of which were rocks, through the crevices of which grew various species of shrubbery, and around the sides were seen artificial turtles, crabs, &c. Interspersed among these temples, were many priests' dwellings, some of which were two hundred or three hundred feet long—built of brick and covered with tile.

There were also many other curious and expensive objects, which I cannot describe. Altogether it presented a scene of magnificence and expense immeasurably beyond any thing I saw in Burmah. These temples are sufficiently large for churches, and might with trifling alterations, be converted into places of rational

and Christian worship. Oh that it might soon be!

On Sunday, 31st, Bun-ty, a Chinese, baptized by Mr. Gutzlaff, came, and, with several others, read and conversed upon the scriptures and prayed. It is very desirable some one should come immediately to labor among the thousands and thousands of Chinamen here. In the P. M. a few Burmese called, with whom I held some conversation on the subject of Christianity, and read to them a tract.

VISIT TO THE PRA KLANG.

April 1. I was accompanied by Mr. Hunter to see the Pra Klang. We sat down in his audience hall, which is an open verandah before his house—while many natives were waiting around with presents of fruit, sweetmeats &c. each probably having some request to prefer. When the Pra Klang, who was not present on our arrival, entered, we continued to sit, while all the natives fell prostrate upon their faces. He seated himself on a cushion upon the floor, inquired who I was, where I was staying, why I was married,* and what I wished to do—and, finally, how old I was? To the question what I wished to do, there was not time to enter into a full disclosure, and it was therefore merely replied that my object was to do all the good I could.

On my return, looked over the books left here for distribution by Mr. Abeel, and found three boxes of Chinese books—three hundred and twenty two Siamese tracts—(Mr. G's) Malay New Testament, 15 Malay Tracts, one hundred and twenty-five—Burman Tracts, (Serampore Ed.) two hundred and twenty—and a few Portuguese and English Testaments.

Most truly yours,

JNO. TAYLOR JONES.

France.

REV. MR. ROSTAN'S LETTER.

Paris, September 6, 1833.

Reverend and dear brother,—

I postponed till the present to give you any particular account of an undertaking upon which I trust the Lord has bestowed some blessings. Since the month of May, seeing the number of attendants and hearers decrease in our and in every evangelical chapel, by the attraction of the country for our Parisian people during the summer, I was thinking on the means of di-

* The Siamese priests never marry. It was understood that Mr. Jones was a minister—hence the inquiry was a very natural one, 'why he was married?'

recting their attention upon the only necessary thing, when our Br. Pyt, before sailing on a journey to England, invited me to supply his chair as professor of Christianity at the *Society of Civilization*. A few months before, the President of that society, an old friend of mine, had paid me a visit to invite me to give them some lectures upon my particular views of religion, and he had occasionally repeated his invitation. So that, now, invited by the church and by the world, I was sure to do my duty; and I gave my assent to the proposition. The object of that society is to advance civilization and to promote improvement in morality, religion, industry and public institutions, by every means, but principally by public lectures. Its plan is more extensive and popular than that of the *Society of Christian Morals*, whose influence is principally confined to people of rank, public men and philanthropists. The scientific lectures of the former society, attract in the rooms, four evenings a week, a number of talented young men, and even of professors, to take a part in the conferences and debates which follow every lecture. The purpose of these lectures is not so much to teach sciences, as to advance them or to improve the methods of teaching. Lectures have been given there, on *French Catholicism*, by the Abbe Chatel; but his system being neither rational nor scriptural, and himself being totally unqualified to manage the two-edged sword of the Spirit, and not even the sword of Goliath, he gave way very soon, and abandoned the field of battle, not without shame, having been hard beaten by philosophers and by Christians, who had supported him conscientiously as far as they could. Another Roman or rather French Catholic priest, a rival of Chatel, came after him, and in the very first and last conference, gave the singular and pitiful spectacle of a pretended professor of divinity, asking instruction and counsel from his hearers. A pastor of the Reformed Church, was engaged in giving a course of lectures on *Protestantism*. I am not acquainted with the cause of his abandoning the undertaking. Then rose a Mr. Boucher, a French Methodist, who began a course of lectures on *Methodism*; but, notwithstanding his zeal and talents, he could not excite a great interest. On one evening I attended a lecture on *Ancient and Modern Judaism*, by a learned gentleman of my acquaintance, Mr. Michael Berr, one of the leaders of the Reformed Jews in France. After having expounded the principles of the Rabbinical and Re-

formed Jewish schools, he answered several objections of the unbelievers and cut short the debate by saying in his frank and peremptory way—"You see, philosophizing gentlemen, that you cannot stand against believers: you are unable to oppose a revelation of God, of what kind so ever it may be; and if you are willing to act conscientiously and consistently, you will become Jews or Christians: there is no middle way between Jews and Christians; and I trust the time is not very distant, when Jews and Christians will agree together for the promotion of the universal civilization and the happiness of mankind." That unexpected declaration, from a gentleman considered always as a philosopher, produced a very deep impression. I rose to cheer him, in the hope of the promised fulness and *resumption* (receiving) of the ancient people of God, for the reconciling of the world in the *new coming* of the King Messiah, to which he assented, and we shook hands together before the audience. A few days after, the pastor, Pyt, began his course of lectures on *Christianity*. He obtained a constant attention and some seriousness, but never a numerous attendance; and most objections of the opposers were always made with an indecorous and rash spirit of rancor and hatred against the gospel, and our blessed Redeemer, whilst a few Christians were praying in behalf of the soldier of the cross. Br. Pyt told me afterwards, that once he found himself a little troubled and in suspense, after a very subtle and urgent objection of a decided unbeliever. He stood a moment in a silent prayer, and, opening his Bible, he read aloud a victorious answer in the name of the living God, and the mouth of the adversary was stopped.

Such was the state of things, when I was invited to give a course of lectures in that same society. Having observed that the very astonishing ignorance on religious subjects, of the French hearers and even professors, was one of the reasons of their irritation and opposition against the truth, I resolved to aim at their instruction in the beginning. Accordingly, I prepared a course of lectures on *Christian Philosophy*, supposing they were sufficiently acquainted with the truths of *Religious Philosophy*, (the existence and attributes of God, his providence, &c.) to which they adhere the more closely, the more they oppose Christianity.

I was very much encouraged in seeing several Christians, and most of the students of the French Missionary house, constantly attending my lectures, to stay up

my hands during the conflict against Amalek. I trust the Lord has hitherto helped us. Either the great adversary was frightened by the progress of the servants of God, or the Lord has softened the heart of the opposers, who, seeing that we agreed to descend into their own field of battle, became evidently less stiffened against truth, more attentive, respectful for the word of God, and moderate in their objections. I began with principles acknowledged on both sides, and of which I gave a full demonstration, answering every objection, so that I might, on other occasions, have recourse to them, as to axioms. Since my first lecture in May, the audience has constantly increased; at the last, at the end of July, the rooms were filled, and a great many people could not find admittance. Now the society has hired a larger house, where we will begin again, the Lord willing, after the vacations toward the middle of October. To attract more and more the attention of the people, they have resolved, recently, to print a *bulletin*, with abstracts of the principal lectures. Although these reports of my lectures are not exempt from mistakes, and too much confined and curtailed, since sometimes the conference alone had lasted longer than an hour, nevertheless, you will be able to judge by them the present state of religious philosophy in France. Several persons who attended my lectures, and several learned people and professors have agreed to *attend* regularly at our *congregation*, with their families, as soon as we may find another more convenient place of worship. I assert confidently, with thankfulness to the Lord, that the general feelings of our nation towards religion are evidently improving every day. Most of the recent publications on philosophical, political and literary matters, and even *romances*, breathe a better religious spirit. I suppose that, at least amongst our young learned people, the Christians by their united exertions, since the last revolution, have already gained and conquered the main point of having ascertained, beyond any doubt, the evidence of a revelation of God to mankind, and that Christianity, in its present state, involves, in principle, the truth of that revelation. The present difficulty is now to disengage and free the true Christianity from the filthy and repulsive cloak, under which men have deformed and dishonored the holy and pure religion of Christ. Here, my dear brother, we are obliged to meet another host of adversaries, and we want new weapons of every kind. We are not dis-

heartened, because we know that the name of our Master is the Almighty; but we know too, by sad experience, that we are weak; and, in order that the power of Christ may rest upon us, and his strength be made perfectly conspicuous in our weakness, we want the prayers of the brethren which we request in earnest in the name of our common Saviour.

I am, respectfully, in the bonds of the love of Jesus,

Your humble servant,
J. C. ROSTAN,
Minister of the Gospel.

Indian Station.

SHAWNEES.

A letter from Mr. Lykins, dated at this station, Oct. 22, informs that two Delaware Indians, in addition to those spoken of in previous letters, were candidates for baptism; and that the affairs of the mission were throughout prosperous and encouraging.

Domestic.

DONATION OF THE BIBLE SOCIETY.

At the last annual meeting of the American Bible Society, an appropriation was made of \$5000, to aid the Board in the work of publishing and distributing the Bible in the Burman language. The society were of course dependent on the benefactions of the community to redeem their pledge. By referring to the account of moneys on a subsequent page, it will be seen that the donation has been paid. Thus has another noble effort been consummated to give the Burmans the glad tidings of the gospel in their own tongue. Another and a powerful agency has been sent forth to evangelize the heathen world. And an influence is created which shall continue to operate, until all enemies are put under the Redeemer's feet, and God shall be all in all.

WATERVILLE COLLEGE.

The changes that have taken place in the faculty of this institution are probably already known to our readers. The college has long been viewed with deep interest by the friends of religion. The state of Maine is equal in territory to all the rest of New England. It is rapidly filling up with a population, who need and who are desirous of receiving an educated ministry. The means of instruction provided elsewhere are either so expensive or so distant as to be inaccessible to many young men, who otherwise would enter at once upon a course of education. At least, many who would be discouraged by the necessity of going to another state for the requisite knowledge, will gladly come

and receive it, when it is brought, as it were to their doors. Dr. Chaplin, the former president of the college, was indefatigable in his efforts for its support and continuance. He stood by it, with all the affection of a parent, during the struggles of its infancy; and we feel that the denomination owe him a debt of gratitude which cannot soon be discharged. The prosperity of the institution will be to him an everlasting monument. The Rev. Mr. Babcock, for several years the valuable and successful pastor of the First Baptist church in Salem, Mass. has just entered upon the presidency, which was vacated by the resignation of Dr. Chaplin. He commences his labors under the most cheering prospects, hailed by the whole community as the man formed for the place, and conducted to it by the omniscient Disposer of events. The present Freshman class is by far the largest that ever entered the institution; and we understand the whole number of students in college only falls a little short of a hundred—we cannot but sympathize with the church thus bereaved of a loved and affectionate pastor. We are commanded to ‘weep with those that weep’—but when we look over the vast field of usefulness into which their minister is removed, and remember that ministers are not the property of any branch of the church, but of the church universal, and thus bound to station them-

selves at whatever post their influence can be greatest and best, we cannot but yield to this ordination of heaven—and exhort that beloved church still to be ‘co-workers’ with their former pastor in the common vineyard of our common Lord.

MISSIONARY DESIGNATION.

On Thursday evening, Oct. 31st, religious services were held in the First Baptist meeting house in Salem, for the purpose of setting apart Rev. Mr. Cook and wife, as missionaries of the American Baptist Board to Siam. An impressive address was delivered by the Rev. Prof. Ripley, of the Newton institution, on the duty of Christianized communities to send the gospel to the heathen. The instructions of the Board were read by Rev. Dr. Bolles, the Corresponding Secretary, accompanied by a solemn charge to the missionary. The right hand of fellowship was tendered by Rev. Mr. Stow, of Boston, and prayers were offered by Rev. Messrs. Briggs and Grosvenor. Passage had already been engaged for Mr. Cook and wife, in the *Shepherdess*, from Salem. But the illness of Mrs. Cook, at the time the vessel sailed, rendered it inexpedient and unsafe that she should embark. They accordingly remain in America, waiting the pleasure of the Board. Mrs. C. is now convalescent.

Correspondence of other Societies.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*Extracts of a letter from Mr. Gulick,
written on the island of Kauai.*

REVIVAL ON THE SANDWICH ISLANDS.

Oct 25th, 1832. Early in May an increase of the spirit of prayer was evident in the members of our native church. They began to assemble at the dawning of the morning for united supplications at the throne of grace. And so anxious were some to be in season, that they would rise up “a great while before day.” At first their meetings were weekly, or at least at intervals of some days; but finally, of their own accord, they were held daily, and this too, before they had heard of the morning prayer-meetings in America. Their separate locations rendering it inconvenient for them to assemble in one place, at our suggestion they met in small companies as circumstances favored. A number of persons who had apparently been a long time under conviction, seemed now to assume a more decided character. Previous to the 21st of May, when we embarked to attend the general meeting, fifteen individuals of this class afforded pleasing evidence of a change of heart.

On our return to this place, June 29th, the operations of the Holy Spirit were manifest, and a few interesting cases of hopeful conversion had occurred during our absence. As soon as I had opportunity to converse individually with the inquirers, the number of whom was considerable, I found there was a depth and pungency in their convictions, which I had never before witnessed at the islands, except in a few cases. And for the space of two months, the work continued to increase both in power and extent. Indeed we have most cheering evidence that the Spirit of God is still in the congregation; for new cases of conviction, apparently deep and thorough, occur daily. We have reason, however, to fear that the work upon the conscience is somewhat less powerful now, than it was a month since. The most striking scenes have been witnessed in the room from whence I address you. Here I received the anxious inquirers, one by one; and although every thing calculated to excite sympathy was carefully avoided, still for two days in succession my room was literally a *bochim*. Some of them entered the room weeping, and were for a while apparently unable to utter a word, or to think of any thing except their own

fearful condition. Others, after a few words of conversation, would burst out into a loud and passionate crying, like little children in deep distress. Some were seized with a kind of convulsive trembling; and in a few cases, overcome by their feelings, they fell prostrate on their faces, and lay for a length of time weeping in a most affecting manner. And what, in my estimation at least, renders this work the more remarkable, is, that many of these very persons who now felt so deeply, have for years been in the habit of hearing the most solemn and alarming truths in the Bible, without the least apparent emotion. But now, without any special cause of excitement or alarm from us, they are thus deeply affected. Our public assemblies, however, have been still and solemn, and remarkably attentive to the messages which were delivered. Persons from almost every part of the island have been brought to a sense of their lost condition, and are now rejoicing in hope. From the pagan priest, down to the humblest devotee of superstition, all classes, and every age, except the very young, have felt (as we are fully persuaded) the sacred influences of the Holy Spirit. Among them may be seen the decrepit, the blind, and the deaf; persons whose heads are white, and their limbs feeble with age; and one at least, who was an adult when captain Cook visited these islands, and several others who appear to be as old as he. Indeed there are many now numbered with the converts, who were so besotted by a long continuance in their heathenish state, and whose faculties were so benumbed by age, that at times we were ready to doubt whether enough of divine truth could be communicated to their understandings to effect the sanctifi-

cation of their hearts. But our unbelief is silenced.

One of those who wept aloud in the most passionate manner, had previously obtained hope; and to the question, Why do you weep? replied, 'It is the recollection of my sins.' Another, not less affected, in reply to the same question, said, 'It is the great love of Christ.'

You may desire to know what means have been and are used for the advancement of the Redeemer's kingdom here. You will have learned from other sources, that since early in May, the care of this station has devolved on me, Mr. Whitney having left at that time for Oahu, and being subsequently appointed on the deputation to the Society and Washington Islands. Previous to his embarkation, he spent one Sabbath, and preached two sermons here, from which several date their first serious impressions. One of these discourses was a funeral sermon for Kaahumanu; the other a farewell address. While my health permitted (which was only a few weeks,) we had a lecture on Wednesday afternoon, two sermons on the Sabbath, and some attention was paid, during the intermission of public worship at noon, to the Sabbath school. We had also a daily prayer-meeting (except on the Sabbath and Wednesday,) which was established in July, and has been sustained with the assistance of church members. In this meeting, a few verses are sung, a portion of Scripture is read, a few plain and pointed remarks are made, and the service is closed with prayer. We meet near evening, this being the time in which the people are generally at leisure. The numbers attending, vary from 500 to 1200, and average about eight or nine hundred.

Burma.

[The following journal was received just as the magazine was going to press.]

REV. MR. JUDSON'S JOURNAL.

Maulmein, April 12, 1833.

I left this, on the 18th January, and returned on the 9th inst. The intervening time I have spent at Chumerah, three days journey up the Salwen, where we had previously built a zayat, and rooms for the occasional residence of any of the mission, who might visit that place, which is our principal station among the Karens north of Maulmein. This visit to the Karens has not, like my former visits, been devoted to laboring among the people; but according to a determination made sometime ago, to suffer nothing to interrupt the translation of the Old Testament, until it

was done, I took my books with me and sat down to my studies, the same as if I had been in this place. I have, therefore, done but little for the poor people, beside conducting daily evening worship, and the usual Lord's day worship, through interpreters. Eight only have been baptized, and, at the same time, eight stand suspended, out of ninety-one. A spirit of solid inquiry is extending through the whole wilderness, but no signs of a great change are yet visible. The boarding school for teaching them to read and write their own language, according to the elements given them by brother Wade, has averaged about twelve, chiefly adults and young

people,—not small children. Several have learnt to read, and left school to make way for others. The two most important students have been a couple of young men from Tavoy, whom bro. Mason sent up to learn to read, and become qualified to teach their countrymen in that province. They have come down with me, and will return to Tavoy by the first opportunity. The school is now left under the superintendence of Miss Cummings, who has selected the Chumerah station, with the intention of devoting herself to the Karen people. Our two excellent assistants, Tau-nah and Pal-lah, also, are stationed there; to conduct worship, receive inquiring visitors, instruct the school, and prepare elementary works in the Karen language. Ko Myat-kyan also, and one or two others, are prosecuting their itinerant

labors in these parts. Bro. Kincaid having left Rangoon for Ava, bro. and sister Bennett are about proceeding to Rangoon for a time, to supply the vacancy. Kc Thah pyoo also, the first Karen who embraced the Christian religion, and his wife, a poor Karen woman, whom we formerly supported on charity, having both accompanied bro Boardman to Tavoy, and been instrumental in the hand of God (though the man is uncommonly stupid and unamiable) of opening the way among the Karens in that quarter, have now returned to this place; and having learned to read and write their own language, are preparing to go to Rangoon, with a view to the numerous population of Karens in Burmah proper, whence they both originally came.

A. JUDSON.

Rev. Dr. BOLLES.

Account of Moneys from Oct. 22, to Nov. 23, 1833.

From the Third Bap. Ch. Providence, R. I. collected during the past year at the monthly concerts for Burman miss. per Rev. W. Phillips,	\$50,
A fem. friend in West Dedham, for Bur. miss., per Rev. Mr. Driver	6,
John Conant, Treas. of the Bap. Convention, of Vt., for for. miss.	345,90
[\$30,90 of the above being the avails of jewelry, by the hands of the Rev. Mr. Thresher.]	
Foxborough Female Baptist miss. soc. for For. missions,	10,
Foxborough Baptist soc. miss. box, for Foreign missions,	22,20
Female member Foxborough Bap. church, for Burman mission, by the hand of T. C. Tingley,	5,
	37,90
The avails of a string of gold beads, from a female member of the Baptist church in Exeter, N. H. for Bur. mission,	4,05
The avails of a string of gold beads, from a member of the Bap. ch. in Exeter, N. H. for Bur. miss. by the hand of Rev. Mr. Brown,	3,75
	7,80
Bershire Co. Bap. Association, for Bur. mission,	56,32
“ Bur. Bible,	21,48
By the hands of Dea. N. Stowell,	87,80
Bap. Female miss. soc. of South Reading, for For. missions, per Mr. Sweetser,	18,70
Bap. miss. soc. of the Wendell Association, by the hands of Rev. T. Rand,	115,
C. D. Everett, St. Johns, N. B. for printing the Bible in Burmah, by the hand of Rev. F. W. Miles,	10,
Mr. Allen Goodrich, for printing the Bible in Burmah,	5,
Mr. Eusebius Kincaid, of Jay, for printing tracts in Burmah,	1,
“ Urbane ”—towards the education of young men, natives of France—“ to labor in the cause of the Board,”	50,
Salem Bible Translation and Foreign mission society, by the hands of J. Moriarty, Esq. Treasurer,	1300,
Am. Bible society, to “ aid in the distribution of the Scriptures in Burmah,”	5000,
Bap. church and congregation at Hephzibah, Wake County, N. C. for Burman mission, per Wm. Roles, Esq.	50,
Joseph Spear, for Indian stations, per W. H. Webb,	5,
Baptist church in Shelburne, for Bur. miss. 10,—do. Ind. miss. 2,	12,
“ do. Foreign mission,	7,
Baptist church in Heath, for Bur. mission,	34,15
“ do. Bur. Tracts, 1,—African miss 1,	2,
Baptist church, Charlemont, Bur. mission,	3,
First Baptist church, Colerain, for Bur. mission,	15,02
Bernardston church, (monthly concert,) from Dea. Cyrus Alden, Treas. of the Franklin Co. Bap. Association, by the hands of Mr. J. Alden, jun.	1,67
	74,84

E. E.

H. LINCOLN, Treasurer.

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